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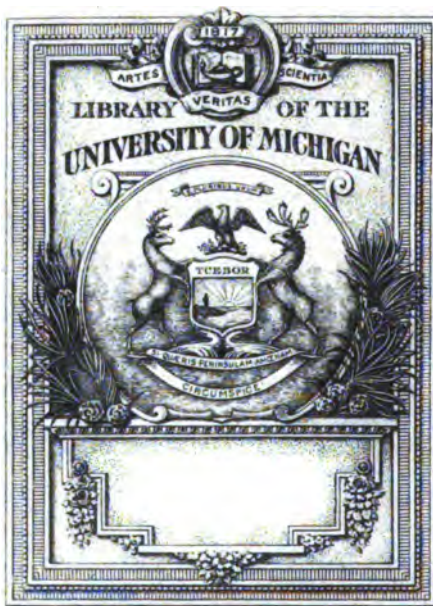
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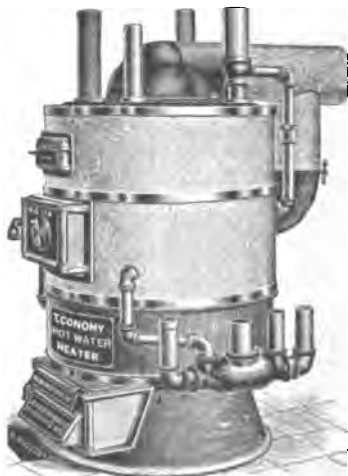
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JANUARY, 1893.

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JANUARY, 1893.

THE NEW YEAR.

THE CHURCH AT HOME AND ABROAD comes to its readers at the beginning of its seventh year, with hearty and thankful New Year greeting. At no time since his work began has its editor been more encouraged by kind letters from its readers, than in the closing weeks of 1892. At no time have all who are associated in the editorial and the business management of the magazine been more in harmony or more cheerful in hope. Never before have we had more satisfactory arrangements, or more efficient helpers, for securing a continuous supply and skillful presentation of desired information and wise thought, concerning the work of the church in our own and other lands, in our own and other denominations. It is encouraging to find that these efforts for steady improvement are appreciated by intelligent and attentive readers. One such, a venerable minister in Wilmington, Delaware, lately wrote these pleasant and encouraging words to us:

"I do not see how any one who says: 'Thy kingdom come,' and contributes to the extension of that kingdom, can fail of wishing to learn whether his prayers are being answered and his money well placed; and I put it among the best means of home religious education, to induce the children to read the missionary literature,

till they acquire a taste for such substantial and wholesome information.

In our monthly, we have reports from the Secretaries in every department of our church work; letters from the field giving details of the individual mission circles, with the manners and customs of native peoples among whom they live. Still, my desire to know what is going on in the whole world, leads me, first of all, to what you call

Gleanings at Home and Abroad.

Because of the numerous demands upon time for business, political and religious activities, and the vast issue of books and periodicals in this most busy age of a busy world, I am satisfied to have all articles condensed, and the *Gleaning* department enlarged by the collection of substantial facts and events, from the multitudinous religious publications, that the Christian mind may be filled with joy, 'thank God, and take courage,' for further labors."

From a layman in Michigan comes the following:

"Enclosed find two dollars—one to renew my subscription for 1893, and the other in response to your suggestion in December number to get one subscriber each, or make a holiday present of a year's subscription for a friend. This is the latter."

Santa Claus already takes more copies than any other fellow. But we hope that he will take many more copies this year than ever before.

AUBURN THEOLOGICAL SEMINARY.

The recent laying of the corner stone of a new building, in memory of Professor Welch and Dr. Willard, gives suitable occasion for calling our readers' attention to it.



The picture on this page represents the

seminary buildings as seen from the north, that is, from the rear. The building on the left, or toward the bottom of the page, is the library erected in 1871, a gift to the seminary from Wm. E. Dodge, Sr., and Edwin B. Morgan. The one on the right is named MORGAN HALL, Hon. Edwin B. Morgan having given \$75,000 of the \$100,000 which it cost. It is the seminary dormitory containing ample lodgings for seventy-six students.

As we look between the two already mentioned, we see the back side of the original seminary building, erected in 1820. This has now been demolished and so much of its material as is available is to be wrought into the WELCH MEMORIAL BUILDING, which is now in process of erection according to the picture on the

opposite page. The picture on this page is the same which is seen in Dr. Hay's "PRESBYTERIANS," page 205.

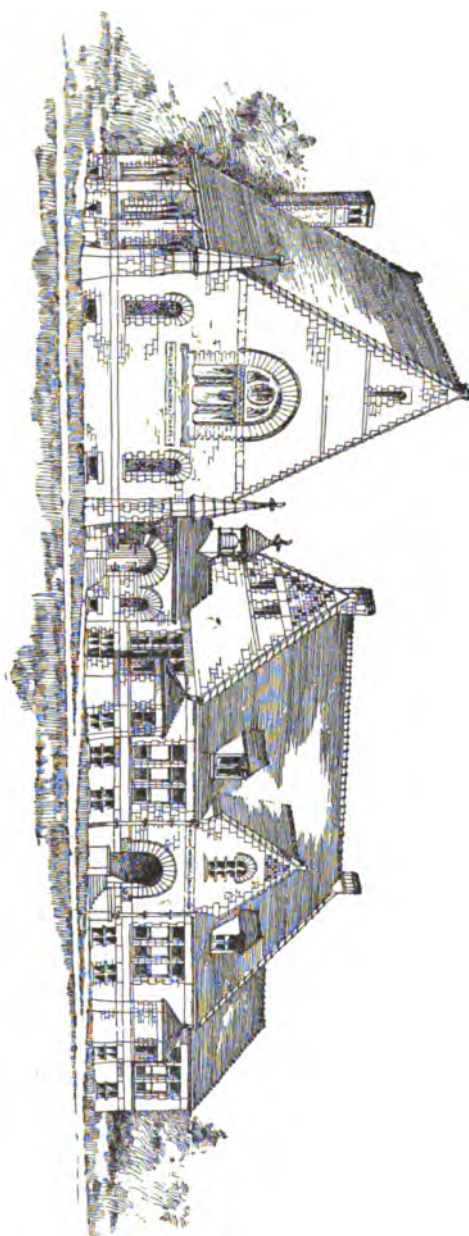
The western part of the new building is WILLARD CHAPEL. To the northwest a boiler house is to be erected, of sufficient capacity for supplying heat by steam to all the seminary buildings. The entire cost of the Willard chapel is met by the daughters of the late Dr. Sylvester Willard. The remaining cost of the new buildings, which will not be far from \$55,000, is provided for by a bequest in the last will and testament of the late Professor Ransom B. Welch, and by a large gift from Mr. Henry A. Morgan, with a few thousand dollars in smaller subscriptions.

The new building is placed on the northern half of the campus, fronting southward. In front of it and between the Library and Morgan Hall is the central part of the campus opening beautifully to view as one passes on Seminary Street along the south side of the campus, or comes up Seminary Avenue from the south, directly in front.

These buildings would have little interest to most of our readers, and no claim to be described in this magazine apart from the sacred uses to which they are dedicated. These are impressively set forth in the following extracts from the address of Professor Beecher at the laying of the corner stone:

In Auburn, we try to keep in mind that the chief end of a theological seminary is the training of men to be pastors and missionaries. This is not so easy as one might think. Several current tendencies are against it. There is a strong tendency, for example, to regard that course as the best in which three or four men out of a hundred can make the largest acquirements in special lines of theological knowledge. There is a different tendency which exalts training in mere form and manner, at the cost of training in substance and matter. There is still a different tendency which especially aims to make men champions of one or another theological view. The temptations to go astray are difficult to resist.* We think they are less so here than in institutions differently situated. We aim at the highest standard of scholarship and intellectual

would like to train men to be perfect in personal manners and in literary execution and in oratory, attainment, but we subordinate this to the aim of making good pastors and missionaries. We



but always with the end in view that they may be more effective in the ministry. We want them to have a correct theology, and to be able to defend it, but only as a means to the end that they may the better lead men to Christ.

On the day when the pastor of the First Presbyterian Church of Auburn held the plough that marked the first furrow for the seminary building, there were scores of newly found churches in all this region, and those churches were crying for pastors. His heart had been wrung in view of the famine of the Word that prevailed here. He had labored for a seminary, largely that these needs might be met. He had set his heart on having it built, as David set his heart on building a temple to the Lord. But when the Lord's message came to David, and he went in before the Lord to pour out the joy of his full heart, he had not one word to say of temple building. God had given him a vision of the eternal throne on which his seed should reign, and the thought of the temple was lost in this larger thought. And so when Mr. Lansing's hopes were at last approaching realization, the work on which he had set his heart having begun, he had not one word to say of these pastorless new churches in central New York. God gave him that day a larger vision, in which the local aspects of the work were lost. Let me quote you a sentence or two of what he said, in his address:

"We find that the kingdom that has been purchased by the blood of the Lamb is to be perpetuated among men, and to extend its benign and heavenly influences among the nations, until all should know the Lord through the instrumentality of the prayers and the labors and the liberal charities of its friends."

"Did we dare to indulge to the full extent our fond anticipations . . . , we should present you with another Newell, or a Parsons, or a Fisk, here devoting themselves to the service of the heathen, or consecrating their soul and body a living sacrifice to God, for the purpose of gathering the scattered offspring of the house of Israel."

Have the anticipations of the pastor of the First Presbyterian Church of Auburn been realized? Answer Titus Coan and his colleagues, and the thousands of Hawaiians whom they received to the church of Christ. Answer the scores of men who, while that old building stood, went to every clime preaching the Word. Answer the men who stand in the forefront in redeemed Japan, to-day. Answer the present pastor of the First Presbyterian Church of Auburn, as he goes from the laying of this corner stone to welcome within the walls of his church the representatives of forty seminaries, meeting to consider how the world is to be won for Christ. Whatever else the walls of Auburn

stand for, or the walls of any other seminary, let them stand for the accomplishing of the prayer: "Thy Kingdom come, thy will be done, as in Heaven so on earth."

The Constitution of Auburn Seminary differs from that of any other such institution in connection with our Church. It is under the care and control of the Presbyteries which were in the old Synod of Geneva and as many more as have voluntarily associated themselves with them for this purpose. These are now eighteen, viz.: Albany, Binghamton, Buffalo, Cayuga, Champlain, Chemung, Columbia, Genesee, Geneva, Lyons, Niagara, Otsego, Rochester, St. Lawrence, Steuben, Syracuse, Troy, and Utica. These Presbyteries exercise their control through a Board of Commissioners, three members of which—two ministers and one elder—are elected by each of them. The Commissioners hold the office for three years and are so arranged in classes that each Presbytery elects one of its Commissioners every year.

The Board of Commissioners elects the Professors, and also the Trustees who are the responsible custodians of the property, and have, jointly with the Faculty, the immediate charge of the work and discipline of the seminary.

This control by a good number of Presbyteries seems to be a happy *via media* between direct subjection to General Assemblies and entire independence of ecclesiastical control. The plan has worked safely and happily for nearly three quarters of a century, and no objection to it is heard of.

In its instruction also Auburn has held fast the golden mean of *Christian Theology*, going most safely between the extremes of slavish subjection to human dogmas on the one hand and irreverent speculation beyond or beside the divine written word on the other.

CALIFORNIA.

CLEMENT E. BABB, D. D.

New York is known as the Empire State. But four States as large as New York could be carved out of California and leave enough over for a New Jersey of the Pacific Coast. Texas is the largest of our sovereign States. But California, with its 190,000 square miles, is a good second. It has a far greater variety of surface, scenery, climate, soil, and products than Texas or any other of its sister States. Snow-clad mountains look down upon valleys where orange trees are full of ripe fruit. The traveler seeking health can go in a few hours from resinous pine forests to sheltered ocean coves, where frost never comes. As to flowers, we need no conservatories, even for the tenderest exotics. What is mid-winter in the North Atlantic States, is our season of roses and of the gorgeous blossoming of almond orchards.

I am to write about Mission work over here; but I must say, in passing, California has the biggest trees on the continent—three forests of them. It has the most wonderful valley, as all agree who have visited the Yosemite. It has the best quicksilver mines on this side of the Atlantic. It has the largest vineyards and orange and apricot orchards in the United States. It has the largest telescope in the world, and will have, until the new one for Chicago is completed. It has the most liberally endowed University in America, though one of the youngest. Leland Stanford, Junior, is not worth less than thirty millions, and it has already nearly eight hundred students.

California was first known to the world as a discovery of the Spanish navigators, and became, in the eighteenth century a province or department of Mexico. It was occupied by a few wandering tribes of Indians. The Franciscan friars established missions along the coast from San Diego as far north as San Francisco, then called Yerba Buena. At each of these Missions there was a company of soldiers, sent by the government to help the padres christianize the Indians. They did not try to civilize them, but only to capture them, baptize them, and then set them to work under the surveillance of the

soldiers. The sole result to-day, of a long century of this kind of Missionary enterprise is seen in a few ruined adobe churches. With a truer ideal of Christianity, those Franciscans might have built up here a Christian State long before our Republic was born, in 1776. They were earnest, zealous and self-denying, but they were ignorant of the first principles of the doctrine of Christ.

When our government declared war against Mexico, Commodore Sloat sailed to Monterey, then the capital, and took possession of the province in the name of the United States. Captain Fremont marched overland and co-operated with the Commodore. There was a little desultory fighting, but those two officers kept possession until the close of the war. By the treaty of Guadalupe Hidalgo, Mexico ceded California to the United States. Probably neither party regarded it as of much value, but its cession just at that time is one of the wonderful providences of this nineteenth century. The treaty was signed on the 2nd of February, 1848. Of course the news of its execution did not reach the Pacific coast for many months, and news from this side went eastward very slowly over the plains or around Cape Horn. The commissions at Guadalupe Hidalgo little dreamed what a transfer they were making. But in January, 1848, about two weeks before the transfer, gold was discovered at Sutter's Mill, near where Sacramento the capitol now stands. That news did not lag; it seemed to have been caught up into the air and carried by the winds around the globe. And what crowds of argonauts started when they heard it! Who cared for distance or difficulties when he knew or thought that he could work a fortune out of those golden sands!

And what did the church do for the thousands who were crowding to the land of gold? Worldly prudence no doubt suggested that it would be well to wait until the excitement subsided; that to send out a few soul-hunters with the seething crowd of gold-hunters would cost a great deal, and the results might be sadly disappointing. But the leading

spirits in both the branches into which our church was then divided were men of faith; and there are no brighter pages in the history of Home Missions than those which record their heroic efforts to plant the blue banner beside the stars and stripes on the Pacific coast.

In December, 1848, Rev. T. Dwight Hunt, a member of the Presbytery of Genesee, came to San Francisco from the Sandwich Islands. He was engaged at once by the better element in that town of tents and shanties to act as chaplain at large, with the distinct understanding that he would not organize a church of any kind for a year. Knowing of his presence on the coast the N. S. Assembly in May 1849, appointed Revs. J. W. Douglass and S. H. Willey, recent graduates of Union Theological Seminary as missionaries to California, and constituted the Presbytery of San Francisco, consisting of those two missionaries and Mr. Hunt. These three brethren met in San Francisco Oct. 17, 1849, and organized. Only one church was reported, namely, that of San Jose, then the capitol of the State. This church was organized by Mr. Douglass Oct. 7, 1849, with six members, four men and two women. During the summer Rev. J. H. Brayton and Rev. W. W. Brier commissioned by the Board of Home Missions arrived, and the nuclei of churches were gathered in various localities.

The Old School Board of Domestic Missions early in 1849 commissioned the men who are still spoken of affectionately as "The Three Ws." They were Rev. Sylvester Woodbridge, Rev. Albert Williams and Rev. James Woods. Mr. Woodbridge arrived first, in March, '49, on the first Pacific Mail Steamer via Panama. Mr. Williams came a month later by the same route, and Mr. Woods, who went around Cape Horn, did not arrive until January, 1850. Mr. Woodbridge located in Benicia, on the north side of the bay, where he and many others supposed that the great city of the future would be. Rev. Albert Williams decided to labor in San Francisco, where he organized the First Presbyterian Church on May 20, 1849. Rev. James Woods selected Stockton, a rising town on the way to the gold fields, as his parish. These three brethren

met in Benicia in February, 1850, and organized the Presbytery of California. The Synod of The Pacific was constituted by the O. S. General Assembly in May, 1852, consisting of the presbyteries of California, Stockton and Oregon. That of Alta California was constituted by the N. S. Assembly in 1857, consisting of the presbyteries of San Francisco, San Jose and Sierra Nevada. These two feeble synods covered a territory of nearly 300,000 square miles and it contained a population in 1850, at the very beginning of our missionary work, of over 100,000. And this number, in 1860, before these few missionaries could even explore this field, had increased to nearly 450,000. There were less than fifty ministers, about one to each 10,000! No wonder that the brethren in both branches of the divided church, with this tremendous pressure upon them, were earnest reunionists. They worked in brotherly love side by side, but they wanted to be one in organization as well as in spirit. In due time, in God's time, as we all know, the reunion came. The presbyteries were reconstructed. The name of the O. S. Synod—Pacific—was adopted, and the united body entered upon a new career of activity and success.

In the Minutes of 1892 the synod, now called California for the first time, by order of the General Assembly, reported 233 ministers, 229 churches and 17,312 communicants. We have about 200 houses of worship, worth, with our institutions of learning, over \$2,000,000. Ten synods report more communicants than that of California, but only six report larger investments in church buildings and other Presbyterian real estate. The number of additions on examinations to all the churches under care of the General Assembly last year was 57,476, an average of less than seven per cent. The like additions to the churches in the Synod of California numbered 1232, an average of over seven per cent. This comparison shows that we are not growing by immigration merely, but are cultivating our own hard field with some success.

In contributions to objects of Christian benevolence at home and abroad California is the banner synod. The average contribution in the whole church, last year, was a little less than \$16.00 to a communi-

cant. But in California it was \$36.60, more than double the average contribution in the whole church.

This is not because the wealth of California is in our churches. The millionaires, with a single exception, are not Presbyterians, but Unitarians, Romanists and Materialists. The true reason is that

IT COSTS MORE

to be a Presbyterian in California than in any other State in the Union. Real estate is high in all our prosperous towns and cities; but Presbyterians don't want their churches on an alley or a back street. They seek a location that, being choice, is costly. Then, thus far, both lumber and labor have been higher here than elsewhere. And last, and worst of all, when the little band has struggled hard to secure its lot and erect its sanctuary, the county assessor and the city assessor come and tax the property at its full market value. So, although the Presbyterians dedicate their churches to the Lord, Cæsar claims an interest in them, and the trustees have to pay into the public treasury an annual assessment that increases their current expenses from five to fifteen per cent. That is how we learn to be liberal in California. We find that we have to give or GIVE UP.

All honor to those brave and self-denying pioneers of Presbyterianism on the Pacific Coast. Of the early if not the earliest twelve, only two survive. Brayton, one of the saintliest of my Seminary classmates, died early. Woodbridge, Woods, Hunt, Douglass, Pierpont, Brier, Spear and others whom I cannot now recall, lived longer, but none of them to old age. The only survivors of the ministers who came in 1489-50 are Rev. S. H. Willey,

D. D., who is principal of a Female Seminary in San Francisco, and Rev. Albert Williams, organizer of the First Presbyterian Church in San Francisco. Bro. Williams is resting from a long life of successful pastoral and educational work at West Orange, N. J.

The few mustard seeds that those men scattered, in what seemed a moral wilderness, have sprung up and there are now hundreds of Presbyterian churches over plain and valley, over mountain slope and summit from San Diego to Virginia City and from Arizona to Oregon. It is yet a hard field, for we have only one communicant to 200 of the population, and that population is so scattered that there are only twelve inhabitants on an average to a square mile; we may say two families! But as fully half of our gregarious Californians are crowded into cities of over 5000 inhabitants, and half of the rest are grouped in towns or in compact orchard settlements where 30 families live on a square mile, the reader can see how widely scattered several hundred thousand of our population must be. They are in the mountains and the deserts as sheep without a shepherd, and we must send missionaries to seek and to save them. An hundred men could find plenty of hard yet hopeful work here if the Board had the means to sustain them.

Think of it! California has nearly doubled its population four times in forty years. If this ratio of increase should continue we would have 20,000,000 in 1930—or if it doubled only three times we should have over 10,000,000. What a prospective empire to stimulate the faith and liberality of those who sing:

"Jesus shall reign where'er the sun
Does his successive journeys run."

THE ENEMY AT OUR DOOR.

THEODORE L. OUYLER, D. D.

Most of our readers may be familiar with the story of John Randolph, who called upon a lady friend and finding her busy in making up clothing for the Greeks—pointed to her own ragged children in the yard, and said to her: "Madam the Greeks seem to be at your own door." In the pages of this magazine, appear con-

stant appeals (none too many or too urgent) to supply the hideous destitutions of the bread of life among the heathen and in frontier settlements and city slums. There is a terrible enemy who is not only pushing his way into the Congo country, but working his deadly havoc in every community over our land. The bottle is

greedier than the horse-leech; the worm of the still is, "a worm that never dies."

A vigorous political party is contending that the most effectual way to crush this enemy of homes and destroyer of souls is to suppress by law, all the saloons. A most desirable result indeed for which every Christian Patriot may well pray and labor; but a vast number of young men are made tipplers outside of the saloons, and as long as the *drinking-usages* go on unchecked it is morally impossible to suppress all *drink-selling*. We hear much also in these days of a wonderful cure for drunkenness. Even grant that there be such a medicine which cures permanently a large percentage of inebriates, it is at best only a picking up and a patching up of wrecks that have gone over the cataract. If the Church of Jesus Christ has no other mission than to fish up wrecks below the Niagaras of sin, and try to mend them, then the church is mainly a failure. The true place for that church is far above the cataract with its appliances of *prevention* to keep people out of the treacherous rapids. The one best time for a young man or woman to stop drinking intoxicants is before they begin. All our Sunday-schools, and a larger part of the Christian Endeavor Society's work are conducted on this principle of prevention. An ounce of it is worth, in most cases, a ton of attempted cures. Whatever may be done in any community to suppress the accursed drinking-dens, high or low, by civil law, it is manifestly the duty of Christ's Church to war against the drinking-usages. Every father and mother, every pastor, every teacher, every Christian has an interest in this; for if a generation of abstainers could be trained up, there would be but few customers to demand or to sustain the saloons. On the other hand even if prohibition of the saloons be attempted and the drinking-customs go on unchecked, the bottle would work its fatal havoc in the home, in clubs and social circles.

All these things being undeniable, it seems to me that Christ's Church is as clearly bound to fight drunkenness and the customs which lead to drunkenness as it is to fight paganism or infidelity or sabbath-breaking or any other soul-destroy-

ing evil. It is not merely a bodily disease, but a soul-damning sin that we are to contend against. And in this warfare against the bottle there is a safe ground and a broad common ground on which all ministers and churches ought to be able to stand together. It is admitted that some wild and extravagant declarations have been made by certain advocates of teetotalism, whose zeal outruns their discretion. Equally absurd things have been uttered by some well-meaning advocates of Christianity; but Christianity and teetotalism have survived the blunders of both fools and fanatics. A great deal of time and temper have been wasted in hot controversies about a few difficult texts in the Bible. Those "six water pots" of Cana have been made to hold millions of gallons of maddening alcoholic wine and Bourbon whiskey as well. It is quite enough for us to know that God's word thunders against drunkenness, but does not breathe a whisper against entire abstinence from wine or whiskey, opium or tobacco. It pronounces wine to be a mocker and declares that however attractive be the wine-glass, it conceals the "serpent and the adder." It shuts the door of heaven against the drunkard and by fair inference against the drunkard-maker. It declares that a Christian's body should be a temple of the Holy Spirit; surely never to be turned into a dram-den or a mad-house. It also most distinctly declares that "it is good" (*i. e.* it is commendable and right) "not to drink wine, or anything whereby our brother stumbleth." That prince of Scriptural preachers, Spurgeon, found no difficulty in either practising total abstinence or in preaching it from his pulpit; he affirmed that "grape-juice had been more deadly than grape-shot." Glorious old John G. Paton wears the blue ribbon of teetotalism in his button-hole; and so does Newman Hall, and Canon Wilberforce. Mackay of Uganda, said that the gospel could make no headway in Africa unless it was allied with total abstinence. Surely it was no crude, or fanatical, or unbiblical theory of morals which Lyman Beecher, and Albert Barnes, and Thomas Guthrie preached and which William E. Dodge, George H. Stuart, and Dwight L. Moody, have practised.

There is broad common ground on which all our ministers and Sunday-school teachers can stand in an aggressive warfare against the drink-customs. There is an imperative reason why every parent should keep the decanter out of the way of tempting his or her children. There is moreover a crying need for a *revival* both in pulpit and Sunday-school and home, of old-fashioned total abstinence propagandism. Our churches have looked too much to the Cæsar of civil law to perform a duty which God has laid on them with a tremendous emphasis. Just as soon relegate the questions of honesty and Sabbath-observance to the baton of the policeman. Strong drink does not merely corrupt politics, and breed crime and desolate homes; it damns precious souls for whom Jesus died!

There is a logical necessity, therefore that the Church of Christ should antagonize not only the dram-shop, but the dram; not only the saloon, but the social glass. Elementary teachings against alcohol should go into the public schools, and all our Sunday-schools ought to be supplied with such wholesome literature as our Presbyterian Board of Publication and the National Temperance Society are issuing. Nay more; why should not every church have a total-abstinence wheel as well as a Sunday-school wheel and a missionary wheel in its machinery? Several churches

already have such organizations; and in some others, the Society of Christian Endeavor has a temperance department. The title to membership in such organization should be a promise—or still better a written pledge—to abstain from all intoxicating beverages. The Lafayette Avenue Church—which I was permitted so long to serve—always opened its doors freely for public temperance meetings which its Church Temperance Society arranged for. They were self-supporting by collections taken up at every meeting. Such a society only needs a simple constitution and the heart-power of pastor and session and God's people behind it.

The enemy is at our own doors, brethren and sisters. It lies in wait for your sons and daughters. It is destroying more souls than any other single evil in the land. "An *old* story" do you say? Yes, it is, and so is every sin and every sorrow. The remedy too is an old remedy; but no better has been discovered. The Church of God has got to take God's weapons—gospel-truth, solid argument, loving personal effort and the power of a clean example, and use them fearlessly and faithfully. In every prayer-meeting this enterprise ought to be remembered as earnestly as the sacred cause of Missions. If Christians skulk away before this gigantic sin and curse, they brand themselves as cowards.

THE CONGRESS OF COLOMBIA AS A SOCIETY FOR CHURCH ERECTION.

REV. THEO. S. POND.

In the *Comercio*, a newspaper published in Barranquilla, the chief port of Colombia, S. A., there was recently published the following partial report of a discussion in the Chamber of Deputies of the Colombian Congress:

*The Congress of Colombia was called to discuss a bill introduced by the clergy of Barranquilla, whose main object was to procure the appropriation of funds from the National Treasury to complete the

erection of a church edifice in Barranquilla.

The Prime Minister taking advantage of a moment in which the order of the day was suspended, proposed the reconsideration of the bill referred to; and supported his proposition by urging the *great* advisability of counterbalancing the efforts of the pastors of certain sects, who had established themselves in Barranquilla with the object of seducing the faithful from the bosom of the Catholic church.

The Deputy, Señor Arboléaz then spoke: He had voted against the bill in the previous session, for he considered that the churches ought to be erected by

* "Mr. Pond translates from the *Comercio*, which gracefully credits the substance of its report to its always well informed contemporary, *El Criterio*, of Bogotá."

the contributions of the faithful, and not by tribute drawn by force from all the people. He believed that we had no cause to take alarm at the establishing of Protestant missions in Colombia; on the contrary, this very thing naturally ought to arouse faith and zeal for religion, since in other countries, where there is no opposition, the sentiment of religion becomes dormant. Moreover, in Barranquilla there are already other churches, and enough.

The Prime Minister proceeded in refutation of the arguments of Señor Arboláez to notice only the points which related to the employing of public revenues for the erection of churches.

Deputy Sr. Mallarino spoke as follows :

If it were a question of the erection of church edifices in any other region of the country, perhaps I would have expected to hear conclusive reasons, which in this case I have not been able to hear from the Prime Minister in favor of the projected bill, which yesterday was lost.

For my part, Mr. President, the significant thing on the coast is, not the Protestant propaganda, but the religious lukewarmness which there reigns. In passing through Barranquilla, on several occasions, I was able to see not more than eight or ten persons in attendance at the Cathedral, and this, on a feast day. Every temple is a centre of sacred instruction, of active missions ; and, therefore, I would gladly see that region bristling with Catholic churches and towers, where now, unfortunately, as I have just said, a cause of so much moment is regarded with so much indifference.

Deputy Señor Arango then took the floor and spoke substantially as follows :

In my opinion, the debate has taken a wrong direction. Here all are Catholics, and yet *they* are going to pass for Protestants, who vote against the appropriation of the funds for completing the new church edifice in Barranquilla. I shall be one of this class, since I propose to vote in the negative, for the reason that if (as the honorable Deputy Mallarino has said) the churches of Barranquilla were seen empty on feast days, I believe it useless to build still another with national funds in order to keep even in the race with the Protestants.

If the people of Barranquilla are lukewarm, according to the statement of the honorable representative, the best thing to do would be to send them missionaries who should make them fervent. But if the people of Barranquilla should observe that the General Gov-

ernment, from its centre in Bogota, and by means of benevolent gifts, for a new church edifice, sought to arrest Protestant teachings in that place, then the probable effect would be, that the lukewarmness would continue all the more, and thus nothing would be gained.

If the Catholics of that important city fear Protestant influence and desire to defend themselves, they must make an effort to rouse the spirit of religion by the assiduous practice of the Catholic doctrine.

Señor Mallarino replied as follows:—

The answer of the honorable Señor Arango is sophistical, else I have not been able to comprehend him. I maintain, as I have maintained, that the multiplying of sacred edifices attracts and instructs the faithful. In each temple there stands, at least, one apostle pointing heavenward, and, at last mere curiosity will raise the people's eyes whither the apostle wishes ; and their gaze once fixed there, every appearance aids to form the concept of God, who surrounds us with his gifts and his mysteries, and all hearts will be impressed.

After a few remarks in favor of the bill by another Deputy, Señor Martinez spoke as follows :

It is now demonstrated, that what is needed in Barranquilla, is faith and faithful men, not churches ; and consequently to produce these, and not to build churches, should be our first concern. In order to affect this, it is better not to levy a tax on the country, but to raise a levy of Missionaries and send them.

On taking the vote, the bill was approved by forty-six ballots for it, and fifteen against it.

In our opinion, (continues the *Comercio*) the bill will become a law, not only on account of its intrinsic merit, but because of the support of the Government, as it is the rule of our modern congresses to vote everything which enjoys such support.

Even if, in these Atlantic Coast towns, religious observances and ceremonies are not so numerous as in those of the interior, yet we are persuaded that, in effect, there is as much faith here as there. The people here are as settled in their belief in the same things, even though they do not listen to so many "masses" nor attend the forty hour vigils in one church, and then do the same thing in another, as they do in Bogata.

Accordingly the pains of sending us missionaries, as they have prescribed, may be spared, for these men would come only to "plough the sea," or "bring coals to New Castle," since these towns have firmly rooted in them the idea, that religious fervor does not manifest itself in living within churches and lying prostrate in devotion, but in *practical* observance of the *divine laws*.

Facts afford conclusive proof that these towns are not inferior to those of the interior in the matter of morals.

Thus far the Editor of the *Comercio*. He then proceeds to set forth the lack of crimes and vices in Barranquilla as compared with the interior, and he overdoes the matter so that he may be said to "whitewash," rather than to portray.

It still remains true, that the morals here are no worse than those of the interior

towns, and that the Romanists are in favor of entrenching themselves from fear of prospective developments of Protestant strength. They may have been moved to this through their own fears rather than through any facts accomplished by the Evangelical Mission here. Still a rumor has been started from a conversation with some foreigners, to whom I appealed for contributions toward building a chapel for English and Spanish services.

Such contributions *have been promised* to the amount of a thousand dollars.

Such a chapel is a *prime necessity*, especially at this juncture, when the sale and distribution of the Bible, by the Bible Society's Agent, Rev. J. Norwood, has discovered a sound sentiment in favor of reading the Scriptures, each soul for itself, and that also discovered the fact, that many more desired to read them than was supposed.

EXPLORING THE INTERIOR OF WEST AFRICA.

REV. A. C. GOOD, PH. D.

About 4 P. M. July 20th, we left the mission house at Ikikiki, on the Batanga beach and started for a town two miles in the bush where we were to spend the night so as to make a good start the next day. Had I tried to start from the beach in the morning we would have lost half the day before getting off. Our company consisted of four boys from the Ogowe on whom I could depend implicitly, but who had no experience in bush travelling and especially in carrying; one Batanga man, whose weak point was a love for drink, and two men from the tribe living close in the rear of Batanga called Dibea and Mabea. These last were good carriers but could not be depended upon.

Now a word as to this country into which I am about to lead my readers. The Batanga people live on the sea-shore. Just back of them are the people called here Mabea, Dibea, and by some Osyeba, but who call themselves Kwasiwo. All of their towns are within ten or fifteen miles of the beach. Among the Batanga people the Gospel has taken a strong hold, but among these Mabeas scarcely anything has been done. But the devil has been busy

among them and many of them are slaves to drink.

When we had passed the last Mabea town we found ourselves in a virgin forest through which we had to travel from sixty to eighty miles before we reached the inhabited interior. This meant that food must be carried for from five to eight days, according to the rate of march, and that again depends on how heavily laden the carriers are. There are, of course, no roads, only narrow winding paths; no bridges over the streams, no swamps filled up, no hotels by the way, only low rude sheds under which travellers may sleep on beds of poles with a fire on each side, but affording very little protection from rain. The natives dislike climbing hills and so these roads are fairly level, only crossing hills where it cannot be avoided, but unfortunately for the white men they do not have the same dread of mud and water. So we had hardly gotten into the forest when the path dropped down into the bed of a stream which it followed for a hundred yards or more.

We tried each day to start soon after six in the morning. By half past ten or elev-

en we stopped to eat, and by three or four in the afternoon everybody was tired enough to stop for the night. Beyond this there is very little to say of our long tramp through the forest. There were a few birds in the trees but usually too high to be shot. We saw a few deer, or rather antelope, but I only got one chance for a shot and that time my gun missed fire. There were many traces of elephants and occasionally of buffaloes, also of wild hogs. We saw many monkeys, some of them very large, but the trees were so enormously high that shot would not reach them and the forest was always so dark that it was impossible to shoot with a rifle with any accuracy. This fact is mentioned by many travellers and is usually attributed to the density of the forest. But even where the trees were neither very high nor very thick it still seemed unaccountably dark. Most of the time the sun was clouded, and the effect was as if the twilight had already fallen, even at noonday. And even when the sun came out it seemed to have no power. Where it could penetrate the foliage and reach the ground it looked like the last dim rays from a setting sun. In fact African sunlight is in some way of an inferior quality. As Mr. Stanley has said, it is more like moonlight than sunlight.

OUT OF THE FOREST.

Tuesday about 2 P. M. suddenly the forest grew light before us and a few moments later we came into a clearing close to a small new Bule town called Bieti. Here for the first time in seventy-five or eighty miles we were able to see out and look about us. The road during most of the last day was simply abominable. A mere trail in the first place, terribly obstructed by large rocks, vines &c. and for a change following the beds of streams for long distances, sometimes through mud a foot deep.

To add to our discomfort the woods were kept wet by frequent showers, so that my clothes were kept dripping wet brushing against the leaves. But this is the usual experience. It is impossible to travel in Africa without being more or less wet every day. Happily it does not seem to do one much harm. We were well received by the people, according to their

ideas of hospitality. The old chief Mawu was very friendly and gave me a fowl and my people some plantains, although food was very scarce. After some time a house was provided and very glad was I to be under a roof, even if it was so low I could hardly stand erect under it, especially as it rained most of the afternoon and night. I had known that the Bule people were closely allied to the Fan, whose language I knew fairly well. But I soon found that, while many words were the same in the two languages, the differences were so great that very little that I said was intelligible to them. How was I to preach to them, for preach I must? Our guides had told them that we were not traders but people who went about teaching people the words of God, and the whole town was anxious to hear what was our message. They all came together in the palaver house, the public house of the town where the men spend their spare time. This was not large and was soon packed with men, women and dogs. Fires are always kept burning in these houses and the smoke was very affecting, often moving one to tears, but it had to be borne. I talked in Fan which my Mabea people understand a little better than the Bule people, so they helped me to explain what I could not express clearly. But they added a good deal to what I said, being anxious to display their knowledge of the the white man's teaching, and I was not quite sure that what they said was always orthodox. I had to accept their help, however, for the first few days.

WORSHIPPING UNDER DIFFICULTIES.

Among the Bule I was on new ground and had to begin by finding out what they called God, and I got a new name for the Creator of all things, *Nzambe*. This change of names is very confusing. The Mpongwe call God *Anyambie*, the Benga and Batanga people, *Anyambe*, the Mebea, *Njambi*, the Fan, *Nzam* and here the Bule call him by a name evidently related to the others and yet different enough to be confusing, *Nzambe*. They were attracted by our singing although we could sing nothing that was intelligible to them. And here followed a scene that was repeated daily for the next two weeks. I wished to impress upon them the truth

that God is not far from any of us and can hear us when we pray. So I explained to them the meaning of prayer and requested them all to keep quiet while I rose and began. At first there was only a little noise, but three or four shouted out "keep quiet," which greatly increased the confusion. To make matters worse the Mabea people of whom there were several present, shouted out "shut your eyes." They tried to, but so unusual a performance convulsed some with laughter. Some mothers thought the closing of the eyes was an important matter and so held their hands over their children's eyes. Of course, the youngsters screamed. Some of the women became frightened and bolted for the door, some laughing and some screaming, and the dozen or more dogs that had been asleep around the fires, roused up by the unusual excitement, began to bark. I need hardly add that by this time the prayer was effectually interrupted.

WELCOMED BY A CHIEF.

Next morning we went on to Akak, the village of Nduna, and there we spent a

most interesting Sabbath. Of all that occurred here I cannot speak at length. The chief killed a large sheep and did his best to make us comfortable. People came in from all the surrounding country and Sabbath morning I preached, or tried to, rather, to a large audience. I kept my note book in hand constantly and noted down every deviation from the Fan which I noticed as I talked to the people. Sabbath morning I did fairly well, and Sabbath evening the people encouraged me by declaring that they understood everything I said. Some of them stood around and questioned me till late at night. The people seemed much interested and very sorry to see me leave Monday morning. One thing especially pleased me. When I said I must go on the morrow they seemed sorry, but made no effort to hinder me. On the whole I liked the Bule. They resemble the Fan, but seemed to be a more civil and humane people. I may be mistaken, but it seemed to me that they had all the good qualities of the Fan and not all of their faults. But I must add that they could lie almost as well as the Fan.

IS THE MISSIONARY WORK A RESCUE?

F. F. ELLINWOOD, D. D.

At a meeting of Plymouth Church, Brooklyn, on Friday evening, Nov. 25, it was resolved that the contributions of the church for foreign missions shall this year be given, not to the American Board, but to a fund raised for the support of a young man, who has been sent to Japan on an independent basis. The supposed reason is that the American Board had declined to commission him, on account of certain theological views.

The right of Plymouth Church to make such use of its contributions as it shall think best, no one would dispute, nor does any one question its right to hold any particular views with regard to the state of the heathen and the motives of the missionary work, but some remarks made at the above named meeting, suggest some serious questions as bearing upon the whole work of foreign missions. In strong and even violent language, one of the speakers arraigned the American Board for preaching and insisting upon the "doc-

trine of damnation," declaring that his (the speaker's) money should not be given to proclaim the "damnable" ideas, as he chose to call them, which it is the work of that Board to promulgate. "That God is love," he went on to say, "is good news," but as for him, his money should not be given for the purpose of teaching the heathen that their ancestors were lost.

There has been so much said within the last decade about the inspiring motive of foreign missions, that it behooves the church of whatever name, to re-examine the main spring of its action as found in the New Testament and in the history of missions during the Christian centuries. Clearly the contention referred to above is either Universalism, or it is worse. It implies either that all men are saved with or without faith in Christ, or that the heathen are made an exception, in view of the fact that they have never heard the Gospel, while those who have heard and rejected it are lost. In the latter case it

is a cruelty to send any missionary to Japan, since every one who hears him and rejects the offer of salvation which he makes, will be removed from a state of salvable ignorance to one of responsibility and condemnation. Even the "good news" of which he speaks, namely, that "God is love," will be a savor of death unto death to those who do not accept Christ, and so far as their one-sided doctrine shall lead the heathen to indifference and neglect, by removing the spur of moral responsibility, it will only increase the chances of their final perdition.

Here at home the above named utterances will doubtless find an echo in every grade of unbelievers from one end of the land to the other. Worst of all, they will furnish to many doubtful and indifferent Christian professors a pretext for their apathy. In the end they will tend to cripple even the newly adopted Mission, just as Unitarian Missions have uniformly been rendered powerless by similar theories of man's innocence and salvability without faith in Christ. Those who hold these views labor under a great mistake if they suppose that either sympathy or practical self denial for the heathen is wholly or even chiefly on the side of lax doctrines. The American Board for three-quarters of a century has sent out devout men and women who were so moved to pity for the heathen that they willingly gave their lives to the great work of making known Christ and his salvation. The career of that Board has been one of the noblest chapters in human history. The amount of suffering that has been bravely and cheerfully borne, the large and generous gifts of thousands of supporters, the prayers of godly men and women by the tens of thousands, who for two generations have borne up this great cause upon their hearts; the broad-minded, intellectual strength that has been given to the cause, the grand sum total of charity that has been bestowed in famine relief, in medical missions and in transforming the habitations of cruelty—all this constitutes for the American Board a volume of historic achievement too high and sacred to be flippantly scoffed at.

The American Board has proclaimed doctrines in no wise different from those taught by all the Evangelical Churches.

Calvinists and Arminians with all intermediate types or degrees of doctrinal variation have agreed in the three great essential truths (1) that mankind are morally ruined, (2) that Christ is the only and all sufficient Savior and (3) that redemption is to be secured through faith in his atoning blood.

In these essentials the Roman Catholic Church also is in accord with Protestants.

The missionary work of the world and of the ages has been based upon these doctrines.

So far as sympathy goes there is not a missionary of any Board who would not be glad to see all the heathen somehow saved through Christ, but the Church does not feel authorized to follow human theories on this subject. It takes rather the New Testament as it stands, with Christ's own words and the writings of those Apostles, who not only penned their inspired convictions but showed by their lives of toil precisely how they understood them.

It would be well if the Church would close its ears for a time to all the speculations and contentions which have risen in reference to human creeds and doctrines of eschatology, and try to catch the very spirit and meaning of Christ's own language in commissioning Paul as a missionary to the Gentiles. Turning to Chapter xxvi of the Acts, at verse 18, we find Paul's rehearsal of his commission before Agrippa. The language used strikingly resembles that which Christ had read as his own credential in the synagogue at Nazareth. The commission (a) assigns Paul specifically to the *Gentiles*; (b) it clearly discloses the *moral condition* of those Gentiles; (c) it plainly indicates a *rescue* or *deliverance*; (d) it shows that the remission of sin and the "inheritance" of grace are secured *by faith in Him*. Evidently, according to the mind of Christ, the heathen were in moral darkness; they were spiritually blind; they were under the thralldom of Satan; they were aliens from God. The preaching of the Gospel was not merely to improve their ethics, or give them a higher civilization, it was indeed "good news," for it was a blessed rescue. Paul was not simply to inform the Gentiles that they were no longer enthralled as a "Christian

Scientist" tells people that they are not diseased, but he was to *lead them out* of darkness and bondage by an appeal to their faith. As to the urgency of their case, it had been deemed sufficient to bring Christ back from his ascension glory that he might give special emphasis to this commission; it was sufficiently grave and urgent also to require in Paul a life of intense activity, self-denial, toil and suffering, to be ended with a martyr's death. If the situation and the call thus set forth do not present sufficient strength of motive for the Church to act upon in the work of missions, then what motive could be sufficient?

All theological speculations aside, it is enough to catch the spirit of Christ's commission near Damascus, and to follow Paul from that scene as he entered upon his work that we may learn, if possible, how he regarded his great errand. Opening his epistle to the Romans written subsequently, of course, to this commission at Damascus, after he had had some actual experience in reclaiming the Gentiles, we find from his pen the most terrible arraignment of the heathen that has ever been recorded by any man. And although he could discourse upon "the height and depth" of the love of God, yet in this connection, he represents Him as giving over the heathen to the fruits of their own apostasy and unutterable depravity. It is a terrible picture that he draws. It shows that man in his lost estate may descend and does descend to depths of vileness which no beast ever fathoms.

And yet, on the other hand, where in the whole history of the Church do we find a sympathy so warm and so deep as that of Paul for the heathen, a sympathy which girds him for a life which he knows must end in murder at the hands of the very Gentiles whom he seeks to win, by unremitting toil, by patience in bonds and in imprisonment, by poverty, and untold privations, and in spite of the persecution of Jews and haughty contempt of Greeks and the cruel tyranny of Roman tyrants, he still holds on his way to the end.

At the same time Paul was no misguided, unbalanced fanatic. There was always from first to last, with all his burning zeal, a judicial element. In the very next

chapter following his description of the awful vices of heathenism, vices which are found in many lands to-day, he proceeds to show how the responsibility of the heathen is qualified. He concedes the existence of ethical principles among all men and of an active and self-accusing conscience. He intimates that men will be condemned according to the judgment which they pronounce upon others, being thus a law unto themselves. And he gives us reason to believe that if here and there a Gentile actually *does* "by patient continuance in well-doing seek for glory and honor and immortality"—and that is the question which he does not settle—God will render unto him "eternal life." The whole chapter is full of fair and just discriminations from beginning to end.

The Confession of Faith of the Presbyterian Church maintains that the Holy Spirit is entirely unlimited in His operation upon the souls of men; and an editorial article in the *Independent* of Dec. 1, in speaking of the action of the Plymouth Church, says in a similar spirit: "The Board does not hold that God's mercy cannot reach the heathen and that all are swept into eternal punishment. It formulates no rule on this point, refusing to go beyond the Scriptures; but it believes earnestly that God is merciful and gracious and will do what is right. It refuses to insist upon anything that the Bible does not teach."

It is not the place or function of Missionary Boards to dogmatize. As Paul recognized the fact that there were Gentiles and Gentiles, so now there are heathen and heathen, and sweeping sentences of destruction are out of place. But without theorizing it is certainly the duty of the Church to fulfill her commission to the Gentiles, *To open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ.* There is in this commission nothing said about eternal damnation on the one hand, nor of a second probation on the other, but it discloses an infinite pity for the heathen and it lays an awful responsibility on those who possess the Gospel and neglect to make it known.

FOREIGN MISSIONS.

STATEMENT OF RECEIPTS, MAY 1 TO NOV. 30, 1891 AND 1892.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1891	\$79,645 88	\$75,674 81	\$8,017 30	\$2,371 03	\$37,320 84	\$39,757 29	\$342,687 24
1892	74,262 48	68,426 83	9,392 04	2,930 24	49,147 38	34,080 18	239,089 05
Gain							
Loss	\$5,383 40	\$7,247 98	\$1,274 74	\$1,659 22	\$11,826 49	\$5,737 26	\$3,598 19
Total appropriated to December 1, 1892.....							996,649 88
Deficit of May 1, 1892.....							54,521 06
Total needed for year.....							1,051,170 93
Received from all sources to December 1, 1892.....							239,089 05
Amount to be received before May 1, 1893, to meet all obligations.....							812,081 88
Received last year, December 1, 1891, to May 1, 1892.....							688,606 22
Increase needed before the end of the year.....							123,476 66

WILLIAM DULLES, JR., *Treasurer.*

The above financial statement is little less than alarming. It shows that the receipts from all sources to November 30th, fall \$3,598.19 below those for the same period last year. The most discouraging feature of the exhibit is that the churches are still quite in arrears. EIGHT HUNDRED AND TWELVE THOUSAND DOLLARS yet required before May 1st. to meet all obligations! The amount is large, but the work is large, and the resources of the Church are large. Will not pastors and sessions, Sunday-schools, Ladies' Societies and Young Peoples' Societies see to it that the response is large? There is not a moment to lose.

Read the Monthly Concert pages of this number from the pen of Dr. Dennis. Mark the "Forward Movements" in Foreign Missions on the part of other societies and churches which seem to be outstripping us in faith and zeal. Then note the secret of this, in part at least, in the "Unselfish Movements," and "Upward Movements" indicated—movements quite within the reach of all. Why not join the grand procession and move forward with a quicker and firmer step?

Reinforcements are sorely needed in all our mission fields even to maintain the work already in hand. The estimates for the next fiscal year, beginning May 1st, 1893, have not yet reached us from the Missions, so that the number of missionaries called for can not be given. The officers of the Board, however, after careful examination, agree that at least twenty-four ordained ministers should be sent next year, as follows: China, 7; India, 6; Japan, 1; Africa, 2; Syria, 2; Siam, 1; Mexico, 2; Guatemala, 1; South America, 2. The number of candidates, even in correspondence with the Board, falls quite below this requirement. Of these, some will probably not make formal application, while of those who apply, some will be found wanting in physical or other qualifications. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

If we except the Baptists, the missionary world has scarcely made enough of the Centenary of Modern Missions in 1892. Dr. A. T. Pierson, however, with his usual enthusiasm, has taken some measurements of the great advance that has been

made within a century, and within limited portions of it.

Taking only portions of it, here are some of his results: "From the beginning of mission work in Tahiti in 1797, 14 years passed without a convert. Then two natives (who had been impressed by Christian influence in a missionary's family), after all the missionaries had been banished from the island, were found praying for the evangelization of their countrymen. Since then (1811) the number of converts in Western Polynesia has risen to 850,000."

Again he takes the seventy-five years of the American Baptist Union, of which Judson was the first representative: "After ten years he had but eighteen converts. They wrote him from America, inquiring about his prospects. His reply was 'Prospects all right; bright as the promises of God.'" "Now," says Dr. Pierson, "taking into account those first ten years of comparative failure, there has been established a new church for every three weeks of the entire time, day and night, and there has been a new convert baptized every three hours of the entire time, day and night."

As to Burma in particular, the first Karen was baptized in 1828. In 1878, after fifty years, there were 60,000 Karens, either sleeping in Jesus or living to testify of Jesus. An eminent authority says, "There are to-day 200,000 Karens in the Christian community, and 500 self-supporting provinces."

Again Dr. Pierson takes fifty years in China, between 1842 when the work began, and 1892, and he sums up now nearly 50,000 converts, and adds: "The ratio of increase during the twenty-five years, beginning with 1863, was eighteen fold, or eighteen hundred per cent."

Again take Fiji up to the year 1835, when the Wesleyans began their work, all the islands were under the dark shadow of heathenism and cannibalism. In 1885, after fifty years, there were thirteen hundred churches in the Fiji group alone, and out of a population of 110,000 104,000 were habitual attendants upon worship.

Again Dr. Pierson, turning to Ongole, says: "Take from 1878 to 1892, and I reverently say there was nothing in the original Pentecostal days to exceed what

fourteen years have seen among the Telugus. In one day in 1878, 2,222 were baptized. In six weeks there were 5,000 baptized, and in ten months 10,000, and in the last current year 10,000 more, and now there are between 30,000 and 40,000 church members."

Surely these facts, quoted from Dr. Pierson's centenary sermon, preached in Hardey Lane Chapel, Leicester, England, June 1st, 1892, and published in "Regions Beyond," are calculated to cheer the friends of missions, and silence the cavils of their enemies.

The Annual Survey of the work of the American Board, published in the November number of *The Missionary Herald*, shows that an addition of more than one thousand members was made to the churches in Japan during the year, and that twenty-one new churches were organized. Mention is made of a Summer School of Philosophy and Theology as an institution already naturalized in Japan. One of these schools, attended by two hundred young men from all parts of the country, furnished an inspiring audience to Prof. Ladd, whose lectures in Japan during the Summer months, were appreciated by Christian scholars and thinkers. If this Summer school can be kept under proper influences, it will serve a great purpose in meeting the intellectual wants of thoughtful young men in the native ministry, and in showing them that Christianity is not an effete institution which dares not confront the light, but that it lays hold on every department of real knowledge as a means of raising up mankind to a fuller and clearer conception of God, all departments of whose truth are one.

The American Board now reports 40,233 church members, with 3,516 additions during the year; 200 native pastors; 624 preachers and catechists; native contributions during the past year, \$92,723.

Rev. D. L. Gifford, of Seoul, Korea, writes that during a recent visit to the country, twelve men were hopefully converted, and preliminary steps taken towards ultimate church organizations in four villages,

Rev. W. O. Elterich of the Shantung Mission, in a recent letter, reports a visit made to two villages in the region of Ichowfu, where, in one of them, he baptized two men and two women; in the other, he found four candidates for baptism, but thought it wise to defer administering the ordinance for a time. He adds: "The work is gradually growing, and we are gratified at the reports of our native helpers who speak of increasing interest in the doctrine through the entire region."

LOYAL RESPONSES.

The Board of Foreign Missions in its efforts to come a little closer to its sources of income has been addressing personal letters to pastors and sessions in reference to the gifts of the churches. The responses in the main have been cordial and encouraging, as the following extracts will show:

"Your letter of November 18th, duly received. I was a little amused at its half apologetic tone. Hereafter you need make no apology in writing me about your work and needs, and the duty or delinquencies of my church or myself. In respect of your work you are our 'Pastors and Teachers.'"

"Yours of November 22, received. That is right, drum up the churches, it will pay, and we all need it. I wish we gave more. I feel sure we could if we were more consecrated, and yet while I say that I know for myself I have given all I am and have. We are now far ahead of 40c per member. Look at the General Assembly Minutes, forty-five members, \$63 to Foreign Missions, or \$1 40 per member. This church gave \$300 to support its pastor last year, and \$155 to all the Boards, or about half the salary it paid, i. e., 50 per cent or \$3 44 per member to the Boards. Of course, it ought to do better. This year it will do better."

"You are doing well to keep our churches stirred up on Foreign Mission themes. I rejoice in your activity."

"I am glad the Board desires to be in touch with the pastors, and certainly we want to be in touch with the Board. Perhaps the Board cannot understand the 'trials' we often have in raising what we

do. Sometimes the day set is stormy, etc., and we are at our wits' end. Collections for this and that are urged upon us until sometimes it is hard to get in the regular Boards. Two Sabbaths ago we took up our collection, and only got \$50. Last Sabbath I tried it again and told them we would keep at it if it took all Winter."

"Your favor of the 10th instant, with reference to our church's offerings to Foreign Missions is at hand. I assure you, my dear brother, that so far from in any way considering what you say as an intrusion, I heartily appreciate it as a real kindness, and we shall look after things in your direction a little more closely."

"Yours of the 25th has come duly to hand. I fully appreciate your letter. I am greatly interested in all that concerns the work of the Foreign Board, and especially the contributions of my own church to that great work. In seven years our church has greatly increased her giving to your Board, and I am hopeful that we will not do less this year."

"Your letter of the 14th instant was received this morning. I am heartily in favor of your efforts to increase our church's offerings to the Board of Foreign Missions, and shall do everything in my power to make the gift of this particular church proportionate to its ability to give."

MISSIONARY CALENDAR.

From New York, for *Kolhapur mission*, Nov. 2, Rev. L. B. Tedford, (returning); for *West Persia mission*, Nov. 9, Rev. J. N. Wright, (returning), Mrs. J. N. Wright, Rev. W. A. Shedd, Miss Mary Jewett, (returning), and Miss Jennie McLean; for *Dakota mission*, Rev. and Mrs. A. F. Johnson.

From San Francisco, for *Shantung mission*, Nov. 26, Miss M. A. Snodgrass.

ARRIVAL.

From Tokyo, East Japan, Nov. 21, Miss C. H. Rose.

From Lakawn, Laos, Nov. 13, Miss Kate Fleeson.

From Tlalpan, Mexico, Nov. 12, Rev. and Mrs. H. C. Thomson.

SCATTERING THE GIFTS.

The following action was taken by the Board of Foreign Missions at its meeting November 21st, and it is recommended to all our churches for serious consideration:—

"It having come to the knowledge of the Board that persons are collecting money from the churches upon alleged recommendations from the Secretaries of Foreign Missions, and that in one instance a Synod has endorsed the appeals of these men it was

Resolved, That the Board desires to call the attention of the churches to a wide spread and increasing evil along these lines, and to warn them against all such appeals.

The men above named have received no encouragement from the officers of the Board, and its policy is to discourage young students on the mission fields from coming to this country either for business or study. The successful example of the few creates a worldly ambition in all our best mission schools and tends to rob the cause of missions of those whom it aims to train up for preaching and teaching.

Besides, those who are educated in this country are generally denationalized and so far unfitted to live and labor among their countrymen.

The experience of all missionary Boards has led to entire unanimity of sentiment on this subject.

The great majority of those who come to this country either engage in business or secure a livelihood by lecturing among the churches, and gathering various amounts as missionary collections. To encourage this practice is an injury rather than a benefit to Foreign Missions.

Resolved, That in view of the tendency which now exist to scatter the benevolent gifts of the churches and of generous contributors within the church, and on a wide range of objects and especially those which claim some kind of relation to the work of Foreign Missions, the Board feels constrained to remind all its contributors of the great responsibility which it has assumed under the direction of the General Assembly, and to ask that its regular work shall not be allowed to suffer neglect.

A full statement of the relief work done by our Missionaries and their friends in Teheran, Persia, during the prevalence of cholera last Summer, has just been received. It includes a detailed statement from Dr. W. W. Torrence, the physician in charge, who, though no longer connected with our Mission, promptly tendered his services in the emergency. It appears that the disease ran but a

short course, though the total number of deaths is variously reported at from 18,000 to 20,000. Eighty-two patients were admitted to the hospital and two thousand were cared for by the missionary corps outside.

Word has just reached the Mission Rooms that on October 28, the church and boys' school buildings in Tabriz were closed and sealed up by Government officials, no intimation of this purpose having been given to the missionaries in advance. This high-handed measure is said to be the outcome of a complaint which had been made because the height of our church steeple, because the Ten Commandments are written on the church walls inside, because Moslem women were reported to be frequenting the missionaries' houses, and because Moslem children were said to be in mission schools. The facts, as given by Dr. Vanneman, are that Moslem women were coming to the missionaries' houses only for medicine and medical treatment, and that there are no Moslem children in the schools. Unfortunately, at present, because of the absence from Teheran, of a United States Minister, or even a Chargé d'Affaires, our missionaries seem to be without official protection. The probability is, that this step, on the part of the authorities, is the outcome of intrigue by Armenians, who are bitterly opposed to our work in Tabriz.

Intelligence also reaches us from Hamadan of a threatened uprising of the Moslems against the Jews, the former affirming that the latter must become Moslems or be killed. It is probable that the same view is taken with reference to the Christians, but our recent advices do not report any outbreak against them, though some alarm was felt.

Dr. G. W. Knox of Tokyo writes: "I feel that cautious methods will be all-important for the next few years. It seems as if the early constructive period were past, and a period of uneventful growth, with times of stagnation, beginning. If the work can be carried on substantially as at present, it is all we can expect, with slow growth and an increased strength of religious life within the Church. Were I to compare great things with small, I might suggest that the Apostolic age approaches its close, and that we are entering upon the second stage—one that makes little show in history. How long it will continue here, who can say? We may believe that it will be followed by a third stage when the great Fathers of the Church will come forth from among the Japanese and make it truly Japanese."

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

[Conducted by REV. JAMES S. DENNIS, D. D.]

GENERAL REVIEW OF MISSIONS.

WHAT THE SPIRIT SAITH TO THE CHURCHES.

A slight change was made during the past year in the monthly list of subjects at the head of our Concert of Prayer department: "Korea" was substituted for "Papal Europe" as the subject for August, and a "General Review of Missions" was made the subject for January. The meaning of the first change is that one of our most recent missions has stepped to the front, and claims an independent place in the list, as of sufficient importance to justify the attention of the Church as the subject of a monthly concert. The significance of the change in the January subject would perhaps hardly be noticeable in comparison with the wording previously used, which was, "General Summary—Week of Prayer," but the intention of the new title was to open the way for a broader and more catholic survey of missions in general. Sister churches are working along parallel lines; other societies are engaged in the same sacred cause; missionary brethren and sisters are toiling side by side in the same foreign countries, and it cannot but be helpful to us to know more of these fellow-workers and the record they are making. Then, there are new methods, suggestive devices, forward

movements, fresh successes, stimulating examples, which such a survey may bring to our notice, and which may kindle our hearts, and deepen our consecration, and uplift our vision, and nerve our faith for the more earnest prosecution of our own service. The Presbyterian Church is in need of some kindly and powerful and immediate stimulus on this subject of her foreign mission work. God is showing marked favor to her missionaries in many fields; some of her top figures in the column of spiritual results, some of the most conspicuous tokens of her Lord's presence, and some of her most manifest spiritual triumphs are in this department of foreign missions, but her own record at home in the sphere of church enthusiasm for foreign work, and financial support of it, is disappointing and inexplicable. This record is given in a spirit at once sympathetic and candid, in a carefully prepared "Report of the Committee on Foreign Missions," presented to the Synod of New Jersey at its meeting in October, 1892, by the Chairman, Rev. Henry S. Butler, D. D., of the Presbytery of Newton. We quote from the Report the following extract:—

The distant side of the work of Foreign Missions is bright and hopeful; exhibiting a rapid growth and a wide expansion, accompanied with tokens of the protection and blessing of Jehovah which call for constant thanksgiving and rejoicing. But the home side, which involves the sustenance of the schools and presses and hospitals and of the workers abroad: this is what causes both shame and anxiety. With all the swift development of the past year upon the foreign field, the church at home has been standing almost still in the amount of her offerings.

Bear with the recital of a few figures which embody facts calling for universal attention. The year 1887-8 marked an epoch in the history of our beloved church, closing her first and beginning her second century. It was hopefully assumed that the second century of

her existence was to mark a nobler development in all directions. How have we begun it in the matter of sustaining the foreign work?

Gifts of Ch's, Wom. Bds., S. S., and Y. P. Soc.		Av. per Member.	Total Av. per M.
1886-7.....	\$608,881	\$0.87	\$1.12
1887-8.....	660,175	.91	1.24
1888-9.....	620,984	.82	1.13
1889-90.....	608,068	.77	1.02
1890-1.....	721,088	.89	1.16
1891-2.....	693,658	.83	1.12

You see that the regular gifts have fallen back from the closing year of the church's first century, four cents a member, and including miscellaneous gifts and legacies, which may be called occasional, they are just the same as they were that year. Under the pressure of the Centennial year they advanced to \$1.24, and under the special pressure brought to bear year before last, they reached \$1.16, but fell back to the average of 1886-7 last year. This seems a poor beginning for the new century, in the face of the remarkable progress abroad and prosperity at home.

The Report then refers to the fact that the Synod of New Jersey showed a comparatively better record than the Church at large, and urgently appeals to the churches of the synod to put forth earnest efforts to deepen the interest of their constituencies and increase their contributions for foreign missions. The situation which is brought out so clearly in this Report is all the more disappointing in view of the many reasons for renewed courage and faith and perseverance in our foreign mission work. The Church as a church seems to be growing somewhat neglectful of a cause which her Lord is adopting more and more as His own. This statement does not apply, of course, to the many devout and tender hearts in the Church who love the cause of foreign missions for Christ's sake, and whose activity and liberality in this sacred service are well known to the Master. When we consider the average interest of Presbyterian Christians, however, we wish

it were deeper; and the situation becomes puzzling when we look at other churches and see the interest in foreign missions steadily rising, and note the cheering advance of contributions, and the quickening steps of forward movements which have been undertaken of late. While the aspirations of sister communions are higher, and their plans larger, and their enthusiasm deeper, our own church seems to be making little, if any progress. We are already on the second half of a fiscal year of the Foreign Board, which began with a dismal legacy of over \$54,000 of debt: the receipts of the Board up to October 31, covering the first six months of the current year, were \$7,391 behind the same period of last year. The amount needed between October 31 and May 1, 1893, to meet all the obligations, is \$858,276, which is \$115,893 more than was received in the same time last year. If the Spirit of God ever speaks to the churches in terms of dollars and cents, here it would seem is a message which should be heeded. Shall we allow, through sheer inattention and carelessness, the financial collapse of a cause which should be an inspiration to praise, and a source of cheer in the Church? Foreign missions should be the last thing on our list of church obligations to languish. The Church cannot withhold her sympathy and gifts from the foreign field, without turning fully away from the brightest and most characteristic signs of Christ's presence, and placing herself out of touch with a department of service which should draw her nearer to her Lord in a tender fellowship of joy, and in a loyal spirit of consecration.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. He who testifyeth these things saith, Yea, I come quickly. Amen: come Lord Jesus." Rev. 22: 17, 20.

FORWARD MOVEMENTS.

"Forward! the captain's cry; "

"Into the valley of death
Rode the six hundred."

Why should not the hearts of Christians kindle with the inspiration of the great commission? Why should there not be a ready and glad response to the appeal of a world for which Christ died? Drop, if you will, that uninspiring and hackneyed, and somewhat misleading term "Foreign Missions," and look at the whole matter from a new standpoint, and study its real meaning and purpose. It is God's plan not man's; it is Christ's work, not the Board's; it is directly commanded, not simply left to be voluntarily assumed; it is at this present moment the scene of the highest and most fruitful activities of the Spirit, not a forlorn hope of the kingdom; it is the most open and inviting realm of privilege in which the Church can labor, not a place of slavish toil and fruitless expenditure; it is in the line of a new and cheering advance in the larger fulfillment of prophecy, not a mere repetition, within familiar lines of church progress, of successes which only keep the ground already held, from slipping from our grasp; it is a Christ-like and Christ-inspiring mission to human hearts, capable of love to God, service to Christ, joy in the Gospel, holiness of life and eternal blessedness in heaven, not a mere fanatical raid into the realms of hopeless barbarism; it is a service which has in it a sweet and refreshing reward to the Church in the reviving of her own life, and in the quickening of the deeper spiritual springs of feeling, not a mere perfunctory response to that treadmill appeal which comes with the annual procession of the Boards. Why then, we ask, is there not generally throughout the Church more heart, more alacrity, more cheerful spontaneity,

more generous support of our foreign department of church work?

Let us look at the response which some sister churches are giving to the claims of their foreign mission enterprises. There is just now among the English and Scotch Christians a marked increase of interest in this great cause. The leading societies are all planning an enlarged work, and doing so with the cordial co-operation and approval of their supporters. "The Forward Movement" is the suggestive name which has been given, as if by common consent, to this advance all along the line.

A MEMORABLE YEAR AMONG BRITISH CHRISTIANS.

The London Missionary Society, at the close of its fiscal year, March 31, 1891, found itself with an income of £15,000 less than expenses. The Directors of the Society, however, with signal faith and courage, at their meeting, held June 22, 1891, resolved to sound an advance, and planned to send out one hundred new missionaries before the Centennial Anniversary of the Society in 1895, which involved an increased expenditure of £25,000 per annum, and required an addition of £30,000 to the average annual income of the Society. This forward step, in the face of an insufficient income, seemed almost presumptuous, and yet the Directors felt compelled by conscientious convictions and the urgency of the work in hand, to assume this grave responsibility. They justified this action by a unique and impressive line of argument, which has in it a singular combination of conscience and faith. They regarded the resistless growth and the present urgency of the work which was committed to their care, as involving a *direct call from the Master* to the assumption of enlarged responsibilities on their part. In the needs of awakened inquirers all through their mission fields, whose adherence to former reli-

gions had been shaken, and who had lost their grasp upon their old faiths, and who were now made willing in the day of God's power, to be taught Christianity, and led into the light and hope of the Gospel, they recognized an *obligation* resting upon them to supply the instruction needed to guide these searchers after truth into a full and intelligent acceptance of Christianity. Could there be a nobler and higher view of missionary responsibility than this? The call of the mission field became the command of Christ; He seemed to speak to them in a thousand appealing voices to go forward with faith and prayer, in response to the full demands of a situation so interesting, so cheering, and so full of irresistible urgency. "The Forward Movement" was sounded in a resolution passed at the first regular meeting of the Board of Directors for the succeeding year, held June 22nd, 1891, as stated above. This action, instead of provoking criticism and alarming the church, at once kindled enthusiasm, and the response began to appear in a rising tide of interest, and in increased contributions, until the year closed March 31st, 1892, with an increase in the income of the Society of £85,000 over that of the previous year, and this increase was not in legacies, but in the contributions of the churches. Among the devices suggested by the Directors, and adopted by them personally, was the observance of a week of self-denial among the supporters of the Society. It is estimated that the net result of this effort was nearly £10,000 in money, and an inestimable deepening of the sense of interest and joy in the missionary work in multitudes of hearts throughout the Church. And, as regards the hundred new missionaries to be placed in commission before the Centennial Anniversary of 1895, the latest reports from the Society announce that already thirty-seven of

them are enrolled, and at a magnificent Valedictory Meeting, attended by 8,500 people, held October 12th, in Bradford, twenty-six of these men and women were set apart for service, and are probably already scattered in their distant fields. In the report of the Society presented at its annual meeting in May, 1892, these inspiring facts are referred to in the following words:

Dry as these details may appear to be, they are full of spiritual significance: there is in them the poetry of promise, the evidence of the abiding faithfulness of the great Head of the Church. Every figure of increase in this enlarged balance-sheet comes freighted with sympathy, enthusiasm, and prayer; it speaks of deepened interest; it testifies of a true appreciation of responsibility; it tells of the movement of the Spirit of God among His people, and of many earnest hearts already promptly responsive to His call.

The Baptist Missionary Society of Great Britain has also organized its "Forward Movement" in connection with the Centenary Year of its establishment, and have voted to raise £100,000 as a Thanksgiving Fund, and also to make the effort to increase its annual income by another £100,000. The Centenary Meetings have been held throughout the year, and have been characterized by great enthusiasm. The Thanksgiving Fund has crept steadily upward, until at the latest report it was £98,497. The proposal is now that it should not be closed, but allowed to go on as long as it will. This financial flood-tide is the indication of a largely increased interest in the grand cause, and it has come to the treasury freighted with the enthusiasm and sympathy and devotion of multitudes who have renewed their vows of consecration to the great missionary movement of our age.

The United Presbyterian Church of Scotland is also in line with a "Forward Movement," and at the last meeting of the Synod,

in May, 1892, a deputation of nineteen was appointed, whose duty it will be to visit presbyteries and churches, and stir them up to increased prayerfulness, and more systematic and self-denying effort for the extension of Christ's kingdom. The Synod is also to issue a special address to congregations upon this subject. A recent number of the "Missionary Record" of that honored Church, says with reference to this action of the Synod:

Obviously the Synod has not invited her missionary deputies to any perfunctory work; no mean task has been appointed to them; the conception of it is well-nigh overwhelming; God is challenging our Church to greater things.

The Free Church of Scotland reports at its last Assembly, an advance of £4,658 in its foreign mission income over that of the previous year, and a total income from all sources of £99,048, and if we add to this the income of the mission committees for work among the Jews, and for the Continent of Europe, and for the Colonies, the total missionary revenue of the Free Church of Scotland amounts to £116,759, as against £52,080 ten years ago. An interesting feature of the Foreign Mission Report of the Free Church for 1892, is the movement among the students of Free Church Colleges towards the foreign field. The Report announces that sixty-three students, at different stages of their studies, have expressed their desire to work for the Master abroad. The concluding words of the Report in reference to this fact are as follows:

We trust the General Assembly may have been able to assign time for a conference on this and other aspects of the great missionary enterprise, not only in our own church, but throughout Christendom, in a historic year in which the Lord our God seems to be waiting to be proved, and the Holy Spirit is evidently baptizing the nations.

The Established Church of Scotland, at the

recent meeting of the General Assembly, received a welcome report from the Foreign Mission Committee. The number of converts during the year was 1,129, more than double the number reported for the previous year. The total income reported was £46,124, the largest which has ever been received.

The Presbyterian Church of England has recently, through its Synod, issued an appeal to the Church for a week of united prayer for missions, in November, with detailed suggestions as to the method of observations, and also, by authorization of the Synod, the Foreign Mission Committee have appointed a Self-denial Week, and a special foreign mission fund of £10,000 is to be raised, of which more than £8,000 are already on hand.

The Wesleyan-Methodist Missionary Society, in its last Annual Report presented at its meeting in Exeter Hall in May, 1892, strikes a thankful and cheerful note when it says that "the returns for the year show increase under almost every head." Its income was £3,057 larger than the year previous, and yet such is the pressure in its fields that a *ten per cent. increase* was made the financial watchword for the present year.

The Church Missionary Society, at its last Annual Meeting, found old Exeter Hall too strait for it, and made a new departure in holding two meetings at the same time, one, as usual, at Exeter Hall, and the other at St. James' Hall, and both were thronged. The President of the Society spoke of the progress made since his appointment in 1887. The income of the present year is £23,400 in excess of the year in which he first took office; in that year eighty-two candidates offered for service, against one hundred and seventy-nine now. Thirty-four were accepted then, and during the past year one hundred and eighteen. Within the past four years two hundred and sixty-seven missionaries

have been sent out, which is double the number of the previous four years, and within two years one hundred and fifty new missionaries have been commissioned, and the desire on the part of the young men and women to undertake the work is such that the Society is overwhelmed with applications. The income reported for last year was £269,377 which is an advance upon the previous year, and a sum which has been exceeded only once in the history of the Society.

The China Inland Mission reports a net increase in receipts of £2,700, and a total increase in its staff during 1891 of one hundred and thirty-three missionaries, making a total, including the wives of missionaries, of five hundred and twenty-six. Rev. J. Hudson Taylor, General Director of the Mission, with his wife has just returned from a visit to China, during which they welcomed to the work of the Society there over two hundred new missionaries.

THE NOBLE TRIBUTE OF OUR AMERICAN CHURCHES.

The American Board among our own American Societies reports \$104,000 increase in income, from all sources, over the previous year, and has resolved upon a new push towards the goal of one million a year for its missions.

The Baptist Missionary Union reports an addition of nearly \$100,000 to its income, and the sending out during the year 1892 of eighty-one missionaries, the largest number which has ever been sent abroad by the Society in any one year. Of this number fifty-two are going out for the first time.

The Missionary Society of the Methodist Episcopal Church in its report covering the year 1891, announced an increase in receipts of \$115,755 over the previous year, and a sum total in receipts very nearly double the amount received from all sources in 1880, and the report of the Society for the past eight

years shows an average annual increase from collections of \$87,485. The report of success for 1891 in the foreign fields shows a total gain of members and probationers amounting to 16,455, which is an increase of twenty-two percent over the previous year. At the recent meeting of the Missionary Committee of the Church, held November 9th, at Baltimore, Maryland, the report of the Treasurer for the financial year ending October 31st, 1892, reports a still further increase over that of 1891, amounting to \$28,484. Our Methodist brethren believe in a "Forward Movement," and they seem to be able to accomplish it with no very special outlay of effort.

The Presbyterian Church in the United States (South) reports at the last General Assembly an increase of \$17,324 over the receipts of any previous year, with fifty-seven more churches contributing than during the previous year, and eighty-one more missionary societies falling into line. This is a "Forward Movement" full of quiet earnestness, which deserves all honor.

The United Presbyterian Church of North America reports at the last meeting of its General Assembly, a larger sum received for foreign missions than in any previous year of its history, and a balance in the treasury at the close of the year of over \$3,000.

The Reformed Church in America reports at the last meeting of its Synod, an income from its living contributors which is \$2,700, in advance of its receipts from the same source in the previous year, although, owing to the urgent requirements of its foreign mission work, a gradually accumulated debt of \$34,000, now rests upon the Board. An interesting comparison of growth during the decade from 1881 to 1891 reveals an increase of seventeen per cent in the membership of the Home Church, and one hundred and

twenty-one per cent in that of its foreign mission fields.

At the recent Council of the Alliance of Reformed Churches holding the Presbyterian system, held at Toronto in September, the subject of all others which seemed to come easily to the front, was the foreign mission work of the Presbyterian Church, and in a Report presented by Dr. Ellinwood on behalf of the Western Section of the Alliance, it was stated on the basis of the United States census of 1890, that "during the preceding decade the average gain of the Presbyterian bodies in the Republic in the number of their communicants was thirty-nine per cent," while the increase in the "membership of the native churches of the Presbyterian Church (North) embracing over twenty missions, great and small, has been one hundred and one per cent in the census decade." In other churches of the Alliance it has been still higher, and in some churches as high as one hundred and twenty-one per cent.

Can these statements fail to interest and inspire the heart of every friend of missions in our Church? Can it be possible that the Spirit of God is moving in other Christian communions and inciting to higher ideals and more thorough co-operation with His own divine purpose, and we are not sharing as fully as we might in the blessed impulses of His leadership? Can it be possible that our Lord sees some sufficient reason for especially using more promptly responsive and willing instruments for the fulfillment of His high behests? Shall God speak through His Spirit, and our own beloved and historic communion be found standing so far outside the circle that she hears but faintly His sublime and precious message to the churches?

UNSELFISH MOVEMENTS.

In several of the churches a novel expedient has been adopted during the past year in the

interest of foreign missions. It is the appointment of a "Week of Self-denial" for the sake of increasing the income for foreign missions. It was done by the London Missionary Society in 1892, and the week beginning Monday, February 6th, and ending Sunday, February 12th, has also been appointed for 1893. The proceeds of the "Self-denial Week" for 1892 amounted to nearly £10,000. In the Presbyterian Church of England a similar "Self-denial Week" was appointed by authorization of the Synod, to be held in the month of November. In this connection the *Monthly Messenger*, the foreign missionary organ of that church remarks:

To definitely give up something for missions can scarcely fail to have results even more valuable than the pecuniary gain. The mission will be dearer to those who have made for it an actual sacrifice, and there are scarcely any of us who cannot, without any injury to ourselves, lay down for a little, for Christ's sake, some luxury, or even comfort, receiving back from our Lord an hundred fold.

In another missionary magazine we find the following remarks upon this subject:

Might it (the Self-denial Week) not be adopted with advantage to our great missionary enterprises which are calling out for more liberal support? It is argued with right that the proceeds of bazaars, raffles, concerts, and fairs are not for a moment to be compared as an offering to Christ with an offering the proceeds of self-denial. Which of the two is the more agreeable to the Christians conscience, the less conformable to the ways of the world, the more healthful as an exercise of spiritual discipline, and the more likely to be followed by blessed spiritual results to the whole church? Have we not already had enough of worldly devices for raising money for church purposes? It is time we were beginning to adopt a better way, and what better way can we adopt than that prescribed by our Saviour himself? 'If any man will be my disciple, let him deny himself.'

UPWARD MOVEMENTS.

In connection with the inspiring "Forward Movements" referred to in previous articles there has been also what might be called an Upward Movement towards the Source of all true inspiration to holy living and loyal service. The London Missionary Society after its courageous resolve upon a "Forward Movement" began to call upon God in prayer for guidance and help. It is a beautiful and characteristic fact that the first to move in this upward direction were the women, under whose auspices an "All Day Prayer-meeting" was appointed to be held at the Mission House October 5, 1891. The results are stated in *The Chronicle* as follows:

Convinced that prayer was the only atmosphere in which the "Forward Movement" could live and come to maturity, our sisters led the way. They met to pray, nor did they meet in vain. In no previous period of the Society's history have anything like so many offers of service from women been received; never have the offers been of such promise and interest.

This "All Day Prayer-meeting" occupied

even hours, and was characterized by great fervor and tenderness of feeling throughout. Another special Day of Prayer was held in March, 1892, and now a plan of establishing a Prayer Union as a permanent organization has been formulated, and still another All Day Woman's Prayer-meeting was called to meet at the Mission House on November 7, from 10 a. m. to 4 p. m.

The Presbyterian Church of England appointed a Week of United Prayer for Missions, beginning on Thursday, November 24, 1892, and a scheme of topics for prayer was prepared suggesting for each day of the week some one side of the mission work as the special matter of petition. The *Monthly Messenger* remarks in this connection:

Nor will it be overlooked, we are sure, that in praying for the growth of a missionary spirit among ourselves we are asking God not only to send means and workers to carry on our missions with efficiency and enthusiasm, but also to give us that which will bless ourselves. It is a law of spiritual health and happiness, as fixed as the law of gravitation, that the missionary church is the church which is alive and pure and blessed.

Letters.

JAPAN.

THE FIRST CHRISTIAN LITERATURE.

Referring to the contemplated return of Dr. James C. Hepburn to the United States because of increasing infirmities, Dr. D. B. McCartee of our Eastern Japan Mission writes:—

Dr. Hepburn will be remembered for his kind and genial Christian character, for his share in the translation of our Holy Scriptures into the Japanese written language, and for his Dictionary, which has been of incalculable benefit to the missionaries, officials, and all those whose calling or taste led them to cultivate the study of the Japanese written and spoken language. To such it

will remain indispensable for a long time to come. But there are other important labors of which many of the later generation of missionaries are scarcely cognizant. More than thirty years ago, when the severe laws against Christianity rendered it impossible to preach the Gospel openly, or to print Christian tracts in Japan, Dr. Hepburn imported from China religious tracts written in the language of that country, by our missionaries there, and distributed them to the patients who came to his dispensary. But though the literary Japanese could read and understand books written in Chinese, to the common people they were only slightly intelligible. Among the tracts referred to was one written by one of our first missionaries in China and which is still printed and largely distributed in that country. It occurred to Mrs.

Hepburn, to endeavor with the aid of a Japanese teacher, to translate this tract, entitled, *An Easy Introduction to Christian Doctrine*, into Japanese; but Mrs. Hepburn being obliged to return temporarily to the United States, Dr. Hepburn took it up and completed the translation. It was written in the mixed Japanese and Chinese characters, but could not be printed in Japan, and was therefore sent to Shanghai, where an edition of 5,000 copies printed from wooden blocks, cut from the Japanese manuscript, was issued from our mission press. This tract is of historic interest as being the first tract printed and distributed in Japan by the missionaries, in modern times at least. I translate from "the Evangelist" (or Fuka in Shimpō) the religious weekly paper subsidized by our own and the Reformed Church Missions, some portions of an article on Christian literature in Japan. The editor describes the "Easy Introduction to Christian Doctrine" as "a small tract in the Chinese language explaining very clearly and concisely the important facts of the Christian Doctrine, the benefit of which in the work of evangelization was by no means small at that time." "The Story of the Cross" (another tract written by Dr. Hepburn) "had not yet been published. Although the literary style of the translator was not, as we think, very perfect and the printing from the wooden blocks was not very clearly or skillfully executed, yet the book was the medium (lit. middleman or mediator) by which Christianity was introduced to the Japanese. A very large number of copies of this tract were distributed by Dr. Hepburn from his hospital. Afterwards a revised and corrected edition was printed with movable type, and published by the British Tract Society. We think that no other tract has ever been so widely distributed in Japan as this one.

LAOS.

FIRST LAOS TRACT.

REV. W. C. DODD, *Lampon* :—We have made a decided advance in personal work this year. Last year we were glad to be able to report that all the pupils as well as the

teachers were engaged in evangelical work somewhere every Sabbath. This year, nearly all the men make it a matter of conscience to do some personal work every day. We have now a Laos tract printed. Through the school more than three hundred copies of it have been distributed already; and it is going daily into new homes. It has made many intellectual converts, and we believe some heart converts. It is popular, not as the Siamese Scriptures or catechism, simply as reading books, but on account of what it tells intelligibly. Of course, I do not mean to say that there are not plenty of Laos Christians who read the Siamese books with a sincere effort to understand them; but their popularity with outsiders is largely as text books from which to learn to read. I did not know beforehand how much more useful we should find the Laos. There is scarcely a home anywhere that cannot furnish some one who can read the Laos tract to the family: while the number who can read the Siamese is very small, surely not one house in ten. And here in the Lampon province, at least, I find that the Laos printed book is more popular than I had feared it would be. Siamese dialect being the language of the capital, and of the courts, has a certain prestige which has always seemed to me to be unnaturally large.

READING AND CHURCH GROWTH.

Through the combined influence of one Laos book and the faithfulness of the students, there has been a healthy growth in the church here. In the six months and a little more of its history, there have been 39 adults and 22 children brought into covenant relation with Jehovah; or over 32 per cent. increase in adults, and more than 22 per cent. increase of infants or non-communing members.

At our last Communion there were four more candidates received on probation, one of them being a young prince. His family have recently become believers. He has been with me in the Training School for some time, and has been making splendid progress in his studies. His younger brother was with Mr. Collins a while last term. The coming of this family of noble blood, if they prove faithful, will undoubtedly have influence in the province. There are several other princes

who seem to be favorably inclined; but like many others they are not fully decided. Perhaps it would only be fair to say that they are more undecided than others.

LAOS MEDICAL WORK.

The development of medical work here has been successful far beyond our expectations, and with our limited force and lack of all medical knowledge and training, it has almost gone beyond our desire. We have treated over 426 cases up to this moment. I have stopped half a dozen times since I began writing this letter to attend to patients. The whole number of patients since last November is more than 500. The number in June was 131, the highest number any one day, 15. Of course, these figures would not seem large compared with the Canton Hospital record. But medical work is not supposed to be established here yet at all. There is no physician, foreign or native, no hospital and no dispensary. Dr. McKean simply put a few medicines into our pantry with careful directions as to when and how, and for what to give them. And Mrs. Dodd and I, in addition to the other work, have done the best we could with the medicines. In most cases, God has blessed Dr. McKean's skill in their preparation to the saving of life and relief of suffering.

Dr. McKean has been very kind in every way in helping us here. He has made as frequent visits as he could. He has secured the services of a native assistant whom we expect soon to come and take charge of the medical work. We are hoping soon to obtain a grant of land from the Government for medical purposes.

KOREA.

EUIJU VIA MANCHURIA.

C. C. VINTON, M. D., *Seoul*.—I spent a month of the summer in making a trip to Euiju and in medical work there. Instead of following the beaten route of two weeks' arduous journeying by pack-pony over the mountains and plains of Korea, at Mr. Moffett's suggestion I proceeded by steamship to Newchwang, the busy seaport of Manchuria. Here I found many very kind people,

although no missionaries, and by their aid I was soon able to engage a cart to transport me with my boxes and my Korean assistant across the province to the Yalu river. Our start was made early in the morning and during most of that day we travelled under a burning sun over the flat plain that borders the Newchwang river. It was not until the second morning that we struck fairly into the lovely hill country of which this belt at least, of Manchuria, is composed.

A CHINESE CART is a peculiar institution and has often been described. I found it most convenient to establish myself upon the shaft, swinging my feet beside the trace-rope of the near leader. In the depth of the cart were stowed a couple of boxes, together with all our loose wares, rubber boots, rain coat and bedding, upon which latter my medical assistant and Chinese boy arranged themselves cross-legged with a compactness and facility which aroused my envy, if not my emulation. Thus freighted our vehicle was ready to encounter all weather and all roads in its six days' progress across the peninsula. In truth both were exasperating enough, the former by reason of the heat, the latter because of roughness. We made certainly more than a hundred fordings of streams, often crossing the same one again and again. The land knows no bridges, and consequently when the streams are high communication along these roads is cut off for days at a time.

CURIOUS EYES.—My special grievance was the crowd of curious eyes that gathered to fasten on me at every step, and the hands far too ready to handle all my belongings. But these are to be expected everywhere throughout the East. And although this is the province said to have been in rebellion last winter, and Chinese officials are just coming to learn of the brutal law of exclusion from America, I found no reason to apprehend violence. Indeed I was told on all hands that the so-called rebellion had been only an uprising of some thousands of robbers against one or two cities which they plundered, and that they dispersed far in advance of the troops, who

were reported to have slaughtered them so bravely.

Tuesday, July 26th, saw me crossing the blazing sands of the Yalu and welcomed, as I stepped from the leaky dug-out that had ferried me over its fourth and last stream, by Mr. Moffett who had seen no white face in nearly two months. I felt myself quite a rescuing party when I found how much he stood in need of other food and other companionship than that he had been having.

BEGINNINGS IN EULJU.—Our property in Euiju is well situated, just within the town and yet surrounded by native houses.

I found several Christians in the habit of resorting there each Sabbath, even from considerable distances, for worship. Still the native Christians of Euiju are as yet to be counted upon the fingers of one hand.

Mr. Moffett had spent the summer in teaching and explaining to all comers until nearly all his neighbors had ceased attendance from fear of being stigmatized as Christians. My coming gave them a new excuse for visiting the house, and for nearly two weeks its "serang" became a constantly animated scene of medical treatment and scriptural instruction.

PROGRESS IN WEST JAPAN.

REV. M. C. HAYS, KANAZAWA.

The First Church, of Kanazawa, or as it is commonly called from its location upon the street of that name, the Ishiuramachi Church, was organized in May, 1881, with thirteen members, and celebrated its tenth anniversary in September, 1891, by occupying and dedicating its fine new building. The former building upon the same site was destroyed during the previous winter by the extraordinary fall of snow. But soon an earnest spirit to rebuild was manifested and within a few weeks about \$800 in United States gold, was raised, an addition to the former lot was secured and a new church far larger and more convenient than the old one was under way. The church was dedicated free from debt and that which threatened greatly to hinder the work has turned out to be a blessing. The

present membership is one hundred and seventy-eight, of which number, however, but one hundred and nine live in this city. The rest being scattered along the coast in the other cities where we have work but where there are no organized churches as yet. In Kanazawa we have another church of about fifty members, while scattered through the city are several preaching places, the whole number of Sunday-schools being eight with about three hundred scholars. Besides our work, the Canadian Methodist Mission, begun two years ago, has three preaching places and about forty members. When I came to Kanazawa in 1887, there was but one foreign male missionary in this whole region and work started in only two other places besides Kanazawa. Now, however, there are five in this city and two each in Toyama and Fukui. The number of lady missionaries has increased from three in 1887 to seven at the present time. Outside of this city we have work well started in six other cities of from 8,000 to 50,000 inhabitants and the whole number of Japanese workers has increased from four men in 1887 to ten men in 1892, while the Methodists have four native helpers. When we consider how many laborers the Lord of the harvest has sent into this portion of his vineyard, our hearts are filled with gratitude, and as we see the progress which has been made in the past we are able to look forward to the future with the greatest confidence. When in 1879 Rev. T. C. Winn, came to this distant part of the empire, the Gospel had never been heard by its two million inhabitants. Now hundreds of souls have been born into the Kingdom, and a vast amount of seed has been sown which in no distant future will spring up in hundreds of hearts. Opposition and superstition are giving way before knowledge, a dozen young men are in our schools on their way to the ministry, young women also are being educated to do Bible work in still larger numbers, the Gospel is preached and the Bible read in a dozen cities and I believe that the beginning of the twentieth century will find a thousand Christians here for every hundred now. Will you not pray that it may indeed be so?

CHOLERA AND FEVER.

REV. H. C. VELTE, *Lahore*:—We have had a very trying year; it has been very hot and after the dry season, since the rains began, it has been very unhealthy. I have not known so bad a season for sickness in India. Cholera broke out early in the year, when the College was in full swing, and you can imagine our anxiety, with our boarding houses over-crowded with students. We had then about 125 boarders in our boarding houses. The principal of the Government College, Dr. Stupnayel, died of cholera very suddenly. One of our students was attacked and died, but he lived outside of the college compound. In the Medical College some five or six students died. When the rains began the epidemic seemed to disappear, but it was only for a short time. It soon broke out again, and became much worse than before. It was of a very malignant type, nearly all who were attacked succumbing to the disease. Thousands of people in the city and district have been carried off during the last month. The sickness was raging all around us, and I was alone in Lahore, feeling very anxious about our people. One of the deacons of our church, a Mr. Christopher, was attacked and died within less than twelve hours. I asked him whether he trusted in Christ. He replied, "Christ says, 'My peace I leave with you, my peace I give unto you', I have got that peace, but oh my wife and children!" The cholera is now abating, but it is not all over yet. Fever is very prevalent, and the number of patients at our dispensary has more than doubled during the last two weeks. Our supply of medicines is being exhausted, and our native doctor came to me a few days ago, asking me what he was to do. He did not wish to run beyond the appropriation, and yet the sick and dying could not be turned off. I told him to go on and buy such medicines as were needed, and I would see afterwards what could be done.

A CONVERTED FAQUIR.

REV. K. C. CHATTERJEE, *Hoshyarpore*:—Inquirers have daily come to me for instruction and advice. One of these named Ramgir, I baptized. He was a Rajput Hindu and left

his home and family twelve years ago and became a Faquir in quest of peace and true happiness. For these he vainly sought in the ascetic practices of the country. He was at last persuaded to look for them in Christianity and visited me for this purpose. After reading one of the Gospels his mind was satisfied and he found that peace which Jesus alone can give and which the world can neither give nor take away. He looks happy and continues to study the word of God.

KOREA.

WELCOME TO KOREA.

Rev. S. F. Moore, *Seoul*: This cool morning air is bracing, and the sunshine which floods the city and streams in at the windows is a trifle better than the U. S. article. We are very comfortably housed in the guest room of Mr. and Mrs. Gifford. Our freight, the last of it, is on the way up from Chemulpo, and we hope soon to be in our own home. The heathenism of Korea is more unadulterated; the climate more invigorating, and the missionaries already here even more congenial than we had expected. Tuesday noon, with the inrolling tide, we steamed up the river Han for home. The breaking of several wooden cogs in the large wheel detained us so much that it was 10 o'clock when we landed. Dr. Vinton and Mr. Moffett were on hand with sedan chairs for the ladies. After an hour's tramp through the suburban streets (street is hardly the word, as in some of them one can stand in the center and touch the wall on either side with the elbows) we came to the gate. The gates close at eight o'clock and the penalty for opening them to a tardy stranger is decapitation. A small hole at the bottom allows the dogs (privileged characters in Korea) to come and go at all hours. Baby Brown was the only one of our party small enough and humble enough to enter through the dog hole. The rest of us, with the aid of a rope let down from above, scaled the twenty foot wall without much difficulty, as there are many crevices which answer for foot holds. Dinner was waiting at Dr. Vinton's, and as we had had only a lunch on the

boat, our midnight meal was keenly relished. Mrs. Gifford, Miss Doty, and Mrs. Vinton, were there to welcome us.

FELLOWSHIP AT SEA.

We sailed from San Francisco August 16, and reached Chemulpo Sep. 19. The sea ceased from her raging during the greater part of the time. Some days there was hardly a ripple. There were fourteen missionaries on board the "Oceanic." Our daily meetings for conference, praise and prayer, were a great blessing to all who were well enough to enjoy them. The hours of Bible study were much enjoyed. The only unfavorable criticism of our meetings was as to the time, there was never enough of it.

We received most cordial greeting and entertainment in Honolulu where we stopped one day. We were driven about the lovely city, past the banana gardens; cocoanuts, dates, pineapples, etc., we saw growing for the first time. Mr. Damon and his friends know how to speak words in season, and we left them thanking God and taking courage.

FIRST ORIENTAL EXPERIENCES.

The six days of waiting in Yokohama were a sort of introduction to Orientalism. We spent one day at Kamakura where we saw the great Dai Butsu—one of the largest images of Buddha in the world, ninety-seven feet in circumference. The image, like Buddhism, is hollow, and we went inside and climbed up to the top of the great bronze casting. We saw a pilgrim worshipping there, and in the temple at Tokio we saw the people throw their money into the box, clap their hands to attract the gods' attention and then kneel muttering prayers to gods which see not, nor hear, nor know. A million heathen in that one city alone, and a handful of missionaries! Truly the harvest is great and the laborers are few! Some of us had thought the Japanese quite civilized, and were surprised to see so many wearing no raiment save a breech-cloth. We spent two days at Kobe, being detained one day by a typhoon. Our Congregational cousins made our stay very pleasant.

Two days later, at Nagasaki, we found the (Dutch) Reformed brethren at work in the school. There are upwards of fifteen in the Theological Department of the "Boys' School."

SEARCHING THE SCRIPTURES.

Rev. Samuel A. Moffett, *Eui Ju*: I find great encouragement in being able to report five or six men who seem to have a real hold on the truth and are rejoicing in it, and in the fact that large numbers of the people have learned what the Gospel is; many are quietly searching the Scriptures and there is an evident conviction on the part of many that this is the truth. I heard of quite a number who had given up the worship of evil spirits and I feel that a great deal has been done towards getting the people to think about and to talk over this new doctrine. Good seed was sown in the minds of a great many children and some of them will yet be preachers of the Word. I enrolled several applicants for baptism, one of whom gives me great joy because of his perfect willingness to let it be known that he is a Christian. He was a constant attendant upon the Bible class and the Sunday service, and he told me he had given up the worship of evil spirits and that every night he assembled his household to hear him read from the Gospels or other Christian books. He charged me to tell the people in Seoul that he had become a Christian.

I look upon the summer Bible class as the most profitable part of my work and the one which will have the greatest effect in preparing for a harvest. A class of twelve men from eight towns and villages were with me for fifteen days and they were taken through a course of instruction on the main doctrine of Scripture. They spent two hours each day with me and in the afternoon went over the same Bible readings with Mr. Paik, who more fully explained to them what I had taught them in the morning. One of the attendants upon the class was an old man of seventy-seven who came one hundred and fifty *li* in order to learn more fully of that which he had heard in the country.

HOME MISSIONS.

NEW ENGLAND—WHITHER?

The "Churchman" recently published a sermon by an Episcopal clergyman in Maine, on "Impending Paganism in New England." The subject is of itself sufficiently suggestive and startling. The suggestion that staid and sober New England is lapsing and deteriorating in the rear, while the Church of Christ is pressing westward to cope with the forces of evil in front, presents a state of things which, whether as fact or as possibility, is certainly disheartening. But some of the statistics given, on such authority in part as that of President Hyde of Bowdoin College, are more definitely significant. Waldo County, for instance, the county in which the city of Belfast is included, has 6,987 families and 4,850 of these attend no church. Cumberland County which contains Portland, has 19,792 families, of which 7,267 attend no church. Oxford, a large county adjoining New Hampshire, has 7,288 families, 4,577 not attending church. Somerset, a large northern county, has 6,974 families, of which 4,577 attend no church. Fifteen out of the sixteen in the state have 133,445 families. of which 63,665, or nearly half, attend no church.

A missionary reports to the Evangelistic Association of New England that in ninety-five towns in Maine no regular Sunday service is held, and that in that state his chief work, apart from preaching was to gather information about uncared-for towns.

Figures and facts like these seem to warrant the inference that there must be many sections of our older states which need home mission work as really as the new West, and masses of people there as neglected and destitute spiritually as the southern mountain whites.

But such facts as these also suggest some obvious reflections with reference to the home mission work of our own church in New England.

Our work there has hitherto been to provide with the means of grace after Presbyterian fashion the tens of thousands of Scotch and Scotch-Irish operatives who have been new-comers within the last few years. But, without jostling any one else, we may find in time a larger scope among these unevangelized masses. The Presbytery of Boston, which includes all our work in New England, has surpassed all but two or three presbyteries in our whole church in material and spiritual growth. Most of its 37 churches are still dependent on the Board. Only two of them so far are in Maine, one at Portland, and the other at Houlton, near the eastern boundary. But whenever the presbytery shall reach, as surely it may, the point of vigorous aggressiveness, it will find as genuine a home mission field as our whole land can offer in such sections as those whose destitution is above described.

JOSEPH OF CHILCAT.

REV. B. B. AUSTIN, SITKA.

Our friend has passed away to the better land. He came to the house several years ago; had several severe attacks of rheumatism, of which he was cured several times, but on the slightest exposure it would return. He had evidently been troubled with it for years before he came to live with us, as his knees were covered with ugly looking scars where the natives had cut him with their knives to cure him. This is a favorite mode of treatment with them to cure pains. He thought if he went to the ranch and lived on native food it might help him, and he was permitted to try the experiment. It did not prove beneficial as he had hoped, for he was soon confined to his bed a helpless cripple. The hovel where he lived was not fit for an animal to live in, much less a human being. The sides of the building were so decayed that they had to be supported by props to keep them from falling. A few boards in the soft mud answered for a floor. The rain and snow

came through the roof into his bed, notwithstanding he had an old sail stretched over it. His old, infirm mother waited upon him as best she could, but he would have starved except for the food carried to him from the Mission. His pale face, so marked with pain, used to haunt me at night. In one of my letters to Mrs. Elliott F. Shepard I mentioned his case, and that noble generous Christian lady gave us the money to build our boy's hospital. As soon as it was finished, Joseph was transferred from his wretched hovel to it. I shall never forget the change in his appearance, and the deep gratitude he expressed, and *looked*, when I told him he could thank this generous lady for it all; that Jesus had put it into her heart to do such kind things for God's poor children. He was beyond help, and he wasted away day by day until he became a living skeleton. His feet were drawn up until they nearly touched his hips; his fingers twisted out of shape, jaws set so that he could only eat liquid food, and he could rest in one position only. So he has lived, or rather died daily, month after month. He has been a preacher to all at the Mission, both teachers and scholars. He was the personification of patience, never murmuring nor complaining. Almost always a peaceful smile rested on his face, and in answer to my question, "How do you do, to-day, Joseph?" He always replied, "Just the same." I said to him one day that God often sent afflictions upon us to save us, or to make us better, quoting the words of the psalmist, "Before I was afflicted I went astray." He answered, "That is my case. When I left the school and went to the Indian village I was so discouraged at the failure of all my hopes and plans, I fully intended to live a bad life like my people. This sickness prevented me from doing so, and I thank God for sending it." He had a longing desire to unite with the church, and on June 7, 1891, we went with our native elders from the church to the hospital, received him into the church and administered the communion to him. It seemed to give him great comfort, and we felt sure that the Master was present. It was good to be there. I saw him about an hour before he died, and he said, "I feel very different this morning," but I did not

think he was so near the end of his journey. He asked Kendall (a namesake of Dr. Kendall) a little boy who watched by his side, to pray for him, and to read the fourteenth chapter of John. I had spoken to him about this chapter, perhaps a week before, as one of his friends, a Chilcat girl named Ann, died a few years since repeating with her last breath, "Let not your heart be troubled," etc. Just before he passed away he exclaimed, "The Angels! O don't you see the Angels?" What a picture, this little native boy not more than ten or twelve years of age, reading and praying with his dying companion. What a change for this poor sufferer—from a hospital to heaven—from misery to glory.

NOTES ON THE SYNODS.

The Synod of Wisconsin met at Eau Claire, Oct. 13th, and continued its sessions over the following Sabbath. It was warmly welcomed to the commodious and beautiful new church barely completed in time to receive it, the erection of which does vast credit to the congregation and their energetic pastor, Rev. Wm. N. Sloan. The synod has five presbyteries, 126 ministers, 146 churches and 11,466 communicants. Presbyterian strength in the state is relatively not what it should be. Our work lagged for several years for want of system and supervision, and other denominations left us behind. Three years ago Dr. W. D. Thomas was chosen superintendent of missions, and his energetic work has wrought great improvement. Wisconsin is in some respects a peculiarly difficult field. It is said to have a larger foreign element proportionately than any other state except Rhode Island. Its population is said to half German and two-thirds foreign. Milwaukee is two-thirds German and La Crosse three-fourths. While the field for work is inviting and urgent, there are great obstacles in the line of irreligion and infidelity. Our work has been begun and has made some progress in all the different lines open to us. The Rev. Knud Knudson has been pushing work among the Scandinavians. The Bohemian community at Melnik, in Manitowoc Co., has this last year reared a church building and a parsonage, and a

church has been organized under the pastoral care of the Rev. Joseph Balcar, whose persistence under difficulties bids fair to be largely rewarded. There is also good and growing work among Germans and French. But there ought to be vastly more. Rev. James Todd was a few months ago appointed synodical evangelist, and his beginning of pioneer aggressive work promises well. The churches of synod gave the Board last year about \$4000, and received from the Board more than three times that amount, though some \$1400 less than the year before.

Nearly half the ministers of synod were present at the meeting, and the sessions manifested a vigorous and practical interest in missions and church extension. Eleven newly-organized churches and nineteen new fields were reported among the results of the year, during which it was said that home mission work has been pushed with more vigor and greater success than ever before. A large popular meeting on Sunday evening listened to addresses by the attending secretaries of the Home and Foreign Boards.

The Synod of Illinois had an unusually pleasant meeting at Jerseyville, beginning Oct. 18th. Few were present from Chicago and its vicinity, very naturally, and yet the attendance was large, and the sessions were marked with zeal and enthusiasm. There was a notable generality and brotherliness of feeling which was most delightful. The attending secretary of the Home Board was put twice on the program—once at the morning session, after the report on home missions, and again at the large and earnest popular meeting in the evening. The ample accommodations of the fine church, the generous entertainment of the members of synod, and the hearty hospitality of the manse and the pastor,—Rev. Dr. Tyson, a valued friend for a generation—all tended to enhance the pleasure of a most satisfactory and successful meeting.

Illinois is a powerful synod, with eleven presbyteries, 432 ministers, 492 churches, and 56,211 communicants. It gave the Board last year \$40,382, a falling off of more than \$2,000 from the year before; and received from the Board about \$20,000, or half as much as it gave, and some \$2,600

more than it received the year before. Its scheme of four synodical evangelists, inaugurated some four years ago, had been found helpful, but has not been fully and thoroughly maintained, and probably will be replaced by other arrangements. The Presbytery of Chicago is of course far the strongest of the eleven presbyteries, and with the Presbyterian League and the Social Union is gathering up its energies to set about the vast task of the great city's evangelization. It is said that 400,000 of the population, or at least, one-third, have no church affiliation whatever.

NOTES.

A novel and unusual sensation came recently to the office of the Board, in the shape of a letter from a missionary in California, acknowledging receipt of an agreement with a reduced appropriation, and adding:

"I sincerely thank you for making this reduction, for under the circumstances I think it is all we should receive. We will be by no means straitened to live in this neighborhood on \$750. Yet I have no doubt the people will make up the fifty."

There is genuine and singular self-denial in such a reception of a reduced appropriation, with a salary by no means large. With a less burdened treasury, the Board would no doubt have gladly granted the full sum applied for. There are many such hard cases in this time of dearth, but such kindly and contented acquiescence is not common—and no wonder.

Rev. Andrew Wormser reports the organization of the First Holland Presbyterian church at Manhattan, Montana, with fourteen communicants and sixteen baptized members, with prospect of further additions before long. It is stated that the church has pledged to the Board of Home Missions \$4 per member annually, which is much beyond the average gifts of any other church in the Presbytery of Montana. The congregation belongs to a recent colony from Holland, brought over by Mr. Wormser under Presbyterian auspices, and probably soon to be increased by similar immigration. The excellent material already secured and favoring conditions give promise of the establishment of a vigorous and prosperous Presbyterian church and community. Notices of this church and colony come to us in the *Light of the Valley*, a bright little Presbyterian paper issued monthly at Bozeman, with Mr. Wormser as editor.

Rev. T. S. Bailey, D. D., synodical missionary of Iowa, who manages his wide field with great wisdom and tireless vigor, gives in his report of the synodical year just ended a full and detailed descriptive list of thirty-nine fields now vacant among the 374 churches of the synod's nine presbyteries. Some of these vacancies are due to the return of students to the seminaries after a summer's effective work. As described, these vacancies, almost without exception, are attractive and promising, and afford openings for useful and hopeful work.

Rev. A. E. Austin, principal of the Sitka Training-school, thinks the new church edifice there the finest building of its kind in the Territory. It was built by our boys under the direction of our carpenter. The galleries are made of panels of yellow and red cedar alternating, varnished, so that they show the grain of the wood. The pews are treated in the same way. The wainscoting around the sides of the church, for some four feet above the floor, is also varnished. The pulpit is made of native wood, yellow cedar trimmed with red cedar. A small cross of red cedar is inlaid in the upright panel of yellow cedar; it is greatly admired by visitors. The sides of the church are painted in a French gray and the ceiling a pale blue. The galleries are a great curiosity to the natives; one of them after examining them for a long time said that "he was going to build a house with them in it." Our school room was much too small for our congregation, and our church supplies our need.

BRITTON, N. D.—Rev. D. M. Butt writes of an addition to his church building, which will cost \$1200, and says that his people will be taxed heavily to pay for it, but he is sure it will all be paid for before it is finished. He adds:

The work is moving, but I would like it to move faster. And I grow discouraged and feel like giving the field into some other hands. But I have been with this people through hard times, and I know how straitened they are, and because they are my first charge I love them, and I have great reluctance to leave.

Evidently the writer of the above is not the hireling of whom our Saviour speaks, who fleeth because he is a hireling, and careth not for the sheep, but a true and faithful shepherd.

NORTH DAKOTA.

REV. F. M. WOOD, S. M.

In 1871, Home Missions began its work in North Dakota. Before this, only Chaplains in forts and Missionaries among Indians were at their work. To the white population the Missionary had not yet come.

With the crossing of the N. P. R. R. over the Red River of the North, came the first signs of a boom which lasted for years. In the vanguard of it stood Rev. O. E. Elmer, ministering to the people of Fargo. Not another joined him in the territory till 1873, when Father Sloan placed two hundred miles between him and this first station, and formed a second at Bismarck. This became the first organized church. Until 1875 no one disputed the ground. North Dakota was exclusively Presbyterian, with two ministers and one church, and a preaching station.

From that time on, several denominations have vied with each other to lift the banner of the cross and plant churches. Presbyterianism has organized over one hundred churches which now have a membership of over three thousand, and have employed during the past year about seventy ministers and students.

The work still presses, and men and means are inadequate to the demands. We need at once a dozen men.

The Board of Home Missions has contributed toward the support of missionaries about \$14,000 during the year, and the field has raised double that amount, besides spending a large amount in buildings and improvements.

The Board of Church Erection comes to the aid of these struggling churches to help push the edifices and parsonages.

We are just now pressing on the attention of the churches the need of buildings, as it is said there are more unhoused churches in North Dakota than anywhere else in the nation. We have only fifty-seven church buildings in all, and twenty-two parsonages.

This makes work in many fields uninviting and difficult. Where houses of worship and houses for ministers are provided, it is easier to obtain men and keep them.

The Boards, therefore, want funds to furnish these and to support men, of which North Dakota needs a generous share,

A synodical missionary in the central west illustrates the unchangeable spirit of Rome by telling that in the neighborhood of a newly-organized Presbyterian church two girls were recently whipped by the priest because one did not attend mass regularly and the other "banged" her hair.

GROWTH IN CALIFORNIA.

Rev. Thos. Fraser, D. D., was Synodical Missionary on the Pacific coast 15 years; from '68 to '83. Visiting Stockton Presbytery in session at Fowler, Oct., 19, 1892, he spoke of a tour through this region 23 years ago, when we had one church south of Stockton; now we have 20. He also said that at that time we had no church on the coast south of Watsonville. Now San Jose Presbytery has 8, and Los Angeles Presbytery has 76; a growth from 1 to 104 in the territory south of Stockton and Watsonville.

Rev. A. C. Reed, of the Presbytery of Troy, is marked "without charge" in the "minutes" of 1892, who has been the very acceptable minister of the Coronado church more than a year, and persistently declines to receive aid from the Board. He is a home missionary of the self-supporting variety, and this not because of personal wealth, but by wise economy and great self-sacrifice. He is an exceedingly useful variety of "W. C." If Troy Presbytery has any more of this variety, California would welcome a number of them.

In Southern California, Rev. F. D. Seward, S. M., reports six churches in San Jose Presbytery, and four in Los Angeles Presbytery, that have become self-supporting during the year 1892.

In the Southern half of Stockton Presbytery, he says that two of the ten churches are self-supporting: three are in charge of three home missionaries; five are vacant.

In San Jose Presbytery, of thirty churches, nineteen are self-supporting.

In the Los Angeles Presbytery, of seventy-six churches twenty are self-supporting; forty-two are served by twenty-nine home missionaries; one is a Chinese church, dependant on the Board of Foreign Missions; four are vacant. Some of these are occasionally supplied by the Synodical Missionary.

Mr. Seward's observations in his field, move him to emphasize the value and economy of mansees, as well as the comfort and encourage-

ment to "the mistress of the manse" and her home-needing consort.

The Portuguese work is important in the San Jose Presbytery; ten thousand Portuguese already settled between Oakland and San Jose—more coming—have bought land and are prospering, only one Protestant minister among them, Rev. J. F. Cherry at San Leandro. A good lady has furnished him a horse and cart.

UTAH.

Rev. James Thompson, of Smithfield, says: "There are many young men here not committed to the endowment oaths who would break entirely away from priestly denomination, if it were not for their environment. But it would be impossible to make an American citizen of an *initiated* Mormon while he remained such.

WHERE THE PEOPLE LIVE.

I was talking to a Mormon the other day about the moral state of this place in particular and Utah in general, chiefly in regard to temperance and chastity, and this is what he said in substance. "The saloon here pays more money for license than the total taxes of Smithfield and yet it is well-known that not a single Gentile patronizes that saloon." In regard to the question of chastity, he said "that the most foolish thing the Mormons could do was to deny the practice of Polygamy. The report of the Utah Commission is an awkward commentary on Wilford Woodruff's 'Manifesto.' The Polygamists are convicted in the courts by the hundreds. There is nothing that would so fully expose the system of Mormonism as an old-fashioned revival, and by God's help we will carry the battle to the enemies gates this winter with our little united band of workers."

The Christian Steward quotes from "Our German Work," a new paper in the interest of the German Presbyterian Theological Seminary at Dubuque, the statement that it pays to carry on the work among the Germans; and by way of proof gives some significant statistics. The Presbytery of Dubuque has nine German churches, eight of which are self-supporting, and twenty-eight English-speaking churches, of which only five are self-supporting. In Iowa half of the English-speaking churches receive Home Mission aid, while only one-sixth of the German churches receive it. The Ninety-nine German Presby-

terian churches in the Northwest gave last year to benevolent objects an average of \$1.44 per member, an average larger than that of several Synods, though falling considerable short of the average for the whole church, \$5.124. Such facts certainly make the statement good—if it needs to be made good at all—that “it pays to carry on work among the Germans.”

“The Christian Steward” also tells of receiving a gift for Foreign Missions, the giver explaining that no opportunity of making the contribution was afforded them in the church they attend. Of course this may have been a church of another denomination. But it would be worth while to find out how many of the 1900 churches which give nothing to Home Missions are non-contributing for the like reason—that the cause is not put before the people at all, and they have no opportunity to give.

An extract from a recent letter from Dr. T. M. Glenn, synodical missionary in Washington, will give our readers an idea how new churches take shape and get on under difficulties in needy sections of the new West:—

At Bethany I found our faithful elder, Hugh H. McCormick, leading in the erection of a new church building. Elder Price is superintending and doing the building, while brother McCormick does the soliciting. They are erecting a \$1,500 church. They have gotten just one cash subscription, of \$5. But they are building the church. The Board of Church Erection has promised them \$500. They have solicited and secured all the material and all the labor needed to complete the house. They need a bell. They heard of a forsaken church where the bell was not used, and have hopes to raise the means for its transportation. They will need a communion set. Who will give them one?

Rev. George F. McAfee, after three happy and prosperous years of pastoral service in St. Paul, being desired by the Board of Home Missions to take up an important work at Good Will, has consented with great pain to himself and the people whom he leaves. He says:

“I accept the new work, because I believe the Lord calls me to it, and I know He will not leave nor forsake me, nor the dear church which I leave.”

THE SYNOD OF WISCONSIN has tried, with good success, the association of evangelistic and pastoral work, with the oversight of weak mission fields and vacant churches. New

fields have been thoroughly examined and tested before beginning permanent work. Weak fields have been maintained and strengthened, despondent missionaries cheered, crooked things made straight, financial difficulties overcome. So Rev. J. Todd informs us, and gives several illustrations of it.

Rev. W. D. Thomas, S. M., thinks the foreign work in Wisconsin most encouraging. Two Bohemian communities are pressing for organization of churches; three Scandinavian neighborhoods ask the same; three very important points in the southern part of the the Synod send the cry, “Come over and help us”; two or three large cities have sent strong appeals for destitute sections.

BOSTON, MASS., SCOTCH CHURCH.—Rev. S. C. Gunn writes:

“Failure in agricultural products in Eastern Nova Scotia, the region of country from which the majority of our young people come to us, render our work in securing funds more difficult, as a considerable part of their earnings are sent to relieve the necessities of the old home. Notwithstanding these hindrances we are hopeful that our church debt may be considerably reduced, and that the seventh year of our existence as a church may find the infant church of the Presbyterian family in this city self-supporting.

After speaking of their faithful contributing to the Board of the Church, Mr. Gunn adds:

“Of course these collections are not large in the eyes of those who are ignorant of our circumstances, but the Master knows our struggles to reduce our debt and become self supporting.

MINNESOTA.—Rev. R. N. Adams, testifies that this has been to him the happiest year of his service as synodical Missionary. The Board of Home Missions has helped them generously, and he finds no evidence that the help has anywhere been misapplied. “We have abandoned nothing, have been much strengthened, and have advanced all along the line.”

Fourteen churches organized, containing three hundred members; ten houses completed and five more begun; twelve church buildings completed and dedicated, all free from debt except the two largest. Six churches have become self-supporting; work of "pastors at large" more successful than was hoped. Ten graduates from Theological Seminaries received as ministers, and eleven under-graduates employed in Summer vacation—"all we could wish as to conduct and work."

"State filling up rapidly. Outlook for Scandinavian work never so hopeful."

OKLAHOMA.—Rev. John H. Aughey has organized a church at Mulhall with thirteen members; secured \$1000 for church building; pushing work on building; will move up to Mulhall as soon as he can get a house; now preaches at Waterloo and Mulhall on alternate Sabbaths. Railroad fare for round trip, \$5 00. Goes also from Mulhall, after preaching twice, to preach in a dug-out school-house, ten miles away.

MICHIGAN.—Rev. Chas. D. Ellis tells of good interest in church work at Saginaw; ordinary congregations never larger; prayer-meetings best ever had there; confidently looking for a work of grace. Outlook never better than to-day.

JEHOVAH's portion is his people; Jacob is the lot of his inheritance.

As an eagle that stirreth up her nest, that fluttereth over her young, He spread abroad his wings, He took them, He bore them on his pinions: JEHOVAH alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, and he did eat the increase of the field.

Beware lest thine heart be lifted up, and then forget JEHOVAH thy God. It is he that giveth the power to get wealth,

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

"THE NEW WEST."

Our topic has been changed in form just enough to make it explicit. Instead of "*The Great West*" as it formerly stood we now have it "*The New West*." Even this must be defined. The meridian forming the eastern boundary line of the Dakotas, Nebraska, Kansas, Indian Territory and Texas divides the United States into two unequal parts, the western part being very much the larger. But we leave Texas out, as properly belonging to the South, and add Minnesota as being a comparatively new Western state. In order to study this topic intelligently we need to have clearly in mind or before our eyes the region described. Though about half the area of the union this new West comprises but *thirteen states* and the five territories. This region is four times as large as the original thirteen states and has twice the population they had at the time of the adoption of the Constitution.

It has a larger population to-day than the entire nation had in 1810. Two of these "New West" states, viz:—Kansas and Minnesota, have about as many inhabitants as all the original thirteen had, and two of them, viz:—California and Montana, are nearly as large in area as all the original thirteen states.

Notwithstanding the phenomenal rapidity with which this region has been

peopled, there is still but a sparse population. There is an average of but *four* persons to the square mile. In Idaho, Arizona, and Wyoming, the average is *one person to the square mile*, while in Colorado the average is *four*. In Kansas there are *seventeen*; in Minnesota, *fifteen*; in California, *eight*. Nebraska has *fourteen*; North Dakota, nearly *three*; and South Dakota, more than *four*. Oklahoma Territory, which has been settled less than three years, received an average of *two* persons to the square mile in less than an hour on its birth day.

Nearly all the states, most sparsely settled, have been most recently reached by railroads, but they have, with a single possible exception, resources surpassing those more thickly settled. If it be true, as has been repeatedly asserted, that there is not elsewhere upon the face of the earth, a region capable of sustaining a denser population than this can sustain, what must we expect and prepare for in the immediate future? China has an average of 121 to the square mile. At that rate, our "New West" would sustain a population of *two hundred millions*.

The region formerly known as the plains, is a regular grade, rising from Iowa and Missouri, at three hundred feet above sea level, to the foot of the Rocky Mountains, five thousand feet. This vast region is covered with an immensely fertile soil, washed down through the ages from the great Western mountains. They were considered arid by the superficial observers of the earlier days, but later research has demonstrated the fact, that underneath this vast region are flowing perpetual streams of pure water from the mountains, ready to burst forth into cool fountains or flowing wells wherever the industry of man has invited it forth. And those majestic mountains are God's provision for watering the valleys and the plains. They tread across the path of the prevailing Western winds so

that their high peaks may catch the clouds from the Pacific and wring them dry and treasure their waters in the form of snow in their deep gorges, whence they are distributed perpetually and economically over the regions below.

If it be true, as every authority on the subject asserts, that about one-half of this western region is arable and the other comprises forests, grazing lands and mineral mountains, we must expect at an early day a denser population than we have in the states eastward. Now if we bear in mind two things, viz:—the vastly greater resources and the superior facilities for developing them and populating the country, we can easily account for the more rapid growth which they have had, and we will expect greater things in the immediate future.

At this point it would be interesting to introduce statistical evidence of the utterly inadequate supply of ministers and churches, but space forbids. Take two facts:—So far from being aggressive in missionary operations the Board has had to defend itself every month against the important call of the western communities for the means of grace.

But what is the character of the population that is filling up that region? Many of them are the children of the older churches in the Eastern states, who have gone out into the perils of that new country. Many are of the very best of the immigration from foreign countries, but alas! many are of the worst and most lawless classes which the great cities of our own and other countries produce. These intermingling elements are not evolving godliness or building churches nor producing the fruits of righteousness. They are not dominated by the noble and single purpose which led our forefathers to settle the early colonies. They are there for gold, for silver, for wealth and power. And if it be true that we have not ade-

quately provided for the spiritual interests of this region as it now is, the prospects before us are certainly alarming.

Our country has no back door, as other countries have, through which to expel the lawless and pauper and criminal classes, but we stand four fronts to the world, and through all our doors are pouring into our midst the worthless classes of all the earth, and we are compelled to absorb them in some fashion into our own social and civil life. Can we do it safely without stronger and more decided gospel influences? Instead of weakening our forces do we not need to redouble them? We cannot do this work by odd jobs: we must swell the stream of gospel influences, give it greater vigor and a wider sweep; and we must see that it maintains a steadier flow.

The Church was never relatively as rich as it is to-day, and yet it never fell so far behind the growth of the country, in all its history, as it has at this time. Dr. Crosby said: "The trouble is, the Church is too rich." The opportunities and responsibility have increased with the increase of wealth; but churches have not increased their contributions in the same ratio.

Letters.

SOUTH DAKOTA.

BOHEMIANS BECOMING AMERICANS.

Rev John Linka writes of the Bohemian Church in Eagle, Brule County: The attendance at the Divine service is always large, and in the last two months several Catholic families attend sermons and Sunday-schools and even Thursday night singing exercises. Several farmers bought new buggies that their long ride to church (often 8 miles) might be more comfortable for wife and children. It is a nice sight, never to be seen anywhere in Europe, when every Sunday the church is besieged by wagons and buggies with a great flock of horses tied at the wagons, or to poles fixed

round the church. Regularly all the people who are present at the Divine service remain for the Sabbath-school, which is held immediately afterwards. A strong encouragement for our Sabbath-school was the visit of Mr. Lucas, S. S. Missionary, through whom the Board of Publication and Sabbath-school Work sends us 20 or 25 copies of its Sabbath-school publications. Most of our young people and children are able to read and understand English. Another new feature in our Sabbath-school is the introduction of the smaller Westminster Catechism, which I have ordered in the Bohemian translation from Europe, and which will be for children far more suitable than that, equally good, and worthy, of Heidelberg, which is mostly used in the Bohemian Reformed Church.

We intend to found a congregational library, which would be opened not only to the members of the church, but to any other applicant, and I hope there will be many of them from the Catholic side. A small beginning is made already by voluntary gifts of Bohemian books. But there is a real necessity to have English good books in the library likewise, as some younger people read English more easily than Bohemian. Our funds, however, are too low to provide English books, and I ask most fervently the Board if it can do something for us in this respect, *e. g.*, by finding some friends who would offer us good books.

CALIFORNIA.

REV. A. MOSS MERWIN, PASADENA.—At the Rose Ranch near San Gabriel we have a new congregation of about fifty persons, many of whom formerly spent the Sabbath in drinking and gambling. After the service, which is held in a large thatched hut, some of our faithful women from distant churches remain to converse with those to whom the gospel is passing strange. Deep interest has been aroused there. A neighboring priest has visited the people and warned them, under penalty of excommunication not to attend our services, but his threats are unheeded. Under a large tree, in a secluded spot at this Mexican settlement, ten or a dozen children gather twice a week to receive instruction in reading from our good missionary, Mr. Diaz. The nearest public school is several miles distant.

Near the old San Gabriel Mission, on the public highway, stands our modest sanctuary where there is preaching in Spanish nearly every Sabbath. A man and woman, parents of several

bright children, have been led since attending the services to apply for a license for marriage. This is the third case of the kind in our congregation within the past three years. Under Romanism the consciences of these Mexicans is not much disturbed as to illegitimate domestic relations. Three orphans, children of Roman Catholic parentage and with a little property, have been legally placed, through their relatives, under the guardianship of your missionary.

These orphans, the two girls at least, will probably be sent as boarding pupils to our Spanish school at Los Angeles. The new and comfortable building for that institution is rapidly nearing completion, thanks to the earnest labors of the Home Missionary ladies of this presbytery. Our work in Los Angeles among the Mexicans has broadened out somewhat during the last quarter. There are now three Sunday-schools with a small attendance at each. Another place of worship has been opened through the generosity of a woman, a member of the church, who gives free of rent the best part of her dwelling, to be used exclusively for our services. These are often very well attended by people once strongly prejudiced against the evangelical faith. Among these new hearers is a household with whom a weekly prayer-meeting is held by Elder Morales.

Work is to be begun next week at Azuca on the church edifice wrecked by the gale in December, 1891. At the other preaching stations, regularly visited by Mr. Diaz and myself, it is evident that there is a growing disposition to hear what God says and to obey his word. Oh that we had the men and means to reach thousands more of these neglected Mexicans!

OKLAHOMA.

REV. C. H. MILLER.

I cannot refrain from speaking of that interesting event, my installation as pastor of the church at El Reno. The church was beautifully decorated and the congregation filled the house, including the lecture room, to overflowing. To me it was a most joyous occasion. When I look back to the time just two years ago when I took up the work here—when I recall the little handful, unorganized and unsheltered with nothing in their hands to support the gospel but with only a burning desire for a church and a minister,—when I think of that little cold shanty in which we met for the first year, when I think of what we have gone through, of how

God has strengthened our hands and raised up friends till now we worship in a beautiful little sanctuary with a large congregation and a Sabbath-school that fills our building, I thank God and take courage. I have done some work outside of this city but this church is my joy and my pride. With my own hands I labored in its construction. I helped lay its floor and shingle its roof. In the bitter cold of the winter night I kept fires going that its plastering might not freeze. I helped scrub it out for dedication. But that time is passed, and these are only memories. To-day the church is strong and flourishing. We have good congregations, the best Sabbath-school in the county, a noble band of young people and the respect and confidence of the whole community. The audience that greeted us at the installation service was the largest that has ever been gathered for a religious service on a week night in our city. The future is full of promise. I write this that you may see the progress that has been made and rejoice with me. Outside of El Reno I have organized four churches, three of which are supplied with nice buildings. I have wed 80 members and baptized several children. My field has been thrice divided and yet there is a call for more men. Now is our time to push church extension.

But while we have much over which to rejoice, a great sorrow has come into our home. When we took up the work in El Reno, our house was gladdened by the sunshine of two dear little children. God in his providence has taken both of them to himself and our home is desolate. We can not understand it. We cannot fathom His purposes. We can only trust him and lean on that assurance: "*What I do, thou knowest not now, but thou shalt know hereafter.*"

THE ALPINE SHEPHERD.

When on my ear your loss was knelled,
And tender sympathy upburst,
A little rill from memory swelled
Which one had soothed my bitter thirst.

And I was fain to bear to you
Some portion of its mild relief,
That it might be as healing dew
To steal some fever from your grief.

After our child's untroubled breath
Up to the Father took its way,
And on our home the shade of death,
Like a long twilight, haunting lay,

And friends came round with us to weep
Her little spirit's swift remove,
This story of the Alpine sheep
Was told to us by one we love;

"They in the valley's sheltering care
 Soon crop the meadow's tender prime ;
 And when the sod grows brown and bare,
 The shepherd strives to make them climb

"To airy shelves of pasture green
 That hang along the mountain's side,
 Where grass and flowers together lean,
 And down through mists the sunbeams slide ;

"But naught can tempt the timid things
 The steep and rugged path to try,
 Though sweet the shepherd calls and sings
 And seared below the pastures lie,

"Till in his arms the lambs he takes
 Along the dizzy verge to go ;
 Then, heedless of the rifts and breaks,
 They follow on o'er rock and snow.

"And in those pastures lifted fair,
 More dewy soft than lowland mead,
 The shepherd drops his tender care,
 And sheep and lambs together feed."

This parable, by Nature breathed,
 Blew on me as the south wind free
 O'er frozen brooks that float, unsheathed
 From icy thralldom, to the sea.

A blissful vision through the night
 Would all my happy senses away,
 Of the Good Shepherd on the height,
 Or climbing up the stony way,

Holding our little lamb asleep ;
 And like the burden of the sea,
 Sounded that voice along the deep,
 Saying, "Arise, and follow me."

MARIA LOWELL.

The following article is taken from the correspondents' columns of the *New York Tribune*. Besides its bright and clever sketch of our Normal and Collegiate Institute at Asheville, its testimony to our work there is valuable, as we have no reason to think the unknown writer to be other than an impartial visitor and observer.

SOUTHERN GIRLS AT SCHOOL.

A STUDY OF HUMAN NATURE AT ASHEVILLE,
 NORTH CAROLINA.

Asheville, N. C., Nov. 22.—The sturdy mountaineer, his pretty fair-haired, simple-minded daughter and the rough-diamond suitor for her hand are such familiar types to the story-reading world at the present day that there seems to be little left unsaid concerning the inhabitants of

these North Carolina mountains. There is, however, a new field for study, namely, the aforesaid daughter in her first year at school, a position in which new lights and shades are thrown upon her character. It is undoubtedly known to many people at the North that this year the Presbyterian Board of Home Missions has opened in Asheville a boarding-school, which gives to those of narrow means the opportunity of a course of study equivalent to that of a college-preparatory school. It is situated just outside the limits of this queer, world-renowned place, where people come during every month of the year, seeking that priceless boon, health, and where the chance traveller meets upon the streets every kind of equipage from the humblest ox-cart covered with canvas to the most luxurious Victoria and the smartest dog-cart and mail phaeton.

The site of the building is extremely fine, commanding a view of the amphitheatre of mountains, which makes the scenery of this section so famous. About a mile to the left is the far-famed "Kenilworth Inn;" quite close at hand is "Oakland Heights Sanitarium;" and now that the leaves have gone from the trees, the mythical palace which Mr. George Vanderbilt is building is quite plainly visible on its eminence, six miles away.

The exterior of the building is not attractive. It is a huge frame structure, painted in light shades, which gives an appearance of cheapness; but once inside the large hall, one is dispossessed of this impression. Indeed, it has been called "the best built house in Asheville," as the whole building was personally supervised by Mr. Pease, who affirms that there is not a poor piece of timber throughout. The corridors are broad and well lighted, and the rooms of the girls are large and cheerful. These rooms have been furnished by different church societies at the North. The furniture is the same in each—an iron bedstead, an oak dresser and washstand and two chairs. The linen, blankets and toilet articles, of course, vary, but are all neat and tasteful. The rooms of the teachers are, for the most part, provided for by individuals—that of the music teacher being the gift of Mrs. Russell Sage in memory of her mother.

The visitor is eager, naturally, to see the girls who have changed their mountain cabins of one room for this warm, comfortable abiding place. One is invariably surprised, having noticed the stolid faces of the men as they march beside their ox-carts, which often contain less than one dollar's worth of produce ("some butter and a few eggs") with which they have often toiled

twenty or thirty miles, to see that their children can look bright and intelligent. The fact is, most of them have never been properly housed or fed before, and the change of environment has a speedy effect on their appearance. In the schoolroom it is appalling to find a class of thirty members to whom "Tennyson" is an unknown name, and "Westminster Abbey"—a graveyard. An answer given by one of this same class is rather interesting, the question being: "What is the government of England?" This was the reply: "The government of England is very moist and damp."

But these are unusual, and the mass of the pupils are tolerably well informed. There is, moreover, a decided pleasure in sowing seed in such untried soil and witnessing the gratitude with which the smallest crumb of information is received. Their names are queer and fantastic, "Buena," "Lettia," "Chloris," "Arrie," "Pantha," being among them. One real mountain girl was found one day using tobacco. The case was, of course, serious, and the offender was reprimanded most severely. Indeed, she was told that upon a second offence she would be sent home. The way in which the reproof was received was astonishing. She went immediately to her room and wrote to her parents that they might be quite easy about her, as she was moving in "right good society." On receipt of this letter, her father, as she afterward confided to a teacher, "done danced in the middle of the floor, he was that glad."

On Columbus Day the school gave a very pretty entertainment, singing "The Star-Span-gled Banner" and "America" with great enthusiasm. A noticeable feature, however, was that the words of these, to us household anthems, were entirely unfamiliar to them.

The course of study is thorough and comprehensive. There are also classes in cooking, sewing, typewriting and stenography, which may be even more necessary to them than the learning acquired from books. They do the work of the home, each girl having an hour in the domestic department every day. This is necessary, as the whole price for tuition and board is but \$100 for the school year. Small as this sum seems, it is a vast amount to many of the patrons; and a large number of the pupils are supported by scholarships. Their dress is, for the most part, plain, but neat. One girl, however, (a regular Craddock heroine, with red-gold hair and dreamy blue eyes), is so thinly clad these cold mornings that she must suffer. A visit to her home in the mountains reveals it to be a one-roomed cabin,

used as a sitting-room, bed-room and dining-room for the family of four. They are, however, among the more intelligent of the very poor, and the one room is scrupulously neat and clean. The pleasant school-building and thorough training attract many of the children of well-to-do parents in the various small towns and cities of the State, so that one cannot classify all the pupils under the same head.

The institution is, on the whole, unique, and one which the Northern tourist should not fail to visit while sojourning, as health or fashion decrees, in the "Land of the Sky."

[We hardly know whether to put the following under the head of *Home Missions*, *Foreign Missions*, or *Temperance*. We risk it here. It is a good hit under either head.—ED.]

In his speech on the Chinese, in the recent Christian convention in San Francisco, the Rev. Ng Poon Chu made a decided and most favorable impression. A recent graduate of our theological seminary, and now the faithful pastor of the local Chinese church, he had some just claims to a sympathetic hearing, and these claims were greatly strengthened by his freedom and fire of utterance, several times rising to eloquence, as well as by his good sense, his good English, and his compact array of telling facts. But not all this so completely captured the large and cultivated audience—probably over a thousand, gathered from the best homes of San Francisco—as that one hit, delivered with much expressiveness of tone but with perfectly sober countenance. Comparing the opium vice to which the Chinese are addicted with the alcoholic intemperance prevalent among Americans, he confessed that there was one striking difference: "When the Chinese opium drunkard comes home he does not abuse his children and kick his wife; his wife kicks him." The swift and emphatic response of the congregation bespoke the prowess of wit. The man who has eyes to see a comical situation can always get a hearing to tell of it; and even the weightiest matter or the most eloquent address seems to lack something when the sense of humor is wholly wanting. But the lasting charm of brother Chu's speech lay in its weight, force, and timeliness, not in its effervescence. The Christianization of the Chinese was warmly and cogently urged as a duty, and the work exacted respect from the most reluctant in presence of the capital illustration of its fruits seen in the speaker himself.—*The Occident*.

THANKSGIVING AND HOME MISSIONS.

REV. J. S. DICKSON.

[Extracts, by permission, from his sermon on Thanksgiving Day.]

God has given us the greatest, hope-fullest mission field of all the world. This is a land set apart for saving effort—first of all, foremost of all, a land of work for Christ. . . .

This land was founded in the longing prayer of Christians; it was sealed by the blood of Christians; it is ruled now by the brains of Christians. English Christianity sought out New England, East Pennsylvania, and Virginia; Dutch Christianity made New York and the Jerseys; Huguenot Christianity settled the Carolinas, and Scotch-Irish Christianity pushed on to mountain strong-holds from Pennsylvania to Alabama, to give a Christian backing to it all. God blessed the men who came on consecrated errand, and here is their blood-bought land. He blesses us most highly in the way most suitable to our origin, by giving to us a special mission work, such as he has given to no other nation. . . . In view of the fact that we are Christians, called to evangelize a sinful world, it is God's greatest gift to us, that so much of our work is brought right to our doors and hands. . . .

I bid you rejoice that this is the land to which the tides of the World's emigration must roll. The teeming populations of Europe and Asia must come hither. I do not say that such a coming is a theme for light rejoicing. Castle Garden was not, and Bedlow's Island is not an inspiring sight. It is a lesson to a trembling responsibility to see the untaught, unwashed throngs. But their own lands cannot keep them, and this land cannot keep them out. And shall not we thank God—we who by his Spirit have been made to love and look for souls—that our land is forced to be the Canaan for the Old World's pilgrimage? . . .

We have already all manner of populations among us who can receive the Gospel only from our hands.

This land must save and educate and uplift the millions of its Negroes, lest they be a menace to our way and that they may help in all the progress of our Christian liberty.

This land must save the Indians—save their souls and bless their lives—the only possible way of paying its debt to them, and of averting Pine Ridge tragedies from itself.

This land must save its Mormons. . . . There is only one sure way to meet and master the Mormon problem. It is by saving Mormon souls.

This land must save its Mexicans—its heathen, wherever it may find them. The work is all its own. A Scandinavian church may send its one hundred and forty missionaries to Wisconsin, and support them there, but the effort is a Christian anomaly. The field of America's unevangelized inhabitants is its own—the greatest in variety and opportunity in all the world. . . .

As a church, we have a theory of saving work that is complete. We look to the West, toward which most immigration flows, and we say to one set of men, "It is too early yet for what we call Home Mission work: Go you, Sabbath-school missionaries, and clear a path for us. Go as pioneers, and leave Sabbath-schools, like blazed, path-marking trees, to show where the roads of wider church work must come."

Then the Board of Home Missions steps in with men and women who shall preach and teach the Word to those who are gathering more thickly, and sends those who shall be pastors to these flocks.

Then we help them build houses where they may worship God, and schools where their children can learn that the way of true knowledge is the way of life—that the fear of the Lord is the beginning of wisdom.

This is a most blessed work, but we do too dreadfully little of it. The machinery is excellent—engines, shafts, gearing, all complete, but there is far too little steam. . . .

This country—not little parts of it here and there, little white spots on the blackness—this whole country must have the Gospel of Christ, for its own salvation. . . . It has been as truly as terribly said that: "The judgment day of nations is in this world, and their hell is anarchy." . . .

I appeal to even a higher and holier motive. Save this nation which God has dealt with as with no other, for *Christ's sake*.

I went once to a concert of unusual interest. It was fine throughout. The men followed their conductor, and played inspiringly. But by and by a new leader came upon the platform. From the first motion of his baton there was new life in all the playing. Every man seemed to gain a new inspiration. There was new force and exactness, and an unlooked for

grandeur in the work, just because the composer was the leader, leading the music that had burst from his own soul. Every man played his best because the glory was to come to the great leader. . . .

Of this grand national anthem, in which we are honored with parts, lo! Christ is the composer and leader. Look we to Him. Let the glory be His.

HOME MISSION APPOINTMENTS.

W. B. Wallace, D.D., Synodical Missionary,	N. Y.	E. A. Walker, Pastor at Large,	Iowa.
J. N. Crocker, D.D., Synodical Missionary,	"	N. McLeod, D.D., Gilmore City,	"
A. Cooper, Jefferson,	"	W. E. Caldwell, Luverne,	"
S. D. Angel, Mooers,	"	K. B. Weiland, Sioux Centre, 2d German,	"
E. E. Grosh, Brandon,	"	T. L. Sexton, D.D., Synodical Missionary,	Neb.
R. G. McCarthy, Saranac Lake,	"	L. D. Wells, Edgar and Ong,	"
J. Bain, Ashland, Big Hollow and Station,	"	L. S. Boyce, Pastor at Large,	"
S. C. Garlick, Dresden,	"	A. T. Young, Ruskin and Oak,	"
J. M. Robertson, White Lake,	"	J. Hatch, Pastor at Large,	"
H. Hausman, Jeffersonville, German,	"	G. Bailey, Broken Bow,	"
J. M. Shippen, Shinnecock,	"	B. Beall, Lincoln, 3d,	"
A. W. Sproull, Sea and Land of New York City,	"	W. R. Adams, Utica, 1st,	"
L. A. Bahler, Malden,	"	D. Brown, D.D., Macon,	Mo.
R. Abbott, Bay Road and French Mountain,	"	J. B. Wetty, Pastor at Large,	"
J. E. Franklin, East Lake Park of Wilmington,	Del.	C. Memmott, New Cambria, Salem and Lingo,	"
H. Keigwin, Presbyterian Missionary,	Fla.	W. Weaver, Graham,	"
J. F. Sundell, Upsala, Swedish,	"	S. B. Fleming, D.D., Synodical Missionary,	Kans.
J. S. Eakin, New Market,	Tenn.	H. M. Gilbert, Harmony, Perkins and Wright Mission	"
J. F. Horton, Cloverport,	Ky.	of Wichita,	"
S. L. Hamilton, 4th of Louisville,	"	E. J. Brown, Conway Springs and Peotone,	"
E. E. Flint, Independence,	Ohio.	J. J. Cooke, Sedan,	"
A. Schafer, Leipsic,	"	B. F. Smith, Millikan Memorial, Lone Elm and	"
J. Houtby, Scott and Highland,	"	Kincaid,	"
A. B. Struthers, Hanover, German,	"	J. M. Batchelder, Osborne,	"
J. N. Elliot, 60th Street of Chicago,	Ill.	D. R. Hindman, Phillipsburg,	"
H. H. Van Vranken, Central Park of Chicago,	"	N. A. Rankin, Cheever and Manchester,	"
H. W. Harbaugh, Braidwood,	"	J. Marek, Cuba and Munden, Bohemian,	"
D. Volz, Chicago, 1st German,	"	E. Paradis, Mulberry,	"
O. G. McDowell, Chicago Lawn,	"	H. C. Bradbury, Sylvan Grove and Harmony,	"
T. Stephenson, Keithsburg,	"	H. S. Childs, Oakland,	"
G. W. Blake, Earlville,	"	W. T. King, Guthrie,	O. T.
W. H. Halsey, Macon,	"	S. V. Felt, Anadarko and Stations,	"
D. Howell, Synodical Missionary,	Mich.	C. H. Miller, El Reno,	"
E. Jameson, Brighton,	"	W. S. Wright, Pearall and Cibola,	Tex.
J. V. N. Hartness, Marine City, 1st,	"	H. S. Little, D.D., Synodical Missionary,	"
A. Boyd, Fraser and North Burns,	"	F. McAfee, Lampass, 1st,	"
J. R. Bennett, Sand Beach and Port Hope	"	W. K. Marshall, Waskom, Elysian Field and Sta-	"
W. Parker, Ewart,	"	tions,	"
J. M. Davies, D. D., Immanuel of Grand Rapids,	"	L. F. Bickford, Goldthwaite, Milburn and Stations,	"
O. H. Carmichael, Tustin,	"	I. T. Whitmore, Florence,	Ariz.
H. B. Dunning, East Jordan, 1st,	"	J. A. Menaul, Synodical Missionary,	N. M.
L. R. Simpson, Gladstone,	"	Home Mission Com., Mexican Mission Work,	"
W. D. Thomas, Ph. D., Synodical Missionary,	Wis.	J. J. Gilchrist, Mora and Stations,	"
K. Knudson, Scandinavian Missionary in Synod,	"	J. M. Whitlock, Taos and vicinity,	"
R. A. Clark, Richland Centre,	"	S. W. Curtis, Las Vegas and vicinity,	"
J. M. Kelly, Big River and Stations,	"	W. Williams, Rio Arriba, Santa Fé (Mexican) and	"
J. C. Breckenridge, Somers,	"	vicinity,	"
D. F. Williams, North Bend,	"	D. L. Ladner, Salida,	Col.
L. Richter, Mauston, German, and Station,	"	A. G. Evans, Poncha Springs,	"
J. S. Wilson, Oxford and Jackson Mission,	"	C. H. Bissell, Rouse and La Veta,	"
L. F. Brickles, Sherry and Station,	"	G. W. Martin, Manti and Ephraim,	Utah.
R. N. Adams, D.D., Synodical Missionary,	Mich.	O. S. Wilson, Nephia,	"
C. D. Darling, Barnum,	"	J. P. Black, Nampa,	Idaho.
C. B. Angur, Fuida and Kinbrae,	"	T. M. Gunn, D.D., Synodical Missionary,	Wash.
W. Campbell, Long Lake and Crystal Bay,	"	E. M. Calvin, Enumclaw, Calvary,	"
L. J. Davies, Royaltown,	"	W. A. Sample, D.D., Moscow, 1st,	"
W. F. Finch, Spring Grove and Greenleaf,	"	F. A. Gwynne, D.D., Synodical Missionary,	Oreg.
W. Mackay, Harrison and Atwater,	"	C. F. Waldecker, Bethany and Stations,	"
C. C. B. Duncan, Rush City and Pine City,	"	W. Kirkhope, Knappa,	"
T. N. Weaver, Le Roy, 1st,	"	D. Dunlop, Mt. Tabor, Mission,	"
F. M. Wood, Synodical Missionary,	N. D.	J. H. Cornwall, La Fayette	"
W. J. Mitchell, Steele,	"	A. G. Royd, Newberg and Whiteson,	"
J. T. Killen, Mandan,	"	J. A. Townsend, Ph. D., Calvary of Independence,	"
H. W. Clatworthy, Sheldon, 1st,	"	A. Robinson, Sinslaw and Stations,	"
R. C. Mitchell, Sanborn,	"	M. A. Williams, Eagle Point and Stations,	"
J. Fleming, Langdon,	"	F. D. Seward, Synodical Missionary,	Cal.
H. P. Carson, D.D., Synodical Missionary,	S. D.	J. S. McDonald, Synodical Missionary,	"
B. Vis, Palmer, 1st Holland,	"	I. N. Waterman, Covelo,	"
J. Brown, Wilmot,	"	C. H. Emerson, Pope Valley and Stations,	"
T. B. Boughton, Parker and Stations,	"	R. W. Cleveland, Azusa,	"
A. C. McCauley, Bridgewater and Canistota,	"	W. E. Dodge, El Montecito,	"
T. S. Bailey, D.D., Synodical Missionary,	Iowa.	J. D. Beard, Pleasant Valley,	"
D. Street, Monticello and Anamosa,	"	A. J. Compton, Oakdale and Hickman,	"
W. J. Young, 6th of Des Moines,	"	M. D. A. Steen, Bethel, of Woodbridge,	"

PUBLICATION AND SABBATH-SCHOOL WORK.

TESTIMONY OF THE SYNOD OF WISCONSIN.

The Synod of Wisconsin, within whose bounds a large part of the work of this Board is performed, places on record the following unsought testimony as to the importance and efficiency of that work:

The report of the Committee on Sabbath School Work was read and adopted, as follows:

We cannot overestimate the importance of the interests entrusted to this Board. Through it the Church obeys the explicit command of the Saviour "Feed My Lambs." The world, the flesh and the devil are bidding high for the children. If they are to be saved to the Church, it will be through the gospel, that is the power of God. During the last ecclesiastical year, 22,052,605 publications have been sent out to bless and save the youth. Now while the Autumn leaves are falling, these leaves from the tree of life are falling into the hands and hearts of the children of the Church.

This part of the Church's machinery has been overhauled, and put in the best possible condition, and is now, if the wisdom of the whole Church is not at fault, in condition to render most efficient help to every department of Church work.

The last General Assembly received a very encouraging report from the Sabbath School Missionary department of the Board's work. This Report is worthy your careful consideration.

In Wisconsin we are face to face with facts that should not alarm or discourage us, but should arouse us to our very best united effort. The strangers within our gates constitute one third of our population. They, with their households, making perhaps one half of the inhabitants, are not in fullest sympathy with many things which we believe essential to the well-being of our Church and State. Race antagonisms are to be deprecated. Even race distinctions are to be broken down, when it can be done by the only unifying power that can break down the middle wall of partition, and bring all to the feet of Jesus Christ. This great problem is to be solved in Wisconsin. Can these diverse

and even antagonistic elements be so Americanized and unified, that the interests of our country and Church may be safely committed to their hands? As a Synod we must do our part and do it well. To do this we need all the help we can secure. We, with our implements of war, are ruled out of the common schools. The Sabbath School furnishes us with a strategic point. Here we must mass our forces. We have in the State 592,755 children between the ages of four and twenty years. Of this number 350,342 are in the public schools. As yet the Presbyterian Church has gathered into the Sabbath School but 14,698. The great burden of this work rests upon 1,666 officers and teachers,

The following resolutions were adopted by the Synod:

Resolve 1: That the Board of Publication and Sabbath School Work has by its efficiency commanded our confidence and ought to receive our earnest support.

2d. That all our Sabbath Schools be advised to observe Children's Day, and with it to contribute liberally to the support of the Sabbath School Missionary Work.

THE SABBATH-SCHOOL AND MISSION WORK.

ITS NATURE.—It is the union of thought, purpose, prayer and effort of the Presbyterian Church in the work of saving the youth of our country.

OBJECTS.—1. To plant and maintain a Sabbath-school in every destitute locality in our land, and thus to win the vast multitude of youth outside of all Sabbath-schools; 2. To elevate and improve Presbyterian Sabbath-schools; 3. To provide weak and struggling Sabbath-schools with Bibles, hymn books, lesson-helps, papers, libraries, etc.; 4. To carry the gospel to scattered families in destitute communities.

METHODS.—1. Sending out living permanent Sabbath-school Missionaries; 2. Sending out theological students as summer Sabbath-school Missionaries; 3. House-to-house visi-

tation in pioneer settlements and needy localities; 4. Donations to needy mission schools of Bibles, hymn books, lesson helps, papers, libraries, etc.; 5. Constant visitation and careful nurture of newly organized Sabbath-schools, to render them permanent and efficient.

OVERSIGHT.—1. A Board of twelve ministers and twelve Elders, appointed by the General Assembly; 2. The Secretary of the Board, Rev. E. R. Craven, D. D.; 3. A Sabbath-school and Missionary Committee of nine, selected by the Board; 4. A standing Committee of each Presbytery in which the work is carried on; 5. The Superintendent of Sabbath-school and Missionary Work, Rev. James A. Worden, D. D.

RESULTS.—1. In four years, from April 1, 1888, to April 1, 1892, this work has organized 4,614 Sabbath-schools, with 171,590 members; or, for every day in the year it has produced over three Sabbath-schools; 2. About two-thirds of these schools have become permanent—that is, 3,076 schools with 114,326 members; 3. Hundreds of churches already have grown from these mission schools; 4. A house-to-house visitation has been made of 235,024 families, mostly destitute of religion; 5. It has given away 51,419,165 pages of tracts and periodicals, and in addition, 7,667 volumes.

CAN ANY OTHER MISSIONARY WORK SHOW BETTER RESULTS?

SEED FOR EVERLASTING GARNERS.

Mr. Ferguson, Sabbath-school missionary in Minnesota, thus writes:

The unusually wet weather has seriously interfered with my work. The wagon roads in many places were impassable. In some of our towns, horses could not travel through the streets, owing to the depth of the mud. Many farmers have not more than half the amount of wheat sown that they had last year. While they have been, under such discouraging circumstances, trying to seed their farms, I have endeavored to sow some of the incorruptible seed, and have succeeded in organizing and reorganizing ten Sabbath-schools.

HUNGRY FOR THE BREAD OF LIFE.

In the little village of Norcross, where I held

a service and organized a school, a lady came to me at the close of the meeting and said: "I am so glad that you have visited us; I have been here five years, and your sermon is the first I have heard." In another place where I organized a school last year, the people are anxious to secure regular preaching. One man who resides on a small farm said that he would give \$50 a year for that object. I will at once call the attention of the Synodical Missionary to the needs and opportunities of that field.

NEED OF THE WORK.

W. J. HAYDON.

Kind Friends:—I have been very busy during the last three months visiting Sabbath-schools, encouraging them much as possible; also organizing where there were none. I find the interest growing, and young and old becoming more interested in the work. At one point where they had closed, I asked a man I met why they had closed the school. "Well mister, the fact is, the foreman was no 'count. He scouted around instead of coming to the Sunday-school, and when he did come, he jist sot around smoking a pipe. He ain't fitten to be boss." I went to work and found a better man, and we put him in, and now they are going right on with good prospects of doing well. One of our great troubles in this region is to find suitable men and women for teachers and superintendents. Children, are in most cases, ready to go.

In looking back over the past year's work—1891—I find that the Lord has enabled me to plant forty-eight Bible schools and gather into the same over 2,000 neglected youths that were growing up without religious instruction, and to put to work over 200 teachers and superintendents, etc., who are becoming workers for the Master. Souls have been led to Christ through these agencies. Bibles, tracts and Sabbath-school literature distributed; many homes visited, and prayers held with the families. God has wonderfully blessed my labors.

At one school I organized, a man who was elected superintendent said to me, on visiting him at his home, "Eight years ago, I was a whisky distiller, leading a wicked life, violating the Government laws and the

laws of God, by making and selling whisky without a license, and drinking hard myself. The Sunday-school was the means, in the hands of God, of leading me to try to be a better man, and I am now trying to serve my Saviour. A Sunday-school was organized in our midst to which my children went. One Sunday, in coming from the school, they passed by the prison where I was confined; looked in at me; told me they had been to a Sunday-school; related some of the Sun-

day-school lessons to me, and told me what they did. Mr. Haydon, that was too much for me. So soon as they left, I kneeled down and prayed the Lord—promising if ever I got out, I would serve Him. He converted me. Thank God for the Sunday-school, and may He bless you in your work."

This man is now engaged in all good works, Sunday-schools, temperance and church work. This is one case out of others, similar, which I might name.

FREEDMEN.

TWO SYNODS AMONG THE FREEDMEN.

BY REV. F. T. GIBSON.

CATAWBA.

The Synod convened Wednesday evening, Nov. 2, in the pretty little village of Concord, N. C.—a town well known to all Presbyterians through the fame of Scotia Seminary. It was not my privilege to be present until Friday morning, but, from the brethren, I learned that Thursday had been a good day for Foreign Missions, for Home Missions, and for the Board of Publication, represented by Dr. Craven, Secretary. Friday morning found a very full representation, both ministers and elders, from the 180 churches comprising the Synod. With four exceptions, the ministers and elders present were all colored, and they were as fine a looking body as one could wish to see. Looking into their thoughtful, intelligent, earnest Christian faces, listening to their able discussions of the various questions that came up, I could not but be impressed by their clear discrimination of the eternal distinction between the right and the wrong—between the ought and the ought not, while I admired their clear, concise, cogent reasoning, their elegant diction and their manly eloquence. If the thought of color came into my mind, it was only by way of thinking how insignificant a thing difference of color really is, and wondering why

it should ever seem to any one a barrier in the way of recognizing perfect Christian brotherhood.

I hardly ever heard better discussions of important matters than I heard in this Synod. There are good strong men in it, men who, if true to themselves, will leave names that will be cherished after they have entered into rest. These men realize that they are living at a time when there is a crisis in the history of their race, and I believe they will be true to the great interests that God in his providence has entrusted to them.

SCOTIA SEMINARY.

One of the matters that enlisted the interest and stirred up the enthusiasm of the Synod was a discussion concerning Scotia Seminary, and resolutions heartily endorsing everything pertaining to the management of this institution were unanimously adopted. This Seminary is better equipped and doing a better work than at any time in its history.

The Synod very appropriately devoted more than an hour to the discussion of resolutions in memory of Rev. R. H. Allen, D.D., the beloved Secretary, who had entered into his rest. With one accord the members testified their sincere affection for the great and good friend whose face they will see no more in this world, and, with pathetic tenderness, they recounted his many virtues and kindly acts. He has in the work here a liv-

ing monument infinitely more valuable than polished marble.

On Friday evening a popular meeting of the Ladies' Societies was held in Faith Hall and was addressed by Mrs. Coulter and others. Mrs. Coulter spoke of her experience as a foreign missionary in China and was heard with much pleasure by a large audience including all the students in Scotia.

ATLANTIC.

While I wait for the train that is to carry me homeward, I would like to tell the readers of *THE CHURCH AT HOME AND ABROAD* something about the Synod of Atlantic, in session at Macon, Ga., and about our work in general, as I have seen it since I left the Synod of Catawba. As I sit in this elegant hotel, the Kimball, and look out on the streets of this beautiful and prosperous city, I can hardly realize that twenty-eight years ago, a few miles out from this city, amid the smoke and din of battle, I was shot, and walked off the field of battle with a shattered arm, carrying a sixty-nine calibre minie ball in my left shoulder. It seems now like a dream, but it was then a stern reality. I thank God that I am spared not only to see but to tell others of some of the blessings that have come from the mighty conflict that preserved our nation and proclaimed liberty to the slave. What I now see satisfies me that the sacrifice was not too great, and I believe that the future will multiply the evidence.

Leaving the Synod of Catawba on Saturday, the 5th, I spent the Sabbath in Charlotte and at Biddle University. The University has enrolled 215 students and will probably enroll about 260 this year. It is doing a great and good work—a greater and better work than at any time in its history. The President and Professors are all at their posts of duty, and are giving very thorough instruction, while the students seem to me to compare favorably with the same number of young men in any of our colleges. They are studious, earnest, alert, and improving their opportunities. I heard recitations in Greek, in Algebra, and in some other studies, that were of a very

high order. The condition of the University, as seen from within, is very satisfactory; and I am glad to be able to say that, from the highest authority in Charlotte—from those who opposed the changes made in the Faculty—I have the assurance that the institution never did a better work than it is doing now.

Coming from Biddle to Brainerd, at Chester, S. C., I found Principal Marquis and his wife with the work fully organized and going forward prosperously, with upwards of sixty young women and young men in the boarding department. At Augusta, Ga., Miss Laney, with a competent corps of teachers and a very full school, is doing a good and great work for Christian education. The friends in Pittsburgh who have done so much for this work may rest assured that their money is accomplishing all they had hoped and more.

The Synod of Atlantic convened at Macon, Ga. I could not but feel a righteous indignation, as I journeyed from Augusta to that place, when I saw the noble men who composed this Synod and had purchased first-class tickets, compelled to ride in the "Jim Crow" car, only because they were black men, while white men—good, bad and indifferent—could choose their seats in any car on the train.

The church in which the Synod met is neat and comfortable. The Synod comprises six Presbyteries, eighty-five ministers, 145 churches and 9042 members. The expense of coming kept many members from being present, but there were about sixty in attendance, and they conducted the business and entered into the discussions with intelligent zeal, and exhibited marked ability.

The larger part of Friday was taken up to discussion of the report of the Standing Committee on Freedmen. The work was thoroughly and intelligently discussed by the members present, and I was much impressed by two things: first, the determination of this people to do all in their power to help themselves; and second, the great need of help from the Church North through the Board of Missions for Freedmen. They greatly need houses of worship, and the

Board of Church Erection, with its very necessary limitations, cannot extend the help needed. Very few of these congregations can raise more than one-third of what is really necessary; the Church Erection Board can only give one-third; and the result is, they cannot meet unless the Freedmen's Board, or some other friend, comes in to bring them together. If the Board of Missions for Freedmen could have \$50,000 next year for this particular work, we could secure good church buildings to at least a hundred needy congregations. If any one need seems greatest in this Synod, it is the need of neat comfortable churches. Probably the most encouraging feature of the work just at present is that which pertains to our boarding schools. They are doing a grand work and are laying a good foundation for better things in the future.

It was not my privilege to be present after Friday and hear all the discussions, but I came away deeply impressed with the great opportunity God is giving our Church and

the great responsibility he lays upon us to help this people. They still have great needs. They have many things to contend against that we can hardly understand. It would not be an unaccountable thing if many of them should lose all faith and hope when they see how their sacred rights are trampled in the dust. I would not counsel them to put their trust in Northern friends. They need some better ground of confidence.

They need

"The instinct that can tell
That God is on the field
When most invisible."

They need to say with Faber:

"Right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

But while they trust in God and wait for him to help them, should we not, as God's people, lend them the helping hand and become the instruments and channels through which God may work.

CHURCH ERECTION.

HOW THE ACCOUNT STANDS.

On the first day of December, just two-thirds of the fiscal year of the Board, has elapsed. How does the account stand? The work proposed has known no decrease, but on the contrary, a constant advance. Last year, at this time, there had been received one hundred and eighteen (118) applications for grants from the General Fund, aggregating in amount, \$65,207. This year the numbers are one hundred and thirty-eight (138) and \$78,741: an advance of nearly seventeen per cent. in number, and of more than twenty per cent. in amount. During the same time there have been received ten applications for loans from the newly established Loan Fund, aggregating \$28,700. With these demands, heavier than ever before, the contributions from the churches during the same eight months have increased barely

\$1,000 over those of the corresponding months last year.

What must be the necessary consequence? Already the Board has appropriated \$20,000 more than it has in its treasury, and as it must not close the year in debt, it must henceforth make all its appropriations conditional upon the receipt of funds.

Brethren, beloved—Remember that it is only those whose duty it is to hear from all quarters of the church, who sit, as it were, in the central office of the telephone, listening in turn to the voices of their brethren at all points upon the vast circuit, who can fully realize how many are asking for help to save their work from disaster. The voices are modulated in many tones, often that of youthful enthusiasm and confidence—often that of quiet, persistent patience, that tells of long experience—sometimes of weariness and dis-

couragement pathetic in its minor strain—but all are the voices of brothers—our brethren who have gone out into the fore front, trusting in the willingness of their brethren at home to supply each one his proportion of the help needed.

Shall these forces be called back? Shall these new fields be given up? No! is the unanimous reply of the pastors of our church. Yet of what avail this answer, if it is but an empty voice?

Brethren, ye who are pastors of the more than half of our congregations, who last year gave nothing to this Board: Is its work worth doing? Are our mission churches worth saving? Then send us the share of help that your churches ought to furnish. It may be in any individual case small, but the aggregate will turn defeat into victory.

A THOUGHT WORTH PONDERING.

Are churches, presbyteries and synods growing selfish in their Church Erection work?

There is some danger certainly that unconsciously they may verge towards this. It is well known that in the ordinary affairs of life there is a tendency to affirm that "business is business," and not to carry into its conduct the same generosity that is admired in other social relations. The work of Church Erection deals so largely with material things, that this Board has sometimes been called distinctively a "business Board," and it would not therefore be strange if in considering the disposition of funds to be given for church building, churches and presbyteries should allow the thought of home needs to close their eyes to a generous consideration of the appealing attitude in this regard of our great needy western mission field. In short is there not danger that churches and presbyteries may become so engaged in home work that they will forget that they are part of a large organization which has assumed responsibilities for extending the Master's work in new regions and that these responsibilities cannot possibly be met unless all of the constituent parts of the one great body do their share. The whole body must thrive or no single member of the body can long remain in health and strength. A very

wise and experienced missionary once said: "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary."

These thoughts have been suggested by reading the excellent report upon Church Erection adopted by the Synod of Illinois at its late meeting. We give extracts from it because they set forth facts in a telling way, and because they point to the great danger indicated above, viz: that churches and presbyteries and synods will become so absorbed in the manifest needs of church extension within their own bounds, that they will forget the claims of the great mission work of the church. Is there not ground for asking the question with which this article opens, when some of the largest and wealthiest synods in the church still ask the Board to give them more than they pay into its treasury? Surely they have not realized the fact or they would refuse to have it so. This is what is so well said by the Synod of Illinois and we would that its earnest words could be heard by every other synod of this church. We quote:

"The Synod of Illinois sends to the Board only a little more than sixteen per cent. of the money which it gives to this cause. It is clearly the right of each Presbytery to do the work within its own bounds as it may think best; but the strong, wealthy synods ought to help the weak, they ought to put more money into the treasuries of the Boards than they draw out of them.

The Synod of Illinois put into the treasury of the Board last year only \$750 more than it drew out of it. This is but little more than one cent per member of its whole number of communicants. Out of the 483 churches within the bounds of our synod, 283 churches gave nothing last year to this Board. Nearly one-half of our churches did not even try to assist their brethren in destitute places in their struggle to erect houses to worship God in, houses without which church services can not be maintained, and church life can not be sustained. This shows a carelessness on the part of a large number of our ministers and elders which is amazing, which is very culpable. And the ministers must take a large share of this blame. Had they desired it, collections would have been taken and

something would have been given to this cause.

Or if we compare the work of our synod with that of the other great synods of the church, the Synod of Illinois is the fifth synod in our church both in membership and the amount given for home expenses. The Synod of Pennsylvania is first in membership and second in congregational receipts. It has a little more than three times the membership of the Synod of Illinois, and its congregational receipts are not quite three times as large. It put into the treasury of this Board last year, nearly \$8,000 more than it drew out of it. The Synod of New York is second in the number of its members and first in its congregational receipts. Its membership is three times that of our synod, and its congregational receipts last year were a little more than three times as large as ours. It put into the treasury of the Board \$16,000 more than it drew out of it. The Synod of Ohio ranks third in membership in our church and fourth in its congregational receipts. It drew more out of the treasury of this Board last year than it put into it. The Synod of New Jersey is fourth in our church in membership and third in congregational receipts. It put more than \$6,500 into the treasury of this Board last year and took nothing out of it.

In view of these facts, your committee would recommend that synod adopt the following resolutions:

Resolved. That our synod is not doing its part of this great and much needed work.

Resolved. That our presbyteries be instructed to see that every church within its bounds makes some contributions yearly to this Board.

Resolved. That we ask our churches to enlarge their contributions to this Board so that the amount of money which we put into the treasury may more largely counterbalance that which we draw out of it.

To their stirring words we might add others equally stirring though addressed not to wealthy synods, but to the members of a weak presbytery in the new state of Colorado showing that the presbyteries that have been most greatly aided appreciate what the Board has done and are awakening to the conviction that weak as they are, having freely received, they should freely give. We quote from the circular letter of the committee of the presbytery of Boulder.

Receipts of the Board were one hundred and twenty-six thousand dollars. The churches in the Presbytery of Boulder contributed only sixty-nine dollars, therefore we have no rea-

son to feel very proud of our part of the contributions to this great work. *Especially is this true*, since every church in the Boulder Presbytery that owns a house of worship has been liberally helped by this Board to obtain the same.

Brethren, let us be honest in this matter, *plead guilty*, and do better in the future. Hundreds of homeless churches are struggling for life *because they are homeless*. Remember that every church organization without a church building is like a family without a home, *no certain abiding place*.

What will you give to this Board? Do not try to put the Lord's cause aside by contributing one cent or one dime, when you can give one dollar.

INDIAN CHURCH AT LONG HOLLOW, SOUTH DAKOTA.

This little church applied to the Board for \$500, but the rules of the Assembly did not permit the grant to be more than \$480. This as will be seen from the following letter from the missionary in charge, the Rev. M. N. Adams, was a great disappointment. This was one of the cases where a special fund would have been of great service, but alas! the special fund is exhausted.

We are all very sorry, to find that, you did not succeed in securing the full amount of the \$500 grant requested to help that *poor native Dakota church* in their good work of building an house for God. Already that people had done nobly, and *strained every nerve and gathered up all the help among themselves that seemed possible*, and so stated in their application to the Board.

Since writing the above it has occurred to me that you may have funds contributed to meet special cases such as that of the Long Hollow Church where five hundred dollars aid was contemplated and named in the application made, but the rules of your Board will not allow that amount to be granted, and, yet, in the circumstances the full amount named would be the right thing to do and grant in honor of Christ the Master.

I hope you may be able to supplement the four hundred and thirty dollars with the seventy dollars from some such available funds.

FROM FINDLAY, OHIO.

Dear Sir and Brethren: Your kind letter containing draft for One Thousand Dollars less Ten Dollar, for Insurance, was gratefully received by the Trustees and Congregation. The building (church) will be completed next week and dedicated free of debt probably latter part of August. We are holding our religious services in the new Sabbath-School rooms

and already the attendance has improved. Our Sabbath-School had an attendance of seventy-five yesterday—the largest in its history. I suppose the Sabbath-School now has a membership of not less than ninety. Our church membership now numbers fifty-six. But our roll will be still further enlarged by next month, when we enter into full possession of our new church. In the name of the congregation and myself, accept our thanks for your kind help in our behalf. I have acknowledged receipt of draft to the Trustees of the Board of Education. May the Lord bless the good work of the Board.

FROM INDIAN RESERVATIONS, NEW YORK STATE.

I send you the papers in the Onoville Church matter. They have been delayed because the

Indians thought that some kind of a trap was being set for them in our asking from them the mortgage, but when they understood it fully, they had the papers made out.

I see that our Tuscarora people are pushing their church work, and they will need some of the appropriation of \$400 next Spring.

Have just returned, with my wife, from the Cornplanter's Reservation, where, for the week past, we have been holding meetings. We left our five children at home, one of them only two years old, and our only boy sick, and trusting in Him who is able to keep our loved ones, we went to the work, and now are rejoicing over the gracious blessing which has come to our Cornplanter Indians. We never saw a more blessed work than that of the last week. We know that our white friends are praying for us.

EDUCATION.

Our attention has been called to an article in the *Presbyterian Quarterly*, the organ of the Southern Presbyterian Church, entitled "Beneficiary Education—Its Present Unsatisfactory Status." The writer is one who professes "belief in the system as inaugurated and carried on by the Assembly (Southern) and considers this as one of the noblest causes to which the Church is permitted to give her money." His criticism bears upon the heedless administration of the system by the Presbyteries, in that very many are receiving aid who do not absolutely need it. This fact he considers a great cause of the disrepute into which beneficiary education is rapidly falling in the minds of many excellent people. As an indication of mismanagement he affirms that at least five-sixths of all the candidates studying for the ministry in the Southern body are receiving aid either through the Assembly's committee or from individual congregations. This proportion he considers excessive, when compared with that of those who are educating themselves for other professions through a course of study fully as expensive, at least in one instance, as the theological. The writer believes also that appropriations should not be uniform, but graded according to the needs of the students. The case thus presented is a startling one, and one remedy

proposed is that every candidate applying for aid shall furnish a certificate from his session that he absolutely needs it.

Now, lest it should be inferred by readers of that article that the same criticism is applicable to the management of beneficiary education in our body, we improve the opportunity to state a few facts in regard to our method, which may be helpful to our Southern brethren and may remove all suspicion that a like state of things exists among us.

In the first place, no candidate is received by our Board unless his application is specially authorized by the session of the church to which he belongs. He must also be examined and recommended by his Presbytery as both worthy and needy. Nor does any candidate receive his quarterly appropriation except upon the approval of his Professors as to character, scholarship and economy. Any indication of defect in either of these particulars, as sometimes appears in the Professor's report, is carefully inquired into and subjects the person either to a kindly reprimand or to the loss of his money. That there may be a laxity on the part of the authorities upon whom the responsibility of determining the need is thrown, or in the conduct of candidates, is not questioned, and we take this opportunity of emphasizing the importance of care and strictness in these particulars

by all the parties concerned. Let them remember that there is no surer way of stifling the liberality of the churches than that of wasting their contributions upon unworthy persons or objects. In evidence of this we could produce some instructive facts.

Nor again is the proportion of candidates aided by the Board in our institutions as great as that indicated in the above mentioned article. Taking into account our five largest Seminaries, as represented in their catalogues during the past year, we find in Princeton out of one hundred and sixty-eight students only seventy-six were under care of the Board, less than one-half of the number. In Union, out of one hundred and forty-nine only fifty were on our books, about one-third. In Auburn, out of fifty-three we cared for only fourteen, about one-fourth the number. In Western, out of eighty-three, forty-three were aided, a little over one-half. In McCormick, as might be expected, out of one hundred and eighty-four students, a larger proportion, one hundred and twenty-eight, not far from four-fifths, were helped. The average proportion, it will be seen, is far less than the five-sixths mentioned in the article above referred to, being not quite one-half. Of course, allowance must be made for the fact that some of the candidates not under care of the Board are aided by Seminary scholarships, and some few in our Seminaries belong to other denominations. Among our colored students, and among the Germans, the proportion is necessarily much larger.

There is also another difference to be marked. The amounts of scholarships granted to our candidates are not strictly uniform. The Assembly's rules require that a Presbytery in recommending a candidate shall apply for the "smallest amount required to meet his really necessary expenses." The intention of our method is to secure the strictest economy practicable in the disbursement of funds. We do not propose to develop a "mendicant ministry," nor yet to indulge the cultivation of habits of expenditure that shall unfit our candidates for service in the hardest fields. That our policy is thwarted in some instances we have no doubt, and the injury accruing is

very great. We therefore put it upon the consciences of all our students to refrain from all needless self-indulgences in the interest of the general cause. All alike should feel responsible for maintaining the reputation of the Board that aids them, and for giving a good account of the sacred funds granted to them for the holiest of purposes.

INTERESTING LETTERS.

One comes from the pastor of a German church of one hundred and eight members. "Please find enclosed sixty dollars for your Board. It seems to me my people appreciate the benefit which their pastor, and so indirectly, they themselves have derived from the Board. May the Great Head of our Church bless the above sum.

With love,"

Another letter recently received has the following in reference to a student recommended to the Board: "He is a most worthy young man, is making fine progress with his studies, and is helping himself by sawing wood. I do hope that you can put him on the same footing with the other three boys and grant him eighty dollars this year. He has been counting on this aid, and will be greatly disappointed not to receive it."

"I wish the people of our churches could come more into touch with these self-denying, consecrated young men, who are blessed with everything but money. It seems to me that it would tend to open both their hearts and their purses. — College is now honored with five candidates for the ministry, and they all bid fair to make useful men in the work. Now, dear brother, having with a heartfelt sympathy written you in his behalf, I trust that your Board may see its way clear to gladden his heart and strengthen his hands with the aid that he has been hoping for."

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!

*Miscellany.***A PRIEST'S PITY FOR HIS PROTESTANT FRIENDS.**

A missionary lady, passing the summer in a mountain village was called upon by an old priest who had become very friendly to her and her husband. He seemed very sad, and when she inquired for the cause of his trouble, he replied:

"O, my daughter, my soul is sad, sad unto death, for your sakes. Can it be, Oh! can it be that our Khowadja (her husband) will be lost? He is so good and kind, and is the servant of God; but yet in all my life—and I am two and seventy years old now—I never heard of his doctrines, Woe! woe! will he perish? I love him, I love him very much."

The lady tried to comfort him. She read and quoted passages of scripture to him, ending with, "Believe on the Lord Jesus Christ, and thou shalt be saved," and asked him if he believed that.

"O, yes, that is the word of God," he replied, and she said, "My husband does believe on the Lord Jesus, and he tries to live as he wishes; and God's word is sure."

The tears rolled down his cheeks as he talked, and he went off saying, "I will pray to the virgin for you both every day, that she may not be angry at your neglect of her, for I believe you are good people."

"His sorrow was so genuine," says the lady, "I felt condemned, I had shed no tears over his mistaken religion. . . . He and his son both have asked me for the reason of the faith that is in me, and they hear with interest the verses and passages bearing on the worship of God only. So we feel that we have been able to present the truth. We avoid all discussions, as far as possible, and hope it will do good."

If that lady had not "shed tears" for that neighbor, she had left home and native land, and devoted her life to the self-denying work of enlightening and saving the people of whom he is one. But her self-reproachful suggestion deserves to be pondered by us all. Are we not too apt to pray *against* such teachers of error, rather than to pray *for*

them? We are unjust, if we count them all conscious and willful deceivers. They are blind leaders of the blind, themselves misled by their blind leaders, from their very birth. They can only be reached and helped and won by such considerate, affectionate love as that lady missionary and her husband have felt and shown. Is there a more fit or more interesting subject of prayer than that kind priest, who has promised so tenderly, and no doubt so sincerely, to pray for our missionary brother and sister? Shall we not also pray for them, that they may have grace to persist in their faithful kindness, and be enabled to lead their friend into the true light, in which he will see that not the blessed Virgin, but her incarnate Son is the one effectual intercessor for us?

THE PARSEES.—Rev. George W. Park of Bombay writes in the *Gospel in All Lands* that the Parsees are as a people very far from being ready to accept Christ. They are a very bigoted race, and the few who have turned Christians have been persecuted almost past belief. It is quite true that they are advanced in civilization, education, and branches of commerce; but I have noticed that the more a heathen native of India becomes advanced in these things, the farther he as a rule gets from Christ, and the harder it is to convert him. With hardly an exception, all the grog shops in Bombay are run by Parsee landlords, and the property of the worst street in Bombay—a street that is wholly inhabited by European prostitutes—is owned and rented to these people by Parsees, and these enlightened and of good social standing. The great mass of the Parsees know very little about their religion. They have a number of Zend prayers printed in the Gujarati character, and these they mumble over as fast as they can move their lips and without understanding a word; as the Zend, their sacred language is understood by very few if any at all. At the end of these prayers is a short one in the Gujarati language, which they understand; and its purport is that they hope God will bless them with a long life, give them riches, give them rich sons-in-law, and a lot more to the

same effect. Thanking God for His wonderful mercies never enters their heads. There have been a number of conversions from the Parsees, men who have stood firm and are to-day in the Christian ministry. There is a Parsee Gujarati translation of the New Testament. The Parsees have the same opportunity of hearing the gospel that any other nationality have in Bombay.

ABYSSINIA is the one and only country of Africa bearing the name of Christian. Christianity became the established religion in A. D. 315; but the Christianity of to-day is only a faint reflection of the religion of Jesus Christ. The presence of Jews in the country has had a great influence upon the professed Christianity, as seen in the practice of circumcision, fastings, ablutions, the observance of the Mosaic distinction between clean and unclean animals, and of the Jewish Sabbath as well as the Lord's Day. The Jews of Abyssinia number about 200,000. They go by the name of "Falashas," that is, "exiles," or "emigrants," which name indicates that they were not original natives of Abyssinia, but migrated from Palestine, or some other land. An authoritative account of their origin is impossible, as it is lost in obscurity.

The story of the Mission in Abyssinia of the Society of Promoting Christianity among the Jews is one of thrilling interest. In 1859 Dr. Stern became the pioneer in the work of evangelizing the Falashas. He found them ignorant of the Old Testament, but anxious to hear and possess the Word of God. In two or three years a Mission was established, Dr. Stern being aided by J. M. Flad and others. In 1863 the work was stopped, and the missionaries thrown into prison, from which they were not released until Lord Napier had fought and won the battle of Magdala in 1868. Since that time no European missionary has been permitted to work among the Falashas. But the cause has not declined. Native converts have faithfully and devotedly carried on the work under superintendence of J. M. Flad, who has cared for and planned the work from his home in Kornthal.

There are now in Abyssinia some hundreds of Falasha Jews who are believers in the Lord

Jesus Christ. But during the last few years missionaries and converts have passed through troublous times in consequence of the Dervish invasion from the Soudan. These Dervishes, followers of the Mahdi, overran Western Abyssinia, became masters of the country, burned towns, villages and churches, and made captives of all who could not flee. All who refused to become Mohammedans were killed, and others sold into slavery. Some native Christians managed to run away from their owners and found their way back to Abyssinia. One of these, who had been sold to a Mohammedan at Gedaref, came back in this way and related the story of the martyrdom of a Falasha family, converts of the Society. They were overtaken by the Mahdists, and told that they might save their lives if they would become Mohammedans and say: "Allah ilahu ill Allah wa Mohammed e tasul Allah"—the Mohammedan creed. They refused. "Never will we deny Him who died for us on the cross. We are born Falashas, but have been converted to Christ. He is our Saviour, and not Mohammed." The five children were then cut in pieces before the eyes of their parents. The father encouraged and cheered them, saying: "Oh it is only a short suffering, and you will get the crown of everlasting life." After the children had thus been foully massacred, the trembling mother was told: "Now save your life by denying Christ." "Never," was her reply, from a sobbing, broken heart. "I love him: I do not fear death." Her husband had then to witness how she was most cruelly butchered before him. Then his own time was come. "Now, old dog, save your life and become a Mohammedan. We will make you a rich man, and give you all you wish." "No," said he, "You may torture me, you may cut me in pieces; I will not deny Him who has died for me." After which he, too, was killed in the same cruel way in which his poor wife and children had been done to death.—*Jewish Intelligence*, Sept., 1892.

I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.—Rev. vi: 9.

Thoughts on the Sabbath-School Lessons.

Jan. 1.—*Returning from the Captivity.*—Ezra, i: 1–11.

In the books of Ezra and Nehemiah, which record the most important events connected with the restoration of the Hebrew commonwealth, we have unfolded to our view a new era in the history of the Theocracy. The contrast between the relation of the Israelitish people to the heathen world in the days of Joshua, and of Ezra and Nehemiah is as great as possible. Under Joshua the people marched, sword in hand, as invincible conquerors, to the possession of the promised land, while the hearts of their enemies melted before them. After the captivity they returned in weakness and fear, by the permission of their heathen rulers and under their patronage and protection. But in the latter case, not less than in the former, the Theocracy was steadily advancing under God's guidance toward the accomplishment of its high end, which was the preparation of the Jewish people, and through them the world, for the advent of the promised Messiah. In the beginning of the Mosaic economy, and during the earlier part of its course, it was altogether appropriate that God should make stupendous supernatural manifestations of his supreme power over the nations of the world. But as the history of the covenant people went forward, there was a gradual return to the ordinary providential administration of the divine government. God's miraculous interventions were never made for mere display. They always had in view a high religious end. As that end approached its accomplishment, they were more and more withdrawn, and soon after the captivity they ceased altogether until the final and perfect manifestation of God in Christ.

E. P. BARROWS.

Jan. 8.—*Rebuilding the Temple.*—Ezra, iii: 1–13.

There are few human experiences in which joy and sorrow are not mingled. Our satisfaction with what *is*, is often shadowed by the remembrance of what *was* or what might have been. Well is it for us, if the shadows are not cast by our own sins or mistakes. But if they are, we cannot do better than, with loving confidence in the promises of perfect forgiveness, to follow the apostle's example and "forgetting those things that are behind and reaching forth unto those which are before, press toward the mark."

Jan. 15.—*Encouraging the People.*—Hag. ii: 1–9.

These old Testament promises to the Old Testament workers going forth to build the Lord's house, sound wonderfully like the New Testament message to those to whom the building of a spiritual temple was entrusted under the new covenant. Can you trace the parallel? "Work; for I am with you;" "Go ye, and teach all nations . . . and, lo, I am with you always." "My spirit remaineth among you;" "He shall give you another Comforter, that he may abide

with you forever." "Fear ye not;" "Let not your heart be troubled, neither let it be afraid." "The desire of all nations shall come;" "I will come again." "The silver is mine, and the gold is mine;" "All power is given unto me." "In this place will I give peace;" "Peace I leave with you."

Jan. 22.—*Joshua the High Priest.*—Zech. iii: 1–10. "We have a great High Priest, that is passed into the heavens, Jesus, the Son of God."

To the devout and conscientious Jew, there can have been no more solemn time in the year than that great day when the gathered congregation stood without the Tabernacle while the High Priest entered into the Most Holy Place with the blood of atonement. Sin never seems so black as when contrasted with perfect purity and holiness; and there must have been souls in that Jewish assembly conscious of sin-stains, burdened with the weight of short-comings, who would realize, as never before, how sin must look in the sight of a Holy God. To such souls the ceremonies of the day, rightly interpreted and truthfully accepted, would bring a blessed sense of relief, sin-stains washed away in the sprinkled blood, sin-burdens borne far away into the wilderness, to be remembered no more. So, to the Christian of to-day, the remembrance of the perfect holiness of the one who has "passed into the heavens," deepens the sorrow with which he remembers his imperfect service, his frequent falls and failures, while the added thought, "he ever liveth to make intercession for us," brings relief.

Jan. 29.—*The Spirit of the Lord.* Zech. iv: 1–10. "Not by might, nor by power, but by my Spirit."

How many of the Lord's workers, standing in conscious weakness before mountains of difficulty, have found comfort in this message to Zerubabel. How many have found courage for undertakings that seemed well-nigh impossible in Paul's words, "I can do all things through Christ which strengtheneth me." How many have looked back upon their "abundant labors" with the thankful acknowledgement, "Not I, but the grace of God which was with me." Many, since the days of Zerubabel and of Paul, have anxiously asked the question, "Who is sufficient for these things?" and have rested in the answers that followed it so closely on the pages of their Bible: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." "God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work." "My grace is sufficient for thee: for my strength is made perfect in weakness."

To live sweetly, patiently, gently, calmly amid all the irritating and aggravating things, is the problem of life.—J. R. Miller.

The happiest persons in the world are not those who have the most done for them, but those who do the most for others.



ALEXANDER M. MACKAY.

Children's Church At Home And Abroad.

I am sure that every one of you, when you look on this picture, will think that Alexander Mackay was a handsome man.

The picture is taken, by permission, from a book entitled *The Story of Uganda*, written by Sarah G. Stock and published by the Fleming H. Revell Company of New York and Chicago.

There is an old proverb, "Handsome is that handsome does;" and certainly the face

of Mackay, as shown in the picture, is not more beautiful than it ought to be to represent the beauty of his character as shown by the true story of his life. That story is also told for boys by his sister, in a book of which there is a notice in our December number, page 488.

Any boy or girl who will write to me before the end of March, and tell me what you have learned of Mackay of Uganda from these books or any others, or by talking with older people, may expect to receive a copy of his picture on a sheet by itself.

H. A. N.

A WOODEN SAVIOR.

REV. J. G. TOUZEAU.

On a Missionary journey, the first afternoon out, found me traveling along the bed of a stream with a ceiling of trees overhead. Coming to an open space, we saw a house on the bank of the stream. In front of the house was a man working on a life-sized human figure. I accosted the workman and asked what figure he had there. He answered, "A Christ." I then asked what was the material, and was told it was wood, and that it was obtained in the neighborhood. Imagine that man going out to the woods, selecting a suitable tree, ordering it cut, the branches trimmed off, and then branches and trunk taken to the house together. There the trunk was carefully put in a place to season, and the branches were thrown into a heap to be used as fuel. In due time, one would be used for cooking the family meals, and the other would gradually take the human shape, to represent Jesus, Peter, or Mary. When finished, it would be taken to some church and set up above an altar. Before leaving, the workman would very likely bow down to his own workmanship; certainly, he would take his family to see the image, and they would bow and offer prayer before what, so short a time ago, was brought into their home from the woods, a trunk of a tree, scraps and shavings of which had been gathered up to light the fire. Inside the shop were various figures of saints. The man refused to enter into conversation on the subject, turning his back upon us. We went our way, but I certainly felt that what I had seen that afternoon, and on other occasions, justified my presence in Colombia as a Missionary. Surely, if those who doubt or deny the necessity of Missions in Roman Catholic countries could see the idolatry practiced daily in those countries, their doubts would vanish, and their hearty and prayerful support would be given to the work.

Mr. Touzeau mentions a chapter in the Old Testament, which came to his mind when he saw that man trying to make a "Christ" out of a log. How many of my little Presby-

terians can tell where that chapter is? I advise you all to find it and read it. You may get any older person to help you. To every child, under ten years of age, who sends me a postal card with the right chapter and verse written on it, with his own hand, before the end of January, I will send a copy of the picture of the Presbyterian House in New York.

H. A. N.

GRANDMOTHER DESTROYTOWN.

[Another story from "Our Life Among the Iroquois," By Mrs. Harriet S. Caswell. See October number, page 361.]

Grandmother Destroytown lived in the woods, in an Indian cabin quite a distance from neighbors. She hated the missionaries and their religion most cordially and declared that no missionary should ever enter her house.

I was passing this little cabin one day on horseback. I saw the poor deluded woman near the house, gathering sticks. My heart went out to her with a great longing that her old age should be illuminated by the light of the gospel. The door of the cabin stood wide open. For the sake of giving her the blessed message, I resolved to disregard her wishes and enter the house.

Great was the astonishment of the old woman, who had not seen me, when she came to the door to discover a hated white woman, who was also a hated missionary, sitting in her house. I presently gave her the Indian salutation, "I hope it is well with thee, grandmother?" to which she did not reply.

With a malignant scowl, which has been pictured upon my memory ever since, she passed me, went to the corner of her shanty, took a pail and went out to the spring. Soon she returned with a pail of water and poured it into a tub. Taking no notice of me, she passed back and forth from the spring to the tub until it was filled with water. I thought, "When the tub is full she will sit down to rest and I will talk with her;" but when the tub was full she dipped the pail into it and suddenly threw a pail of water into the middle of the room, and seizing a broom began to scrub the floor. Pailful after pailful was thrown, and in every case aimed at me, until my clothing and my feet were drenched with water. Thinking I would not irritate the woman if I kept perfectly quiet, and that she would soon be reconciled to my presence, I did not speak a word. When I could not run the risk of sitting there longer, I said:—

"Well, Grandmother Destroytown, I came here with the hope of making you very happy. I have a message for you; it is a message of good news from heaven, and I greatly long to give it to you, for it would brighten all your last days. When you look back over your past life you remember some things that you wish you could forget. There are stains of sin on your soul. I came to tell you about One who could wash away all those black stains and make your soul white and clean before God. This wonderful

Being that I came to tell you about, loves you more than I can possibly tell you, although you have never cared for him, and feel so bitter in your heart towards his messengers; but should the time ever come when you want to hear about this wonderful Friend of yours, you may come to me at the Mission House. I shall never come to you again."

While I stood giving this message, I was receiving, as fast as she could throw it at me, the water from her pail. Then I went out and mounted my horse, who must have been somewhat surprised at my dripping condition, and imagined that he had forgotten some recently forded stream.

Some months before this we had taken into the Mission family two deserted grandchildren of Mrs. Destroytown, who had been converted to the Christian religion and were children of great promise.

One day a messenger from Grandmother Destroytown demanded that we lend these two little girls to her for two days. The first impulse was to deny her request, for, as one of us remarked, "In two days she will undo our work of months." Another said:—

"These children are in the fold. Will not Christ guard his lambs, and perhaps through them reach the heart of the old pagan woman?"

We decided to send them with united prayer, that they might now be messengers of the gospel.

Grandmother Destroytown had prepared an Indian dinner for her guests, and welcomed them with great delight. Could these be the miserable, half starved creatures that she had cast out and left to perish in the woods nearly a year before? She looked at their bright faces, plump cheeks, shining eyes, smoothly brushed hair, clean clothes, in astonishment, and was very proud of them. As she was about helping them to the dinner, one of the little girls said:—

"Stop, grandmother! Wait!"

The child knew that a blessing should be asked, as at the Mission table, but having had no experience in this exercise, was at a loss how to begin. Suddenly she remembered her little evening prayer. She closed her eyes, and folding her little brown hands, said:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake."

A novel blessing for a noon-day meal, but the little one had done best she could, and who shall say that her effort was not accepted? As the old woman understood not one word of English, the only impression left upon her mind was the child talking to Ha-wen-ni-yu, the Good Ruler. During the remainder of the day the little girls played happily together, and the grandmother greatly enjoyed their childish chat. At night she was preparing to put them to bed upon a couch of skins in the corner when one of them said:—

"Stop, grandmother! Wait!"

They knelt together, and in concert repeated the Lord's Prayer, then clambered upon the couch and with wide-open eyes watched their grandmother as she moved back and forth about

the little cabin, ready for any conversation that she might care to hold with them. She sat down by the open fire and said: "Why do you talk so much to Ha wen-ni-yu? What are you saying to him?"

"Why, grandmother," said the younger, "we belong to Jesus now; we have given ourselves away to Him. We are doing everything that we can to please Him, and we love Him very much and we love to talk to Him. He is our wonderful Friend, and he loves us more than any body else in the world does. We always talk to Him before we eat and before we sleep. We try to please Him when we study, when we wash the dishes, and when we sweep the floor, and we try to please Him when we play."

She listened attentively, and muttered, "I suppose that is the reason I have not seen you scratch or bite or strike each other to-day."

The children prattled on to her of their great, loving Friend, and at last said, "Grandmother, will you let us sing you a little hymn?"

She consented and they sang in her own language the little hymn which we had prepared for the pagans.

"Jesus, I come to thee, pity me! pity me!
I am a poor sinner, oh, pity me!
As thou art merciful,
Thrust not aside my soul,
Pity me, for I am a poor sinner.
Only thy precious blood
Is able to give me relief,
According to thy mercy,
According to thy loving kindness,
Wash me in thy blood.
I am a poor sinner,
But thou art able to save me.

When the children finished the song the old grandmother seemed to have forgotten them entirely as she sat with a far away look upon her face, gazing into the fire. They soon fell asleep but she sat there through the long hours of the night, reviewing all her past life in its darkness and ignorance and sin. Here she was, a lonely old woman on the verge of the grave. Had her life been all a mistake? Had she been in error? Might she claim this wonderful Friend of the white man and be cleansed from all sin? She recalled a little verse that one of the children had repeated some time during the day: "The blood of Jesus Christ cleanseth me from all sin;" and the other one had said that if one came to Him he should not be thrust aside. The Holy Spirit was doing His work of illumination in that benighted mind.

The next morning the children came triumphantly into the Mission, leading between them old Grandmother Destroytown. As I met them, she said: "I remembered your words to me that I was to come to you if I wanted to hear more of the wonderful Friend. Tell me more now."

Grandmother Destroytown became a consistent member of the Mission church and at last died in the triumph of the Christian faith.

And the servant of the Lord must not strive; but be gentle to all, apt to teach, patient, in meekness instructing them that oppose themselves.—2 Tim. ii: 25.

A number of pleasant and good letters about the picture of Korean boys were received too late to be printed in our December number. It does not seem best to take up any more room in our pages for those boys, but these letters show that the writers have studied carefully and are very intelligent. It is a great pleasure to help such boys and girls. We send the picture to them all.

TWO PENNIES.

BY EMILY HUNTINGDEN MILLER.

Two beautiful, shining pennies!
Bright, and yellow and new!
Don't tell me about the heathen—
I want them *myself*, I do.

I want a top and some marbles,
A sword and a gun that shoots!
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if I were a heathen,
With no precious Bible to tell
The story of Jesus our Saviour,
Who loved little children so well!

For Jesus you know may be asking
This question of *you* and of *me*:
"Did you carry my love to your brothers
And sisters 'way over the sea?"

I guess you may send them my pennies,
Perhaps in *some* way they will grow.
For little brooks do grow to rivers
And pennies make dollars, you know.

I'm not very wise, but there's *one* thing
I think must be certainly true,
If little boys ought to give pennies
Big men should give dollars, don't you?
—King's Messengers.

Systematic Beneficence.

PRIZE ESSAY.

BUTLER'S BIBLE WORK TO BE GIVEN TO
THEOLOGICAL STUDENTS.

After consultation with the professors in our different seminaries, the Assembly's Special Committee on Systematic Beneficence, through the generosity of a friend, is able to make the following attractive

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This "Work" (8 volumes already issued, and 2 volumes far advanced,) covers the entire Bible, and is "worth its weight in gold" to every minister.

CONDITIONS.

1. The contestants shall be students in our theological seminaries, and those preparing for the Presbyterian ministry in our colleges.

2. The Essays shall not be over 3,000 words in length, and only one side of the page must be used in writing them.

3. They shall be in the hands of the Chairman of the Assembly's Committee (Rev. Rufus S. Green, Orange, N. J.) not later than April 20, 1893.

4. They shall be signed by a fictitious name, and accompanied by a sealed envelope containing this name, and the writer's real name and address.

5. The successful Essays shall become the property of the Assembly's Committee, and will be published by it (under the author's names) in the furtherance of its work.

The unsuccessful Essays will be returned to their writers, if accompanied by sufficient postage.

THE AWARD

will be made by a committee of three persons to be chosen by the Chairman of the Assembly's Committee, and will be controlled by the following points:

1. Scripturalness of treatment.
2. Simplicity of style, with a view to wide reading by the people.
3. Literary merit, other than simplicity of style.
4. Legibility; the Committee of award ought not be asked to decipher hieroglyphics.

Temperance.

The permanent Committee of the Synod of Missouri, at its last annual meeting in October 1892, reported that during the year it had been in correspondence with 127 ministers, 687 elders, and 368 women connected with various churches in the Synod; that a very considerable activity and interest are manifested in many of the congregations; and that some temperance work is done in them all.

There are reported 58 sessions that have permanent committees on temperance; 26 that have a Presbyterian Woman's Temperance Association; and of those reporting on this subject, 36 churches use unfermented, 2 fermented, and 1 either kind of wine at communion. They have received from the Assembly Committee 91,812 pages; bought 68,620 pages; and had printed 181,500 pages—in all, 336,932 pages of temperance literature—nearly all of which has been distributed by mail or otherwise, and circulated by devout women in the various churches and Sunday-schools.

The Synod of Ohio expressed its hearty sympathy with every proper legal, moral and religious effort to arrest and finally deliver our country from the manifest evils which strong drink has brought and is bringing upon all classes of the community.

The Synod also appointed a committee of "five prudent women" to co-operate with the Woman's Temperance Association of our church, whose headquarters are in Philadelphia.

The Synod of Oregon adopted a report of its Committee, which includes the following:

If we would be true friends to the temperance cause we must be united. We may differ as to the methods or wisest measures to be devised for the accomplishment of the great and grand end. One may suggest heavy taxation, another local option, still another constitutional prohibition. But as a popular temperance worker said: "Support and vote for any measure that increases the present restrictions." Upon this ground we most highly commend the noble and persistent work performed by all wise temperance organizations, particularly of christian women. The Synod adopted the following

RESOLUTIONS.

First. That as ministers and elders we do our utmost in every lawful christian way to effect the overthrow of the power of the saloon, and the destruction of the use of, and traffic in intoxicating drink.

Second. That this question be continually kept before the minds of our people, in both Sabbath school and church service.

Third. That prayer be offered to Almighty God our Heavenly Father, for guidance and protection in dealing with this one of the greatest foes of the Redeemer's cause.

The Synod of Ind. adopted the following resolutions:

1. That we, as a Synod, do again most earnestly and emphatically voice our opposition to the rum traffic in our State. It is opposed to the laws of God and also to the expressed will of the people of this State who in majority voted that intoxicating liquors should no longer be sold within its fair boundaries, as a beverage.

2. That special effort be put forth to train the children of our Sabbath Schools, and the youth of our Societies in Temperance principles, and in loyalty to our own state and national laws.

3. That we enjoin upon our members the duty of total abstinence, as the only safety for the individual.

4. That Ministers, Elders and the members of our Churches, be urged in every practical way to push with vigor the enforcement of our excellent prohibitory law; and we do this the more earnestly because we believe that its maintenance upon our statutes depends in great measure upon its State-wide enforcement.

5. That we protest against the sale of intoxicants upon the grounds of the Columbian exposition as contrary to the statutes of Illinois, and an outrage upon the recorded sentiment of our country.

6. That the appeal now made to our Churches for funds to carry on its work, by the General Assembly's Permanent Committee on Temperance, receive a ready response from all our Churches.

Other Synods have taken similar action. We have not space enough for extracts from all, but take these specimens from the minutes earliest received. There need be no doubt as to the sentiment throughout our Church being in harmony with these acts of Synods.

Gleanings At Home and Abroad.

The people in Oroomiah, it is said, love to call Dr. Cochran's mother the "Mother of the Nestorians."

Said a missionary whose life was spent in India: "The man who receives gifts from God receives an appointment from God; namely that of donor."

The Midway Mission to the Jews has, according to the *Mission Field*, distributed 212,000 copies of the New Testament in Hebrew among Jews in all parts of the world.

Persecution does not always follow the giving up of idols in China, but it invariably follows the abandonment of ancestral worship.—Arch-deacon Arthur E. Moule.

The *Mission Field* estimates that there are 12,000 mission schools sustained by the offerings of Protestant Christians, in which 600,000 children and youth receive instruction.

Mrs. Isabella Bird Bishop, after visiting forty-one medical missions, gave unqualified testimony to the value and power of each of them as an evangelizing agency.—*Spirit of Missions*.

Says Dr. J. L. Withrow: "The Gospel is aggressive. Christianity must have channels and currents or it cannot live. It is the water of life, and, as water in nature, it must be kept moving. Stagnation spoils it."

Every true convert in heathenism becomes at once a missionary. The changed life, shining out amid the surrounding darkness, is a Gospel in largest capitals which all can read.—*Rev. John G. Paton*.

Rev. J. Johnston in *The Indian Female Evangelist* expresses deep regret that the noble scheme set on foot by Lady Dufferin should shut the lips of the messengers of mercy sent to the dark homes of India, from ever mentioning the name of Jesus.

Mr. Johnston, having visited India in 1858 and again in 1889 and 1890, found that while the number of professing Christians had increased seven-fold, and the number of communicants thirteen-fold, the influence of Christ had increased at least a hundred-fold.

Of the Chinese converts on the Pacific coast gathered by the Methodist Mission, 90 per. cent remain faithful, notwithstanding the persecution they receive. They average five dollars per member annually for missions, besides contributing to other benevolent objects.

We are much disposed to account for the similarity between the Jewish temple and Hindu places of worship, and a certain correspondence between the code of Sinai and the ten precepts of Buddhism, on the ground of a Divine revelation made before the dispersion.—*Chinese Recorder*.

In former years, says Dr. Robert Cust in his "Africa Rediviva," Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans. There is a kind of itch for taking possession of everything as if the Creator had only been thinking of Europe when he made the world.

It pays for the church to send her very best men as missionaries. The truest, purest men, the most skillful physicians, the best preachers, the most kindly and courteous Christian gentlemen, with no perceptible flaws in their character, are the men who can do effective work here.—Letter from Oroomiah in *The Star in the East*.

Dr. Thomas P. Hughes in his article in the *Arena* for October, mentions as an example of a convert from Islam, the Rev. Imad ud Deen, D. D., of Amritsar. In 1864 he was a bigoted Moslem moulavie; now he is a devout Christian priest, possessing great originality as a preacher, and is mentally a connecting link between Islam and Christianity.

The Chinese Government has been so favorably impressed with the work the Methodist Missions are doing in Peking that it has promised to give positions upon the railroads or in the telegraph offices to all graduates, at a fair salary and the privilege added of keeping the Sabbath—a great concession.—*World Wide Missions*.

There are 80,000 beggars in Peking. Stark naked except for a rag about their loins, in winter they succumb to the cold every night by hundreds. Gaunt and wan they wander about the city, fighting with dogs for a share in the refuse of the streets. Their physical misery is such that their moral degradation is overlooked.—Article in *Harper's Weekly*.

There is a smaller proportion of Protestant missionaries in Korea, according to the population, than in any other country except Africa, says Mrs. Underwood. Although the women are secluded, yet a woman who understands medicine may have free access to them anywhere. During a recent tour she was almost mobbed by the people in their eagerness to consult the doctor.

The following are necessary qualifications for missionary work, says Dr. Judson Smith. (1) A clear conviction of the fundamental doctrines of the Gospel, and of their power to bring life and salvation. (2) The missionary spirit, which makes one rise above difficulties and act against obstacles with a patience which outlasts them

all. (3) Good mental power and thorough education. (4) Soundness of judgment or good sense.

Said Mrs. Bishop, after visiting the Faith Hubbard Boarding School at Hamadan: The pupils show by the purity, gentleness and self-denial of their lives, that they have learned to follow the Master—a lesson the wise teaching of which is or should be the *raison d'être* of every mission school. Christianity thus translated into homely lives may come to be the disinfectant which will purify in time the deep corruption of Persian life.

Hunan Province, south of the Yang-tse, contains probably 16,000,000 of people. It is the largest solid mass of heathenism in the world, without one resident Protestant missionary. The people are hardy, brave and prosperous. Although still anti-foreign, the imperial proclamations of toleration will sooner or later be obeyed there. The province will be "open" to missionary residence just as soon as missionaries go and open it — *Herald of Mission News*.

NOTES ON INDIA MISSIONS.

Of the publications issued by the Bombay Tract Society during the last decade, 142 were written by native Christian authors.

A portable Hindi Bible has just been published by the North India Bible Society. It will be sold at 35 cents a copy. Hindi is read by 60,000,000 of people.

The Mohammedan Mullahs of Delhi have given an order "forbidding Mohammedan boys to attend Mission schools. They have also ordered all Zenanas to be closed to mission visitors." Such "orders" have been frequently given, and occasionally they are obeyed, but a few months will prove the law to be a dead letter.

The *Indian Witness* tells us that in the North India Conference 43 native pastors draw their salary entirely from the people.

It is said that the sacred fire of the Parsi temple at Udwarda, in the Bombay Presidency, has not once gone out during the 1200 years of their residing in India.

Babu Prosono Kumar Vidyaratna, the distinguished translator of a number of Sanscrit books, among which is the Rig Veda, was baptized sixteen years ago. He soon after became skeptical and seemed to have lost his faith in the Gospel. But while translating the sacred Veda, his faith in Christ returned, and now he has fully identified himself with the Christian Church.

An English Missionary appeals to the graduates of English Universities to go to India as educators in Mission schools. He makes the following points:

(1) "The most influential classes in India, the men who are to mould the destinies of their

country, are willing to put themselves under regular Christian instruction in our colleges and schools."

(2) "Government is willing to withdraw in favor of efficient Christian colleges where these can be provided."

(3) "The higher educational work calls for the best powers of heart and brain any Christian can offer to his Master, and is full of interest, variety, and promise."

(4) "Qualified men cannot be found, to give themselves to it."

(5) "Is not this a call to you?"

To some of the bright young men in American Colleges we would say: "Is not this a call to you?"

The *Indian Standard* notices the death of Prof. Umés Chaudra Chatterjee, one of Dr. Alexander Duff's converts. He was baptized in 1858, and has been connected ever since with the Free Church Institution in Calcutta. For many years he has been Professor of History and Political Economy. The testimony of such a life is of inestimable value to the cause of Christ in India.

The character of the Buddhist hierarchy is strikingly illustrated by the statement of Mr. Graham Sandberg, who, in his writing on Thibet says that "The Chinese, in order to maintain their footing in Thibet, and thus reserve for their exclusive advantage the commercial products of the country, as well as remain the sole suppliers of its natural wants, scruple not to bring about the murder of each successive sovereign of the land before he becomes of age. In this way, five at least, of the Grand Lamas of Lhasa, during the present century, have been deliberately put to death."

And yet, there are men in Christain America, who seem to think the Chinese Buddhists are about as good as American Christians!

G M W.

Ministerial Necrology.

—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BOING, ELIAS L.—Born, New York City, Oct. 31, 1824; graduated, University of New York, 1850, Union Theological Seminary, 1853; ordained, 1853; missionary to the Choctaws, 1853-1855; preached at Almont, Mich., one year; pastor, Durham, N. Y., 1856-1864; pastor at Angelica, N. Y., missionary to freedmen, agent of the Board of Church Erection at Rochester, 1864-1872; ministered in Fredericksburg, Md. (where he organized a Presbyterian church) 1872-1879; Durham, N. Y., 1879-1885; stricken with apoplexy, removed to Green Village, N. J.; Died Oct. 27, 1892.

Married, Aug. 30, 1853, Miss Anna M. Stiles, of Newark, N. J.

Book Notices.

MISSIONARY LANDSCAPES IN THE DARK CONTINENT, is the striking and suitable title of a volume in which Rev. James Johnston, A. T. S., "has sketched in outline a few of the notably fascinating African spheres where the missionary vanguards have established their outposts."

They are such as the following: Nyasa, "The Lake of the Stars," Life Pictures from North African Lands, Uganda under Conquest, Sunrise in Kaffraria, South Africa, etc. There are thirteen of them filling 264 pages—such fair and readable pages as are sure to be found in books published, as this is, by Anson D. F. Randolph and Company, New York, 183 Fifth Avenue.

THE DIVINE ART OF PREACHING, is the title which Dr. A. T. Pierson has given to the little volume of 156 pages which contains his *Lectures Delivered at the Pastor's College, connected with the Metropolitan Tabernacle, London, England, during the last year.*

We shrink a little from the title, for while we accept Dr. Pierson's statement, "that a sermon is a product not of the mind of man only, but of the mind of man in contact with the Spirit of God, and the truth of God," that statement clearly leaves the product human and not "divine." The text taken from the written word of God is *divine* in a sense in which the best sermon educed from it by the most devout and spiritual preacher is not divine. Preaching is a human art, however needful and available is the divine power without which it cannot be worthily or effectively done. The *divine* in preaching is not the "art" of preaching.

But this is only an instance of Dr. Pierson's tendency to excessive intensity of expression, a fault easily forgiven in the midst of so many rare excellences, but not to be imitated as faults are so much more apt to be than excellences.

These thirteen brief lectures will be found by attentive readers—and it is not easy for Dr. Pierson's readers or hearers to be inattentive—not only abounding in pertinent and wise instruction, but pervaded by a devout and fervent spirit, sweetly and powerfully winning the reader to that experience which is expressed in the title of the concluding lecture. "*The Preacher Communing with the Spirit.*"

STORY OF JOHN G. PATON. *Told for Young Folks* by the Rev. James Paton. Published by A. C. Armstrong & Son, 51 East 10th St., near Broadway, New York. Price \$1.50.

Many Americans, old and young, are now having the opportunity to hear from the hero's own lips the story of *Thirty Years among South Sea Cannibals*. Those whose interest has thus been awakened and many more who have not shared this opportunity will welcome for their homes and Sabbath-school libraries this volume, somewhat simple in style and

more profusely illustrated than the two-volume Life of John G. Paton, which first introduced him to American readers a few years ago. It can hardly be called a children's book and we feel that there is still an opportunity for a skillful writer to tell the story again or to cull many thrilling and touching incidents from it for younger boys and girls.

TEN YEARS DIGGING IN EGYPT, by W. M. Flinders Petrie; Published by Fleming H. Revell Co., Union Square, New York City. Mr. Petrie's book is an interesting description of an accurate investigator's work. Professedly the book is written for the ordinary reader; and yet the ordinary reader must now and then read with pretty careful thoughtfulness. Perhaps, however, reading as the ordinary reader generally reads, he will not be troubled with these parts, and will overlook the careless use of English here and there. The book is interesting in every way, written earnestly and frankly, and full of information regarding the ancient times and ancient customs of the most interesting country in the world save Palestine.

THE STORY OF UGANDA AND THE VICTORIA NYANZA MISSION, by Sarah Geraldina Stock. Fleming H. Revell Company, New York.

In November 1875, Henry M. Stanley's memorable challenge to the christian world to "send missionaries to Uganda" appeared in the London *Daily Telegraph*, and on the 11th of March 1876, the first missionaries for the Lake region sailed from England. "The Story of Uganda" covers the eventful years which lie between these dates and the close of 1891. It is a story of christian heroism unsurpassed in the history of modern missions. No less than sixteen of the noble men who responded to the call for missionaries sleep in African soil, some of them filling a martyr's grave. But neither climate, nor persecution, nor intrigue of Arab slave trader, Romish priest or royal tyrant, could stay the progress of Christ's kingdom by the Lake Uganda. Dark days may yet be in store for the Nyanza Mission, but "the word of God is not bound."

THE FIFTH GOSPEL; THE LAND WHERE JESUS LIVED, by J. M. P. Otts, L.L.D., author of *Laconisms*, *The Wisdom of Many in the Words of One*, *Nicodemus with Jesus*.

"This little book," says its author, "is not meant to be biographical in its order, nor exhaustive in its descriptions and discussions. Its purpose is to give a pen-picture of some of the prominent points in the life of Jesus the Christ, and of the land in which he lived."

He has made these pen-pictures so vivid as to show why he accepts M. Renan's designation of that land as "The Fifth Gospel," and they all have the tone and colors which we should expect such pictures to receive from the pen of a reverent evangelical believer. There are a score of such pictures in a volume of 387 pages.

Fleming H. Revell Company, New York, Chicago and London.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.—Fairfield—Tabor, 2.	2 00
BALTIMORE.—Baltimore—Baltimore 2d, 23; Baltimore Central, 15 22. <i>New Castle</i> —Elkton, 49.	Washington City—Washington City, Gunton Temple, Memorial, 5 22; Washington City North, 9 68.
CALIFORNIA.—Benicia—St. Helena, 12. <i>Los Angeles</i> —Colton, 1st, 5 70; Fullerton, 1; Los Angeles, 3rd, 7; New hall, 12; Pasadena Calvary, 5; Westminster, 3. <i>Oakland</i> —Oakland Centennial, 13. <i>Sacramento</i> —Carson City, 7; Vacaville, 11. <i>San Jose</i> —Boulder Creek, 5; Hollister, 2.	80 70
COLORADO.—Boulder—Longmont, Central, 3 75; Valmont, 16 cts. <i>Denver</i> —Otis, 9; Valverde, 1 50; Yuma, 1 23. <i>Pueblo</i> —Durango, 1st, 10; Pueblo, Fountain, 3; Rocky Ford, 1st, 2.	30 66
ILLINOIS.—Bloomington—Gibson City, 17; Lexington, 10. <i>Cairo</i> —Dabois Columbian Offering, 3. <i>Chicago</i> —Chicago, 1st, 24 76;—3d, 280;—Belden Avenue, 6 50;—Fullerton Avenue, 70 37. <i>Freeport</i> —Middle Creek, 16 50; Ridgefield, 3 12. <i>Mattoon</i> —Paris, 15. <i>Peoria</i> —Brunswick, 2 30; Peoria, Grace, 12 05. <i>Rock River</i> —Geneseo, 1 60. <i>Schuyler</i> —Quincy, 1st, 5 53. <i>Springfield</i> —Springfield, 2d, 44 55.	510 06
INDIANA.—Crawfordsville—Bethany, 10; Frankfort, 1st, 15 30. <i>Fort Wayne</i> —Ligonier, 6. <i>Indianapolis</i> —Greenwood, 6 39. <i>Logansport</i> —Bethlehem, 3; Centre, 3. <i>New Albany</i> —New Albany, 2d, 19 55.	63 21
INDIAN TERRITORY.—Muscogee—Achena, 2.	2 00
IOWA.—Cedar Rapids—Cedar Rapids, 2d, 16 32; Wyoming, 1st, 4 81. <i>Corning</i> —Prairie Star, 2 83; Platte Centre, 2 77. <i>Des Moines</i> —Dallas Centre, 8; Newton, 23 09. <i>Dubuque</i> —Rowley, 2 56; Walker, 5 55. <i>Iowa</i> —Keokuk, Westminster, 10 77; Kirkville, 4. <i>Sioux City</i> —Le Mars, 1st, 11 02.	93 07
KANSAS.—Emporia—Belle Plaine, 4. <i>Highland</i> —Blue Rapids, 13; Washington, 1st, 6 38. <i>Neosho</i> —Carlyle, 94 cts; Columbus, 11; Paola, 7 50. <i>Osborne</i> —Kill Creek, 3 25. <i>Solomon</i> —Sylvan Grove, 1st, 15. <i>Topeka</i> —Kansas City, 1st, 15 20.	75 27
KENTUCKY.—Ebenezer—Paris, 1st, 7. <i>Louisville</i> —Hodgensville, 1 40.	8 40
MICHIGAN.—Detroit—Brighton, 2. <i>Flint</i> —Argentine, 7 50; Linden, 4. <i>Lansing</i> —Lansing, 1st, 7. <i>Monroe</i> —Erie, 1st, 5; La Salle, 1st; Palmyra, 5. <i>Saginaw</i> —Grayling, 2.	33 50
MINNESOTA.—Mankato—Lyons, 1; St. James, 3 50. <i>Red River</i> —Angus, 2 67. <i>St. Paul</i> —Bloomington, Oak Grove, 3; St. Paul, House of Hope, 53 59.	63 76
MISSOURI.—Kansas City—Clinton, 1st, 7 85; Kansas City, 3d, 2. <i>Ozark</i> —Eureka Springs, 10. <i>Palmyra</i> —Enterprise, 4 40; Grantsville, 5. <i>Platte</i> —Craig, 3; Trenton, Hodge, 2 56. <i>St. Louis</i> —St. Louis, 2d German, 3.	37 61
NEBRASKA.—Hastings—Oak Creek, 5. <i>Kearney</i> —Sumner, 1 50. <i>Nebraska City</i> —Adams, 6; Fairmont, 4; Pawnee City, 1st, 7 49; Plattsmouth, 1st, 4 17; Sterling, 6. <i>Niobrara</i> —Oakdale, 4 50. <i>Omaha</i> —Belle Centre, 1;—Craig, 15 52; Clifton Hill, 1 30.	56 46
NEW JERSEY.—Elizabeth—Lamington, 20; Perth Amboy, 10 15; Roselle, 6 40. <i>Monmouth</i> —Farmingdale, 4; Moorestown, 5; Riverton, Calvary, 6. <i>Morris</i> and <i>Orange</i> —Madison, 123 12; Whippany, 1. <i>Newark</i> —Newark, 2d, 16 78; Newark, Park, 9 59. <i>New Brunswick</i> —Dayton, 4 21; Flemington, 50 13; Titusville, 20.	276 38
NEW MEXICO.—Rio Grande—Las Cruces, Spanish, 1; Socorro, Spanish, 2.	3 00
NEW YORK.—Albany—Ballston Centre, 4. <i>Binghamton</i> —Binghamton, 1st, 91 84; Cortland, 78 42. <i>Boston</i> —Roxbury, 14. <i>Brooklyn</i> —Brooklyn, Greene Avenue, 10 64; West New Brighton, Calvary, 5. <i>Buffalo</i> —Buffalo, Bethany, 18; Buffalo Central, 36 14; Buffalo, Westminster, 163 38. <i>Cayuga</i> —Auburn, 2d, 15 40; Genoa, 2d, 1; Ithaca, 1st, sab-sch, 19 81. <i>Geneva</i> —Waterloo, (add'l.) 5. <i>Hudson</i> —Florida, 1 36. <i>Long Island</i> —East Hampton, 12. <i>New York</i> —New York, Church Street, 10; New York, Westminster, W. 23d Street, sab-sch, 15. <i>Niagara</i> —Albion, 13; Lewiston, 5. <i>North River</i> —Bethlehem, 7. <i>Rochester</i> —Rochester, Brick, 100. <i>St. Lawrence</i> —De Kalb, 1; De Kalb Junction, 2; Morristown, 6 21. <i>Steu-</i> ben—Arkport—1 78; Hammondsport, 5. <i>Syracuse</i> —Amboy, 8; Skaneateles, 6 23; Syracuse, Memorial, 5. <i>Troy</i> —Hoosick Falls, 28 75. <i>Westchester</i> —Greenburgh, 164 26; Peekskill, 2d, 10; Stamford, 75 03; Yonkers Westminster, (incl. sab-sch, 20) 35 54.	979 56
OHIO.—Athens—Beech Grove, 2 72; Warren, 6. <i>Chilli-</i> cothe—Bainbridge, 2. <i>Cincinnati</i> —Cincinnati, Poplar Street, 4; Cincinnati, Walnut Hills, 1st, 50 02; Delhi, 1st, 5 50; Hartwell, 9. <i>Columbus</i> —Columbus, Westminster, 7. <i>Dayton</i> —Clifton, 13 55. <i>Marion</i> —Berlin, 1 76. <i>Maumee</i> —Bryan, 1st, 7 89; West Unity, 11. <i>Portsmouth</i> —Ironton, 9; Sardinia, 9. <i>St. Clairsville</i> —Buffalo, 23 10; Washington, 2 80. <i>Steubenville</i> —Bacon Ridge, 3 43; Carrollton, 11. <i>Wooster</i> —Shreve, 5. <i>Zanesville</i> —Bladenburgh, 4; Martinsburgh, 4; Mount Pleasant, 5 03; Newark, Salem, German, 2 06.	193 94
PENNSYLVANIA.—Allegheny—Allegheny, Central, 20; New Salem, 4. <i>Blairsville</i> —Braddock, 1st, 17 03; Harrisburg City, 5 50; Irwin, 11 50; Jeannette, 6 11; Livermore, 6 45; McGinniss, 3; Manor, 2; Murrsville, 4. <i>Butler</i> —Middlesex, 18 50; Mount Nebo, 2 40; North Butler, 6; Prospect, 2 60; Summit, 6 80. <i>Carlisle</i> —Lebanon, 4th Street, 25; Upper Path Valley, 5; Waynesboro, 5 83. <i>Chester</i> —Christiana, 4; Dillworthtown, 3 70; Ridley Park, 7 65. <i>Clarion</i> —Edenburgh, 10; Oil City, 21 7; Wilcox, 45 cts. <i>Erie</i> —Pleasantville, 5; Utica, 4; Waterloo, 1. <i>Huntingdon</i> —Houtsdale, 8. <i>Lackawanna</i> —Monroeton, 4; Wilkes Barre, Grant Street, 4 90. <i>Lakigh</i> —Portland, 2; Pottsville, 1st, 16 54; Upper Mount Bethel, 2. <i>Northumberland</i> —Lewisburgh, 48 50; Mahoning, 15; Milton, 70; Mount Carmel, 1st, 13 91; Sunbury, 1st, 37. <i>Philadelphia</i> —Philadelphia Bethlehem, 15 30; Philadelphia, Greenhill, 32 04; Philadelphia, Mariner's, 4. <i>Philadelphia North</i> —Fox Chase, 13 50; Mount Airy, 26 33. <i>Pittsburgh</i> —Centre, 23 39; Forest Grove, Ladies' Society, 9 35; Homestead, 5; Pittsburgh, 2d, 10 80; Pittsburgh, East Liberty, 19; Pittsburgh, Homewood Avenue, 2 88; Pittsburgh, McCandless Avenue, 5 40; Pittsburgh, Park Avenue, 23 50; Pittsburgh Shady Side, sab-sch, 12. <i>Redstone</i> —Mount Vernon, 6; Pleasant Unity, 2. <i>Shenango</i> —Mount Pleasant, 10; Neshaunock, 12 30; Petersburg, 4; Rich Hill, 3. <i>Washington</i> —Cameron, 3; Claysville, 21 55. <i>West-</i> minster—Union, 20; York, Calvary, 20 62.	719 23
SOUTH DAKOTA.—Aberdeen—Britton, sab-sch, 10; Ellendale, 7. <i>Central Dakota</i> —Alpena, 4. <i>Southern Dakota</i> —Parker, 12.	33 00
TENNESSEE.—Union—Rockford, 4.	4 00
TEXAS.—Austin—Austin 1st, 21. <i>North Texas</i> —Seymour, 2 20.	23 20
UTAH.—Montana—Miles City, 1st, 9. <i>Utah</i> —Hyrum, Emanuel, 2 05.	11 05
WASHINGTON.—Puget Sound—Port Townsend, 1st, 6 05.	6 05
WISCONSIN.—La Crosse—Greenwood, 3. <i>Milwaukee</i> —Milwaukee, Immanuel, 35 47. <i>Winnebago</i> —Stevens Point, 20 61.	59 08
Total from Churches and Sabbath-schools,....	\$ 3,477 46
OTHER CONTRIBUTIONS.	
"A. Well Wisher,".....	\$ 90 00
"C. Penna,".....	4 00
A. J. Gere, Halstead, Pa.,.....	1 00
	\$ 95 00
	\$ 3,572 46

LEGACIES.

Estate of Margaret J. Boudeman, Danville, Pa.,	\$ 344 25
" " Joseph W. Edwards, late of Kel-	268 75
" " James Gladden, late of Kelsey, Ohio,	120 18
	<u>\$ 623 24</u>

MISCELLANEOUS.

Interest on Investment,	2,741 35
Sale of Church property,	1,094 30
" " Book of Designs, No. 5,	75
Premiums of Insurance,	312 80
	<u>4,149 20</u>

SPECIAL DONATIONS.

Kansas, Emporia, Emporia 1st,	\$30 00
Peabody,	42 07 62 07
New Jersey, Jersey City, Jersey City 1st,	72 07
New York, Troy, Caldwell,	5 00
" " Cohoes,	40 00 45 00
" " Westchester, White Plains, Sabbath-School,	10 00
" " "	189 14
W. S. Ladd, Portland, Oregon,	100 00
	<u>280 14</u>
	<u>\$8,684 04</u>

CHURCH COLLECTIONS AND OTHER CONTRIBUTIONS.

Seven months, April to October, 1892,	\$ 27,264 11
Seven months, April to October, 1891,	27,206 93

MANSE FUND.

MISCELLANEOUS.

Instalments on Loans,	\$ 1,246 30
Interest,	29 95
Premiums of Insurance,	3 00
	<u>\$ 1,279 25</u>

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER AND OCTOBER, 1892.

BALTIMORE—Baltimore—Baltimore 2d, 13 54; New Castle—Elkton, 34; Pencader, 4 70; Washington City—Washington City Metropolitan, 10. 63 24
 COLORADO—Boulder—Valmont, 23 cents; Pueblo—Eastonville, 2; Pueblo 1st, 1 23 3 53
 ILLINOIS—Bloomington—Clinton, 10; Chicago—Chicago, 1st, 24 76; —Jefferson Park, 36 89; Evanston 1st, 22; Peoria—Farmington, 9 90; Yates City, 3 60; Rock River—Aledo sub-sch, 1 69; Schuyler—Macomb, 11; Monmouth 1st, 18 33; Quincy 1st, 2 64; Springfield—Flagah, 2 56; Springfield 2d, 44 55. 182 31
 INDIANA—Crawfordsville—Lafayette 2d, 20 83; Fort Wayne—Fort Wayne 3d, 8 17; New Albany—New Albany 2d, 23 30. 12 30
 IOWA—Cedar Rapids—Wyoming 1st, 3 61; Des Moines—Chariton 1st, 2 35; Fort Dodge—Spirit Lake, 2 85. Iowa—Middletown, 60 cents. Waterloo—Dysart, 4. 14 51
 KANSAS—Neosho—Blue Mound, 1; Carlyle, 71 cents. 1 71
 MICHIGAN—Detroit—Brighton, 3. Lansing—Concord 1st, 207. 5 07
 MISSOURI—Platte—Lathrop, 2. St. Louis—St. Louis 2d, German, 2. 4 00
 NEW JERSEY—Elizabeth—Elizabeth 3d, 21; Roselle 1st, 4 30; Springfield, 13. Jersey City—Carladt, 2; Jersey City 1st, 10. Monmouth—Forked River, 2; Moorestown, 5; Oceanic 1st, 13; South Amboy, 1; New Gretna, 1. Morris & Orange—East Orange 1st, 13; —Brick, 65 54; Hillside, 15; Madison, 7 08; Summit Central, 62 82; Whippany, 1. Newark—Bloomfield 1st, 93 06; Newark 2d, 9 25; Calvary, 1 49; —Park, 12 13. New Brunswick—Bound Brook 1st, 20; Dayton, 3 16. Newton—Belvedere 1st, 10. 457 29
 NEW YORK—Albany—Albany—State Street, 23 64. Binghamton—Binghamton 1st, 91 84. Brooklyn, L. I.—3d Street, 43 33. Buffalo—Buffalo, Bethany, 12—North, 56 17—Westminster, 9 96. Cayuga—Auburn 2d, 8 06. Genesee—Batavia, 1st, 13 15. Hudson—Florida, 4 02; Good Will, 3 16; Nyack, 1st, 20 55; Ridgebury, 1; West Town, 8. Long Island—East Hampton, 10. Nassau—Huntington 1st, 57 55. New York—New York, Spring Street, 10—University Place, 147 77. Niagara—Albion, 20. North River—Bethlehem, 7; Cornwall, 7 24; Little Britain, 3. Otsego—Springfield, 2 80. Rochester—Rochester 3d, 21; St. Peter's, 25. Steuten—Addison, 5 05; Arkport, 1 33. Troy—Troy, Second Street, 67 66; Waterford, 1st, 7 23. Westchester—Peekskill 1st, 29 72. 780 72
 OHIO—Bellefontaine—Forest, 3. Dayton—Greenville,

1st, 18; Springfield 2d, 43 93. Huron—Monroeville, 95c. Lima—Convoy 1st, 4 06; Harrison, 3 40; Van Wert, 16 70; Wapakoneta, 10. St. Clairville—Mount Pleasant, 4 23. 105 02
 CALIFORNIA—Los Angeles—Pasadena 1st, 25. Sacramento—Roseville, 3. San Jose—Hollister, 2. 30 00
 PENNSYLVANIA—Allegheny—Allegheny, McClure Ave, 24 96. Blairsville—Fairfield, 7 44; Murrysville, 4; Butler—Concord, 10 32; North Butler, 7; North Washington, 3 30. Carlisle—Harrisburgh, Pine Street, 90 46; Petersburg, 2 37; Waynesboro, 4 37. Chester—Fagg's Manor, 21; Ridley Park, 5 74. Clarion—Edinburg, 10. Johnsbury, 35c.; Oil City, 2d, 7; Wilcox, 34c. Erie—Erie 1st, 20; Jamestown, 3 17; Kerr's Hill, 2 50; Meadville, 1st, 6 10; Huntingdon—Lower Spruce Creek, 3 77. Kittanning—Clarksburgh, 5; Ebenezar, 3. Lackawanna—Mt. Pleasant, 1. Lehigh—Hasleton, 30 49; Summit Hill, 7 21; Philadelphia—Phila., 9th, 10 23—Tabernacle, 30 22; Tabernacle sub-sch., 23 37—Bethlehem, 23 50—Olivet sub-sch., 9 58. Philadelphia—North—Abington, 30 50; Carmel, 2; Fox Chase, 10. Pittsburgh—Pittsburgh 2d, 8 10; Pittsburgh 3d, 593 35—East Liberty, 53—Park Ave. 15—Shady Side, 18 10; Shady Side Sub-sch., 9. Redstone—Little Redstone, 8 13—Pleasant Unity, 3 20. Shenango—Sharpville, 2 45. Washington—Cove, 2 25; Washington, 2d, 14 16. Wellsville—Lawrenceville, 4; Westminister—Slateville, 5; York Calvary, 6 23. 165 91
 SOUTH DAKOTA—Dakota—Good Will, 4 30.
 TENNESSEE—Kingston—North Side, 4. Union—Knoxville, 2d, 63 28. 67 28
 WISCONSIN—Milwaukee—Delafield, 1 32.
 Total from the churches and Sabbath-schools \$2,561 43
 Interest on Temporary Investments..... 35 24
 Interest on Permanent Funds..... 423 43
 Paid in from Hasting's Col. Endowment Fund 123 65

PERSONAL.

Rev. W. L. Tarbert and wife, 1 60, "C. Penna" 6.	
A. J. Geer, Hallstead, Pa., 1.....	8 60
Total receipts for Sept. and Oct. '92.....	\$ 3,253 40
Previously reported.....	40,391 00
To date.....	<u>\$ 43,644 40</u>

C. M. CHARNLEY, Treasurer,
P. O. Box, 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, OCTOBER, 1892.

ATLANTIC—Fairfield—Tabor, 2. 2 00
 BALTIMORE.—Baltimore—Baltimore, 2d, 4 75—Baltimore, Brown Memorial, 85 39; Churchville, 7 40; Highland, 6. New Castle—Dover, 16; Green Hill, 5 50; New Castle 1st, (sub-sch, 8 96) 125 96; Pencader, 4 63; Port Penn, 3 40. Washington City—Falls Church, 19; Washington City 6th, 21—Washington City, Metropolitan, 50. 349 03

CALIFORNIA.—Benicia—Two Rocks, 12. Los Angeles—Pomona, 34. Sacramento—Carson City, 5; Elk Grove, 3 10. San Jose—Hollister, 2.
 CATAWBA.—South Virginia—Mt. Herman, 1; Albright, 1. 2 00
 COLORADO.—Boulder—Boulder 1st, 32; Valmont, 10 cts. Denver—Littleton, 4. Pueblo—Alamosa, 4 25; Colorado Springs, 7 75. 48 10

ILLINOIS.—Alton—Litchfield, 5 31. Bloomington—Lexington, 10; Minonk, 8 20; Normal, 4 85. Chicago—Chicago 1st, 16 51—Chicago 7th, 2; Chicago, Fullerton Avenue, 25 83; Hyde Park, 68 10; Wheeling, German, 9. Freeport—Scales Mound, German, 5; Winnebago, 12; Zion, German, 9. Mattoon—Arcola, 5; Pleasant Prairie, 5 75. Ottawa—Ansonia 1st, 10 57. Peoria—Knoxville, 5 83. Rock River—Morrison, 10 25; Peniel, 8 20. Schuyler—Appanose, 10; Chill, 8 84; Monmouth, 18 82; Quincy, 1st, 2 20. Springfield—Springfield 2d, 66 84. 881 59

INDIANA.—Crawfordsville—Crawfordsville Centre, 29 89; Lafayette, 2d, 23 85. Fort Wayne—Fort Wayne 8d, 8; La Grange, 5 50. Indianapolis—Hopewell, 4 94; Indianapolis 12th, 4 25; Roschdale, 2; Southport, 4 75. Logansport—Crown Point, 3; Lucerne, 6. New Albany—Hanover, 19 70; Lexington (Noble Chap. 1 50) 4; Sharon Hill, 2 60. Vincennes—Poland, 6. White Water—Greensburg, 23 17. 146 65

IOWA.—Cedar Rapids—Marion, 18 07; Wyoming 1st, 3. Council Bluffs—Anderson, 3; Conway, 3; Council Bluffs, 1st, 2 93; Hamburg, 8 50; Sidney, 6. Des Moines—Winteret, 17. Dubuque—Waukon, German, 50. Fort Dodge—Dana, 5 40; Grand Junction, 8 90. Iowa—Fairfield, 11 15; Keokuk, Westminster, 14 76; Martinsburg, 5 56. Iowa City—Marengo, 8 30. Waterloo—Clarksville, 10; Janesville, 4 60; Sioux City—Larabee, 8 65; Calliope, 4. 190 54

KANSAS.—Emporia—Burlington, 8; Council Grove, 20; Eldorado, 10. Highland—Hiawatha, 5; Holton, 1st, 12. Neosho—Carlyle, 59 cts. Solomon—Clyde, 8 83; Ellsworth 1st, 5 15. Topeka—Grand View Park, 5. 74 56

KENTUCKY.—Ebenezer—Paris, 7. 7 00
MICHIGAN.—Detroit—Brighton, 4. Lake Superior—Menominee, 36. Lansing—Jackson, 8; Lansing—Franklin Avenue, 9 10. Monroe—Monroe, 10 25. Saginaw—Grayling, 2. 68 35

MINNESOTA.—Duluth—Duluth, Westminster, 4 43; Lakeside, 16. Mankato—Balaton, 1. St. Paul—Oak Grove, 2; St. Paul, 9th, 8 07—House of Hope, 73 55. 104 06

MISSOURI.—Kansas City—Rich Hill, 9 40. Ozark—Springfield, Calvary, 19 21. Platte—Cameron, 12; Craig, 4; Fairfax, 4; Lathrop, 4. St. Louis—De Soto, 5; St. Charles 1st, 12; —2d German, 5. 74 61

NEBRASKA.—Hastings—Hastings, German, 3. Kearney—Fullerton, 4 62. Nebraska City—Hickman, German, 23 60. Omaha—Bellevue, 12; Fremont, 19 51; Omaha, Lowe Ave., 8 63. 70 36

NEW JERSEY.—Elizabeth—Cranford, 29 21; Elizabeth, 2d, 43 03; —Westminster, 128 09; Lamington, 13; Metuchen, 13; Pluckamin sab-ach, 8 43; Roselle, 1st, 4; Springfield, 14. Jersey City—Englewood, 85 89. Monmouth—Calvary, 8; Forked River, 2; Jacksonville, 2; Moorestown, 5; Mount Holly, 23; Providence, 2; South Amboy, 2. Morris and Orange—Boonton, 1st, 23 68; Hillside, add'l, 10; Madison, 5 86; New Providence, 6; Summit, Central, 108 84; Whippany, 1; Newark—Newark, 2d, 15 04; —3d, 71 41; —1st German, 22; —Park, 5 91. New Brunswick—Alexandria, 1st, 7; Dayton, 2 68; Dutchneck, 4; Holland, 6. Newton—Asbury, 50; Belvidere, 2d, 12; Blairtown (sab-ach, 12 51) 1 31; Newton, 40. West Jersey—Camden, 3d, 3 70; Haddonfield sab-ach, 37 50. 928 46

NEW YORK.—Albany—Ballston Centre, 5 12; Jefferson, 1st, 7 77. Binghamton—Binghamton, 1st, 91 34; Nichols, 2 50. Boston—Boston, St. Andrews, 5; Cambridgeport, 6 85; Windham, 6 15. Brooklyn—Edgewater, 1st, 17; West New Brighton, Calvary, 17. Buffalo—Buffalo, Central, 30 85; Franklinville, 1st, 4. Chemung—Waikins, 17 50. Geneva—Geneva, North, 110 75; Seneca, 20 18. Hudson—Chester (sab-ach, 2) 27 16; Florida, 85 cts.; Goshen, 29 43; Hamptonburgh, 17; Middletown, 2d, 33 88. Long Island—East Hampton, 20; Port Jefferson, 10 02. Lyons—Newark, Park, 2; Wolcott, 1st, 6 90. New York—New York, 4th, 49 25; —Central, 177 92; —Spring Street, 10. Niagara—Albion, 11 25. North River—Bethlehem, 7; Highland Falls, 6 51; Marlborough, 21 10; Pleasant Plains, 4. Otsego—Gilbertsville, 23; Oneonta, 40. Rochester—Rochester, 1st, 23 04; —Brick, 50. St. Lawrence—Heaverton, 2; Ox Bow, 5 60. Steuben—Addison, 10 11; Arkport, 1 11. Syracuse—Skaneateles, 5 81. Troy—Argyle, 2; Johnsonville, 1 55; Troy, Oakwood Avenue, 10 34; —Second Street, 98 12; —Woodside, 41 91. Utica—Wolcott Memorial, 13. Westchester—South East Centre, 11; South Salem, 14 50; Yonkers, Westminster, 20 45. 1170 89

OHIO.—Chillicothe—Bainbridge, 3. Cincinnati—Cincinnati 7th, 17 75; Clifton, 10 83; Delhi, 2 50; Monroe, 3; Montgomery, 8; New Richmond, 4. Columbus—Central College, 13 43; Columbus 1st, 75. Dayton—Bath 3; Dayton 1st, 87 49; New Carlisle, 8; Osborn, 3; South Charleston, 10. Lima—Blanchard, 2; Delphos, 2; McComb, 6; Van Wert, 33. Mahoning—Hanover, 5 30; Massillon, 2d, 23 22; North Jackson, 4. Marion—Delaware, 21; Liberty, 9; Piquette, 4. Maumee—Toledo, 1st, 73 36; West Bethesda,

5. Portsmouth—Red Oak, 7. St. Clairsville—Buffalo, 18 70. Steubenville—East Springfield, 4; Steubenville, 1st, 26 80. Wooster—Ashland 1st, 7 83; Creston, 8 62; Lexington, 9; Orrville, 3; Savannah, 8 20; Wooster, 1st, (sab-ach, 4 51) 48 34. 581 61

PENNSYLVANIA.—Allegheny—Allegheny Central, 20; McClure Avenue, 87 39; Avalon, 6; Bellevue, 9 45; Freedom, 6; Glenfield, 2 87; Hilland, 18 50; Leetsdale, 65 03; Pine Creek, 1st, 10; Rochester, 1 10; Van Port, 2 35. Blairsville—Murrysville, 5; Plum Creek, 5; Unity, 15 23. Butler—Concord, 8 71; Plain Grove, 9. Carlisle—Big Spring, 26 35; McConnellsburgh, 3 65; Mercersburgh, 12 62; Silver Spring, 5; Waynesboro, 3 65. Chester—Christiana, 3 52; Kennett Square, 5; Ridley Park, 4 78; Wayne, 42. Clarion—Brockwayville, 5 55; Edenburg, 25; Greenville, 8; Mount Tabor, 6 98; Oil City, 2d, 5; Wilcox, 28 cts. Erie—Bradford, 33 08, Erie, Chestnut Street, 8; Fairview, 4; Garland, 7 81; Hadley, 2; Oil City, 1st, 37 08; Pittsfield, 4 05; Springfield, 3; Warren, 10; Waterloo, 1. Huntingdon—Altoona, 1st, 26 23; Houtsdale, 5; Milesburgh, 6 23; Moshannon and Snow Shoe, 3; Orbisonia, 12 41; Penfield, 6; Petersburg, 4 20. Lackawanna—Bethany, 2 90; Carbondale, 68 13; Great Bend, 5; Hawley, 1st, 9; Herrick, 6; Kingston, 23 66; Langelyffe, 5; Monroeton, 3; Towanda, 54 44. Lehigh—Bethlehem, 1st, 20 27; Pottsville, 1st, 22 95; South Bethlehem, 8. Northumberland—Bald Eagle and Nittany, 5 08; Beech Creek, 3; Berwick, 10; Derry, 4 50; Hartleton, 4; Lewisburg, 36 50; Mahoning, 63 77; Milton, 70; Mount Carmel, 15 78; New Columbia, 2; Williamsport 3d, 38 07. Philadelphia—Philadelphia 3d, 184 35; —9th, 60; —Evangel, 22—Scuth, 15; —Walnut Street, sab-ach (Elm Ave Branch, 3 04 cts) 43 04; —Green Hill, 31 54; —North Broad Street, 40; —Tioga, 30 71. Philadelphia North—Bristol, 10; Carversville, 1 71; Doylestown, 46 47; Fox Chase, 9; Roxborough, 5. Pittsburgh—Cannonburgh Central, 7 75; —First, 11; Crafton, 13; Fairview, 3; Forest Grove Lad's Branch, 9 60; Ingram, 10; McKee's Rocks, 5 10; Mingo, 4; Montours, 7; Mount Pisgah, 10; Oakmont 9; Pittsburgh, 2d, 5 75; —4th, 40 88; —6th, 43 60; —McCandless Ave, 7 10; —East Liberty, 71; —Grace Memorial, 2; —Lawrenceville, 26 82; —Park Avenue, 23 50; —Shady Side, 7 50; —Swissvale, 26 02; West Elizabeth, 6. Redstone—Dunbar, 26; Mount Vernon, 6; Scottdale (sab-ach, 2 63) 14. Shenango—Moravia, 4; Pulaski, 3 45; Sharon 1st, 19; Wampum, 9 50; Unity 8. Washington—Hookstown, 7; Limestone, 3 50; Wheeling, 2d, 20 53. Wellboro—Allegheny, 1. Westminster—Middle Octorara, 5; Strasburgh, 5; Union, 25. 2215 20

SOUTH DAKOTA.—Central Dakota—Woonsocket, 1st, 3 50. 3 50

TENNESSEE.—Union—New Providence, 10 09; Washington, 3. 13 09

UTAH.—Utah—Ephraim, 2; Manti, 1st, 4. 6 00

WISCONSIN.—Madison—Pulaski, German, 8. Winnebago—Weyauwega, 2 34. 10 34

Receipts from churches in October, 1892,..... \$ 107 57
" " Sabbath-Schools..... 6,399 76.

Total..... \$ 6,507 33

LEGACY.

Estate of Hugh Mearns, \$141 50. Estate of Margaret J. Boudeman, Danville, Pa., \$259 26. 400 76

INCOME ACCOUNT.

105; 49; 90;..... 244 00

GRATITUDE FUND.

10; 1; 20; 25;..... 56 00

REFUNDED.

Rev. W. L. Lyle; 25;..... 26 00

MISCELLANEOUS.

A. J. Gere, 1; C. Penna., 2;..... 3 00

Total receipts in October, 1892..... \$7,336 69

Total receipts from April 16, 1892..... 53,896 02

JACOB WILSON, Treasurer,
1334 Chestnut Street, Philadelphia,

RECEIPTS FOR FOREIGN MISSIONS, OCTOBER, 1892.

ATLANTIC—Fairfield.—Good Will, 2; Tabor, 2. 4 00
BALTIMORE—Baltimore—Baltimore 2d, 54 61; Highland, 8; Paradise 10. *New Castle*—West Nottingham, 21; Wilmington Olivet Y. P. S. C. E., 10; *Washington*—Washington Metropolitan, 60; —North, Youth's Miss. Soc'y, 15. 181 61
CATAWBA.—South Virginia—Albright, 1; Mt. Hermon, 1. 2 00
COLORADO.—Boulder—Longmont Y. P. S. C. E., 4 75; Valmont, 55 cts. *Denver*—Denver, North sab-sch., 3 86; Valverde, 35 cts.; —(sab-sch. 55 cts.) *Gunnison*—Gunnison sab-sch., 2. *Pueblo*—Monte Vista, 64. 75 67
ILLINOIS.—Alton—Carlinville, 8; Greenville, 10; Nokonia, 4 25; Plainview, 7 20; Raymond, 7 23; Salem German, 10 10; Sparta, 10; Woodburn German, 11 65; Zion, German, 4 70. *Bloomington*—Clinton, 89; Cooksville, 18 88; Elm Grove, 2; Hoopeston, 7 75; Minonk, 15; Pontiac Y. P. S. C. E., 15; Waynesville, 14 50. *Cairo*—Dubois, 3; Du Quoin, 31 75; Equality, 1; Fairfield, 2; —sab-sch., 80 cts.; Mount Carmel, 30; —(sab-sch., 9); Nashville, 6 75; Olney, 21. *Chicago*—Chicago, 1st, 93. 60; —3d, 180; —5th, 6 05; —6th, 485 01; —10th, 2; —Covenant, Y. P. S. C. E., 66 67; —Jefferson Park, 70; Deerfield, 13 95; Du Page, 31 73; Hyde Park, 164 88; Itasca, 2; Joliet Central, 160 10; New Hope, 38 04; sab-sch., 1 23; Riverside, 5 35; Waukegan, 10. *Freeport*—Galena, 1st, 21 25; Marengo, 20; Middle Creek, 18 50; Queen Anne German, 5; Woodstock, 7 23. *Mattoon*—Pana, 1 80; Paris, 25. *Ottawa*—Aurora, 30 40; —sab-sch., 9 30; Morris, 20. *Peoria*—Brimfield, 1; Canton, Y. P. S. C. E., 10 50; Deer Creek, 6 33; sab-sch., 59 cts; Elmwood, 9; Farmington, 12 50; Ipava, Y. P. S. C. E., 9 10; Peoria, 1st, 79 48; —Grace, Y. P. S. C. E., 9 50; Prospect, 35 51. *Rock River*—Albany, 3 96; Ashton, 8; Buffalo Prairie, 5; Coal Valley, 4; Franklin Grove, 9 61; Garden Plain, 22 58; Geneseo, 10 75; Milan, 10; Newton, 24 85; Norwood, 13 50; Pleasant Ridge, 1 05; sab-sch., 1 60; Sterling, Y. P. S. C. E., 15 27. *Schuyler*—Augusta sab-sch., 10; Brooklyn, 1; Burton Memorial, 15; Carthage, 11 13; sab-sch., 2 33; Clayton, Y. P. S. C. E. salary J. N. Hyde, 10; Ellington Memorial, 4; —(L. Aid Society, 3 45); Kirkwood, Y. P. S. C. E., 14; Monmouth, 74 06; Mount Sterling, 70 80; Y. P. S. C. E., 31 50; —* 11 09; Oquawka, 11 57; Quincy, 1st, 14 52; Maroa, 15 40; Springfield, 1st, Y. M. Soc'y, 25 50; —2d, 196 87. 2,556 58
INDIANA.—Crawfordsville—Hopewell W. M. Soc., 10; Lafayette 2d, 133. *Fort Wayne*—Fort Wayne, 3d, 36 27. *Logansport*—Lucerne, 5 25. *New Albany*—Charlestown, 5; Madison, 1st, sab-sch., 45 11; Monroe, 11; Mount Lebanon, 6; Smyrna, 5. *Vincennes*—Petersburg Y. P. S. C. E., 6. *White Water*—Connersville, German, 6 94; L. M. S., 3 06; Liberty sab-sch., 3 20; Y. P. S. C. E., 6 35. 281 18
INDIAN TERRITORY.—Cherokee Nation—Fort Gibson "Whatsoever" Soc., 5. *Chickasaw*—Guthrie, 4 25. *Chock-taw*—Wheelock sab-sch., colored, 8. 12 25
IOWA.—Cedar Rapids—Blairtown sab-sch., 2; Y. P. S. C. E., 3; Cedar Rapids 2d 62 77; —3d sab-sch., 17 59; Clinton, Y. P. S. C. E., 5 43. *Council Bluffs*—Afton, 10; sab-sch., 4 00; Corning, 15 50; Lenox sab-sch., 2 96. *Des Moines*—Dallas Centre sab-sch., 9; Des Moines, Westminster Y. P. S. C. E., 10; Newton sab-sch., 3 84. *Dubuque*—Rowley, 2; Waukon, German, 40 50. *Iowa*—Keokuk, Westminster, 45 82; Martinsburg sab-sch., 6 67; Mt. Olivet Y. P. S. C. E., 9 50. *Iowa City*—Le Claire, 1 50; Mount Union, 2; Princeton, 5. *Sioux City*—Cherokee, 41; Cleghorn, 7 77; Meriden, 4 23. *Waterloo*—Marshalltown, W. B., 10; West Friesland German, 10. 831 67
KANSAS.—Highland—Clifton, 14 75; Holton, 1st, 15 94. *Larned*—Hutchinson Y. P. S. C. E., 6 05; Larned, "Band of Workers", 3 75; Spearville, 13 67. *Neasho*—Carlyle, 8 88; Central City, 1 77; Chanute Y. P. S. C. E., 3 14; Fort Scott, 1st sab-sch., 4 85; Paola Y. P. S. C. E., Native preacher, 12 51. *Solomon*—Culver, 15; Glasco, 9 80. *Topeka*—Lawrence Y. P. S. C. E., 10; Leavenworth, 281; sab-sch., 30; —Y. P. S. C. E., 30 60; Vineland sab-sch., 23; K. C. Central Y. P. S. C. E., 3 75; —Western Highlands, 4 93; —sab-sch., 2 98; —Y. P. S. C. E., 7. 499 01
KENTUCKY.—Louisville—Hodgensville, 1 40. 1 40
MICHIGAN.—Flint—Lapeer, 13 54; Marlette, 1st, 4 05. *Grand Rapids*—Grand Rapids Westminster Y. P. Assoc. salary of W. J. Drummond, 18 75; Montague sab-sch., 20; —sab-sch., 6 95. *Lake Superior*—Iron Mountain, 3 04; Marquette, 5; Rec Jacket, 7 31; Negaunee, 11 51; Ishpenning, 14 10; Escanaba, 12; Redseer, 12; St. Ignace, 7 51; Sault Ste. Marie, 29 23. *Monroe*—Clayton, 4 26. *Saginaw*—Grayling, sab-sch., 3; Ithaca, 10; Lafayette and Emerson, 53. 373 77
MINNESOTA.—Duluth—Duluth 1st, 90; Hinckley, 9 30; Two Harbors sab-sch., 3 60. *St. Paul*—Red Wing Y. P. S. C. E., 17 83; St. Paul, Central, 45 02; —House of Hope, 349 14. *Winona*—Chester, 5 40. 530 49
MISSOURI.—Kansas City—Appleton City, 7 00 (sab-sch., 8 17). *Ozark*—Brest, 4. *Palmyra*—Brookfield, 11 50. *Platte*—Craig, 2; Gallatin, debt, 3; Weston, 1. *St. Louis*—Nazareth, German, 10; —L. M. S., 10; Salem, German, 10; St. Louis 2d German, 7; —Cote Brillante, Y. P. S. C. E., 13 90. 89 57
NEBRASKA.—Hastings—Hastings German, 3. *Kearney*—Oak Creek German, 5; Culbertson, 3; Shelton, 6 50. *Nebraska City*—Hickman German, 9 50; Plattsmouth German, 1 50; —sab-sch., 1 50; *Niobrara*—Wakefield 1. *Omaha*—Bellevue, 10 50; Omaha, 2d, 10 57; —Lowe Ave. Y. P. S. C. E., 2 55. 54 52
NEW JERSEY.—Elizabeth—Cranford, 9 67; Westminster sab-sch., 7 15; Plainfield, Crescent Ave., 253 88; Roselle, 21 40. *Jersey City*—Carlstadt German, 3; Englewood, 129 09; Jersey City 1st, 39 12; Passaic German, 5; West Hoboken, 30. *Monmouth*—Cranbury 2d, 31 43; Jamesburgh Y. P. S. C. E., 3; Mount Holly sab-sch., 15 59; Oceanic sab-sch., 11. *Morris and Orange*—Chatham 177 43; East Orange, Brick, 4 3 98; Madison, 58 93; Morristown South Street sab-sch., Miss. Soc'y, salary of F. G. Coan, 112 50. New Vernon, sab-sch., for J. N. Hayes, 2; Rockaway Y. P. S. C. E., 5 06; Schooley's Mountain, 45; South Orange Trinity, 88 75; Summit Central, 142 02; Whippany, 18 84. *Newark*—Bloomfield 1st, sab-sch., for Syria, 100; Caldwell, salary, Wm. A. Lane, 220; Montclair Trinity, salary, A. C. Good, 100; Newark 2d, 89 06; —Park, 35 44; —Woodside, 22; —5th Avenue sab-sch., "Truth Hall," 15 00. *New Brunswick*—Bound Brook, 40; Dayton, 18 59; New Brunswick 1st, Y. P. S. C. E., 6 76; Trenton, Prospect Street, 33. *Newton*—Belvidere 1st, 50; La Fayette, 3; Yellow Frame, 3. 3030 21
NEW MEXICO.—Rio Grande—Las Cruces Spanish, 1; Socorro Spanish, 3. 4 00
NEW YORK.—Albany—Albany 6th, Y. P. S. C. E., 15; Esperance sab-sch., 3; Saratoga Springs 2d, 50; Stephentown, 2 50. *Binghamton*—Binghamton 1st, 336 21; Whitney's Point, 10 78. *Boston*—South Ryegate, 20. *Brooklyn*—Brooklyn Central, 72; East Williamsburg, German, 5; —South 3d Street, 27 13. *Buffalo*—Buffalo, Bethany, 64; —North, 103 52; —sab-sch., 15 68; Westminster, 87 67; Clarence, 8 28; Glenwood sab-sch., 2; Olean, Y. P. S. C. E., 2; United Mission, 10. *Champlain*—Belmont, 29. *Columbia*—Catskill, 19 94; Windham, 55. *Genesee*—Leroy sab-sch., 30 51. *Geneva*—Ovid, 120 80; Seneca Falls, 90 75; —Boys' Band, 16 50. *Hudson*—Chester sab-sch., 21 53; Florida, 5 61; Middletown 2d, 59 78. *Long Island*—Amagansett, 4; Bridgehampton, 23 19; East Hampton, 35 72; Franklinville, 11 50; West Hampton, 64 28. *Nassau*—Babylon Y. P. S. C. E., 28 50; Hempstead, Christ Church Y. P. S. C. E., 8 32. *New York*—New York 1st Union, 46 41; —Canal Street, 20; —East Harlem Y. P. S. C. E., 8; —Phillips sab-sch., 50; —Spring Street, 75; —Zion, German, sab-sch., 10. *Niagara*—Albion, 55 25; Lewiston, 10; Lockport 1st, Y. P. S. C. E., support of Miss Murray, 30 45; Youngstown sab-sch., 7 71. *North River*—Bethlehem, 25; Newburgh Calvary, 10 45; Pleasant Plains, Y. P. S. C. E., 25; Rondout, 110 15; —sab-sch., 18 80. *Otsego*—Cooperstown 103 12. *Rochester*—Caledonia, 33 63; Ogden Y. P. S. C. E., 29; Rochester Brick, 25; —Westminster, 75. *St. Lawrence*—Chaumont sab-sch., 5 09; Sackett's Harbor Y. P. S. C. E., 11 66. *Steuben*—Arkport, 7 12; —sab-sch., 3 00. *Troy*—Green Island 10. *Utica*—Forest, 7 32. *Westchester*—Darien, 10 50; —* sab-sch., 10 50. 2495 22
NORTH DAKOTA.—Fargo—Durbin, 1; Fargo sab-sch., 5 63; Lisbon Y. P. S. C. E., 8 91; Mapleton, 5. 20 54
OHIO.—Bellefontaine—Belle Centre, 5. *Chillicothe*—Waverly, 2. *Cincinnati*—Glendale, 70; Lebanon, 18; Madisonville, 2 55. *Cleveland*—Cleveland 1st, Emma D. Freeman, 509; Cleveland 1st, Mrs. Flora S. Mather, 1000; Cleveland, Case Avenue, salary of J. H. Young, 250; Cleveland, Woodland Avenue, salary of D. L. Gifford, 250. *Columbus*—Central College, 30; Columbus, Broad Street, 5 51. *Dayton*—Dayton Memorial Y. P. S. C. E., 7 10; Dayton Park Y. P. S. C. E., 3 76; Seven Mile sab-sch., 2 88; Troy, 10. *Huron*—Fostoria, 22. *Lima*—Mount Jefferson, 12 50; St. Mary's Y. P. S. C. E., 10; Turtle Creek, 7. *Mahoning*—Massillon Y. P. S. C. E., 19 30; New Lisbon, 17; New Lisbon, 17 50; Warren Y. P. S. C. E., 6. *Marion*—Ostrander sab-sch., 9 60; Ostrander Mrs. S. J. Flanagan, 100; Providence, 1; West Berlin, 3 03. *Maumee*—Antwerp, 2. *St. Clairsville*—Bellair 1st, Y. P. S. C. E., 20. *Steubenville*—Corinth, 55; East Liverpool 1st Mr. and Mrs. S. H. Porter, 25 75; New Hagerstown Debt, 2 80; New Hagerstown sab-sch., 10 83; New Harrisburg, 10; Pleasant Hill, 1 25; Wells-ville Y. P. S. C. E., 25. *Weseter*—Apple Creek, 47; Wooster, Westminster, 106 53. *Zanesville*—Keene sab-sch., 10; Newark, Salem, German, 1. 3691 29

PACIFIC.—Benicia—Fulton, 8 50; Healdsburg, 5 85. Los Angeles—Fillmore, 5; Glendale, 10; Grandview Y. P. S. C. E., 4 45; Graham Mem'l, 30 85; Hueneme, 100; Monticeto, 1; Pomoza Y. P. S. C. E., 10; Westminster, 5. San Jose—Hollister, 5; Las Gatos sab-sch, 9. Stockton—Fowler Y. P. S. C. E., 7 30. 201 45

PENNSYLVANIA.—Blairsville—Irwin, *10 55; Unity, children, 9 10. Butler—Middlesex sab-sch, Infant Dep't, 30; Plain Grove, 24. Carlisle—Big Spring, 19 14; Dauphin Y. P. S. C. E., 10 40; Harrisburgh, Pine Street, 440 89; Waynesboro, 24 06; Wells Valley, 2 50. Chester—Bryn Mawr, Salary Dr. Warless and Mr. Fulton, 52 50; Fairview, 14; Media, 254 13; Middletown Y. P. S. C. E., 15; Oxford, 1st, 11 25. Clarion—Dubois, 33 54; East Brady, *9; Edenburg, 50; Emlenton sab-sch, *14 64; Oil City, 2d, 7; Wilcox, 1 84. Erie—Cool Spring, Mrs. R. Tait, 7 50; Fredonia, 2 93; Mount Pleasant, 6 16. Huntingdon—Birmingham, Warrior's Main Chpl, 12 87; Curwensville, 27 94; Newton Hamilton Y. P. S. C. E., 5. Kittanning—Rural Valley, 5. Lackawanna—Carbondale, 162 50;—Y. P. S. C. E., 26; Hawley Y. P. S. C. E., 8 37; Monroetop, 12; Nicholson Y. P. S. C. E., 5; Plains, *10 31;—sab-sch, *4 25; Towanda sab-sch, 33 50; Wilkes-Barre, 1st, 218 41; E. B. Sturges, Scranton, salary Dr. Johnson, 300. Lehigh—Allen Township sab-sch, for Ningpo, 38; Easton, 1st sab-sch, for Ningpo, 50;—2d sab-sch, for Ningpo, 7 97;—Olivet sab-sch, for Ningpo, 16 50; Hazleton sab-sch, for Ningpo, 27 58;—sab-sch, *31 74; Mauch Chunk sab-sch, for Ningpo, 40; Mountain, 18 09; Port Carbon sab-sch, for Ningpo, 2; Pottsville, 1st sab-sch, for Ningpo, 19 88;—2d sab-sch, for Ningpo, 35; South Bethlehem sab-sch, for Ningpo, 5;—sab-sch, *19 15; Stroudsburg sab-sch, for Ningpo, 26 13; Summit Hill sab-sch, 43 65; White Haven Y. P. S. C. E., salary of W. J. Drummond, 21; "Cash" for Ningpo, 5 48. Northumberland—Bald Eagle and Nittany sab-sch, 5; Mahoning, H. M. Hinchley, 25; Mount Carmel, 5 30. Philadelphia—Philadelphia, W. Spruce St., salary of J. L. Nevius, 150. Philadelphia Cohoksink sab-sch, *15 10;—Gaston sab-sch, 25 79;—West Hope, 27. Philadelphia North—Ablington, 63 75; Chestnut Hill, Trinity, 149 66; Frankford Y. P. S. C. E., 8 59; Germantown, Union Summer Eve Services, 121 93; Hermon, *15 85; Jenkintown, Grace, 6 21; Norristown, 1st, Salary J. B. Ayres and Wm. H. Lingie, 500; Wissinoming, 10. Pittsburgh—Oakdale, 235; Pittsburgh, 2d, Y. P. S. C. E., 25;—2d, 44 55;—6th Y. P. S. C. E., 15;—East Liberty, 136 (sab-sch, 100);—Park Avenue, 90;—Park Avenue, N. Millholland, 5; Racoon, 69 43 (sab-sch, 3 25); Shady Side sab-sch, 49 50. Redstone—Laurel Hill, 47 69; McKeesport, Special, 150; Round Hill, 22. Shenango—Little Beaver, 4 54; Mahoning, 14; Mount Pleasant sab-sch, 30 11. Washington—West Alexander sab-sch, *3 25. Westminster—Chestnut Level Y. P. S. C. E., 9. 5,633 98

SOUTH DAKOTA.—Aberdeen—Britton, 10; Central Dakota—White, 3 80. Southern Dakota—Scotland, 6 50. 20 80

TENNESSEE.—Union—Spring Place, Y. P. S. C. E., 2. 2 00

TEXAS.—Austin—Austin, 1st, sab-sch., * 5. 6 00

UTAH.—Montana—Boulder, 35; Bozeman, Y. P. S. C. E., 16 33; Granite, 5c. a week, 10. Utah—Evanston, * 6. 67 38

WASHINGTON.—Puget Sound—Pt. Townsend Bay, 1 00. 6 00

WISCONSIN.—La Crosse—Greenwood, 7. Madison—Baraboo, sab-sch, 3 29; Highland, German, 4; Pulaski, German, 9. Milwaukee—Delafield, 10; Delafield Girl's Band, 2, Ottawa, 3 26; Stone Bank, 6 03. Winnebago—Merrill, East Side, 3 52. 26 11

WOMAN'S BOARDS.

Woman's Board of N. W., 8,444 39; Woman's Board of New York, 4,522 47; Wo-

man's Board of North Pacific, 548 51; Woman's Board of Philadelphia, 3,395 64; Woman's Board of Northern New York, 845 85; Occidental Board, 1,102 73. \$18,859 61

LEGACIES.

Estate of Margeret Bodeman, dec'd, 634 26; Estate of James Wood, dec'd, 43 75; Estate of Elizabeth Rogers, dec'd, 100; Estate of John McLain, dec'd, 540 37; Estate of Elijah DeWitt, dec'd, 500; Estate of Hugh Mearns, dec'd, 141 50; Estate of Benjamin Darlington, dec'd, 1000; Estate of Sarah Warner, dec'd, 500. \$ 3459 88

MISCELLANEOUS.

"A believer in Missions, Pitts, Pa.," Salary of G. A. Goddahn, 200; Students of Parson's College, support of W. G. McClure, 52 00; Rev. William Adams, N. Y., 60 00; Geo. S. Hayes, Chefoo, China, 40 00; Rev. E. P. Robinson, Orchard Park, N. Y., 15 00; Rachel C. Crawford, 50 00; A. J. Gere, Halsted, Pa., 2 00; A. M. T., 2 00; Mr. J. Hill, 55 00; G. W. Seiler, 3 00; "A friend," 150 00; E. Sterling Ely, 306 12; Miss. N. C. Gaston, Munnsville, N. Y., For Lomis Merrill, 4 00; Meeting of Nebraska State Synod, 13 00; Rev. W. W. A., 50 00; Miss Clarke, 5 00; Isaac Miller, Wyoming, Neb., work under Mr. Farnham, 1 9 00; Mrs. G. B. Huelbert, St. John's, Ore., 2 00; A. P. Logan, support of Ling Ki Yuen, 5 00; Mrs. M. J. Quigley and daughter, Dorchester, Ill., *1 00; Mrs. Julia H. Davis, Watkins, N. Y., 5 00; A. Porter and wife, Petoakey, Mich., 10 00; Rev. and Mrs. R. C. Townsend, Tipton, Ia., 5 00; Sam'l B. Turner, Quincy, Ill., 100 00; "O. P. N.," 60 00; Students of McCormick Theological Seminary, Support of T. A. Brashear, 123 55; Rev. G. Gillespie, Dallas, Ore., 10 00; Isaac Miller, Wyoming, Neb., 500; Rev. F. B. Perry, 10 cents; Mrs. H. N. LaRue, Marietta, O., 2 00; Jno. H. Bloom, LeRoy, Neb., 2 50; Rev. H. K. Bushnell, Hastings, Neb., native preacher, 147 00; "C. Penna.," 22 00; A. professed disciple, Perth Amboy, N. J., 70 cents; Rev. H. N. Walker, Mariettes, O., 10 00; Copalpo, Church, Chilli, 27 80; Missionary Soc'y. of Tung Chow College, 5 65; Rev. John N. Forman, India, 20 00; Mrs. DeHeer, Gaboon, in memory of Rev. C. DeHeer, 10 00; Mrs. Reutlinger, Gaboon, in memory of Rev. C. DeHeer, 5 00; From U. P. Church, New California, Ohio, for West Persia, 17 58; John Mason, Stone Bank, Wis., 10 00; A Christian Scientist, Marquette, Mich., 5 00; Sam'l Stewart, Ottawa, Wis., 1 00; Rev. E. P. Dunlap, 5 00; Mrs. Joseph McDermott, Summit Hill, Pa., 1 00; Atlanta, (Ga.), 4th Presch., 5 00.

Total Amount received during Oct., 1892. \$ 43,152 33

Total Receipts from May 1, 1892, to Oct., 30, 1892. 181,518 48

Total Receipts from May 1, 1891, to Oct., 30, 1891. 188,909 68

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

*Offering on Columbus Day for Foreign Missions on the Western Hemisphere.

RECEIPTS FOR FREEDMEN, OCTOBER, 1892.

ATLANTIC.—Fairfield—Ladison, 2; Tabor, 2. 4 00
BALTIMORE.—Baltimore—Baltimore 2d, 8 40. New Castle—Pencader, 4 70. Washington City—Washington Assembly 16. 29 10

CATAWBA.—South Virginia—Holbrook Street, 2. 3 00

COLORADO.—Boulder—Valmont, 10c. Denver—Littleton, 3. Pueblo—Durango 6. 9 10

ILLINOIS.—Alton—Carlinville, 8. Bloomington—Lexington, 5. Chicago—Chicago 1st, 41 26;—Covenant 5; Itaska, 2. Freeport—Ridgefield, 6 44. Peoria—Peoria 1st, 1. Rock River—Geneseo, 1 60; Sterling sab-sch., 4 21; Schuyler—Monmouth, 14 84; Quincy 1st, 3 20. Springfield—Springfield 2d, 24 60 and 19 25 (44 55). 136 10

INDIAN TERRITORY.—Choctaw—Wheelock, sab-sch, colored 7. 7 00

IOWA.—Cedar Rapids—Lyons, 3 40; Wyoming, 3. Council Bluffs—Woodbine, 8 20. Des Moines—Des Moines Westminster, 3 75. Iowa—Keokuk Westminster, 6 74. 25 09

KANSAS.—Larned—Arlington, 2. Neosho—Carlyle, 59 cts. 2 59

KENTUCKY.—Ebenezer—Lexington 2d, 217 50. 217 50

MICHIGAN.—Detroit—Brighton, 2. Lansing—Marshall, 5 64. 7 64

MINNESOTA.—Mankato—Balaton, 1; Wells, 15. St. Paul—St. Paul, House of Hope, 59 75; Stewart Memorial, 19 15; Oliver, 7 25. 112 15

MISSOURI.—Platte—Lathrop, 3. St. Louis—St. Louis 2d German, 2; Webster Grove, 3 40; West St. Louis 45; 53 40

NEBRASKA.—*Nebraska City*—Bennett, 7. 7 00
 NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 25 57; — *Westminster*, 47 59; *Roselle*, 4. *Jersey City*—*Carlstadt*, German, 1; *Englewood*, 85 90; *Jersey City 1st*, 10; *Monmouth*—*Burlington*, 25; *Forked River*, 3; *Moorestown*, 5; *South Amboy*, 1. *Morris and Orange*—*Hillside* 5; *Madison*, 5 15; *Morristown 1st*, (C. M. S.) sab-sch., 50; — *South Street*, 127 08. *Newark*—*Newark 2d*, 17 36; — *2d*, 246 14; — *Park*, 7 05. *New Brunswick*—*Dayton*, 2 63; *Trenton 1st*, 234 08. 90 410
 NEW YORK.—*Albany*—*Voorheesville*, 3. *Binghamton*—*Binghamton 1st*, 68 19; *Cortland*, 183 50. *Boston*—*Newburyport 2d*, 105. *Buffalo*—*Buffalo Central*, 17 39; — *Westminster*, 13 95. *Geneseo*—*Warsaw*, 37 39; *Wyoming* sab-sch., 10 50. *Geneva*—*Romulus*, 16 51. *Hudson*—*Florida*, 85 cts. *New York*—*New York 14th Street*, 12 60; — *Madison Square*, 50 24; — *Spring Street*, 10. *Niagara*—*Albion*, 13 50. *North River*—*Bethlehem*, 7. *Rochester*—*Geneseo 1st*, 14; *Sparta 2d*, 18 43. *Steuben*—*Arkport*, 1 11; *Campbell*, 12. *Syracuse*—*Wolcott*, 8 04. *Troy*—*Olivet*, 7 01. *Utica*—*Clinton*, 22 09. 560 80
 NORTH DAKOTA.—*Fargo*—*Mapleton*, 5. 5 00
 OHIO.—*Cincinnati*—*Hartwell*, 5. *Columbus*—*Columbus*, *Broad Street*, 44 80. *Lima*—*Sidney*, 13 70. *Marion*—*Ostrander*, 8 40. *Steubenville*—*Annapolis*, 3; *Corinth*, 10; *New Harrisburgh*, 5. *Wooster*—*Plymouth*, 4. *Zanesville*—*High Hill*, 6 35; *Mt. Zion*, 7; *Zanesville 2d*, 9 40. 116 65
 PACIFIC.—*San Jose*—*Hollister*, 2. 2
 PENNSYLVANIA.—*Blairsville*—*Murrysville*, 5. *Butler*—*Concord*, 8 70; *North Washington* sab-sch., 13; *Scrub Grass*, 30; *Sunbury* sab-sch., 14. *Carlisle*—*Big Spring*, 18 50; *Paxton*, 14 20; *Upper Path Valley*, 5; *Waynesboro*, 3 64; *Chester*—*Ridley Park*, 4 78. *Clarion*—*Dubois*, 17 56; *Edenburg*, 110; *Oil City 2d*, 7; *Wilcox*, 37 cts. *Eric*—*Cool Spring*, 2 44; *Erie Park*, 50; *Pleasantville*, 15; *Sandy Lake*, 2. *Huntington*—*Hollidaysburgh*, 54 66; *Mount Union*, 19 30. *Kittanning*—*Elder's Ridge*, 12 50; *Freeport*, 16 58; *Glade Run*, 6 50. *Lehigh*—*Slatington*, 2. *Philadelphia North*—*Fox Chase*, 10; *Hermon*, 20. *Pittsburgh*—*Bethany* sab-sch., 5 57; *Bethel*, 36 50; *Pittsburgh 2d*, 6 75; — *East Liber-*

ty, 48; — *Park Avenue*, 30; — *Shady Side* sab-sch., 7 50; *Point Breeze* sab-sch., 75; *Oakmont*, 8. *Redstone*—*Connellsville* sab-sch., 5 34. *Washington*—*Cross Creek*, 5. *Wellsboro*—*Allegheny*, 1; *Wellsboro*, 19 39. *Westminster*—*Union*, 20. 646 68
 SOUTH DAKOTA.—*Aberdeen*—*Brantford*, Sab-sch., 5. 5 00
 WISCONSIN.—*Madison*—*Barabco*, Y. P. S. C. E., 10; *Christ's*, 23 84. *Milwaukee*—*Beaver Dam* 1st, 11. 54 84

Total receipts from churches, \$2,907 24

MISCELLANEOUS.

Woman's Executive Committee for October, 2,591 05; "A. J. Gere," Hallstead, Pa., 1 00; "E. N. D.," Fond du Lac, Wis., 2 00; "H. Lyman," Cortland, N. Y., 10 00; Presbyterian Society, Erie, Pa., 5 00; "W. M. S.," Lima, Ind., 16 00; Mrs. Mary C. Thaw, Pittsburgh, Pa., 50 00; S. P. Harbison, Pittsburgh, Pa., 119 50; E. Sterling Ely, Buffalo, N. Y., 100 00; "C. Penna.," 8 00. \$3,908 55
 Directs sent to Scotia, 1st Church Sab-sch., Montclair, N. J., 100 00; Miss A. R. Hollewood, 48 00; Mrs. J. J. Lagan, 5 09; Mrs. Marriage Allen, 50 00; Walnut Street Phila., Pa., 15 00
 Total, Directs..... \$218 00

Total receipts for October..... \$6,037 79
 Previously reported..... 41 699 03
 Total receipts to date..... \$47,696 82
 Receipts during corresponding period of last year..... 60,743 14
 Decrease of..... \$13,046 32

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1899.

ATLANTIC.—*East Florida*—*Candler*, 4; *Hawthorne*, 6; *Starke*, 4 70. *Fairfield*—*Good Will*, 2. *South Florida*—*Lakeland*, 2 50; *Orange Bend*, 5; *Winter Haven*, Y. P. S. C. E., 7 40. 31 60
 BALTIMORE.—*Baltimore*—*Baltimore 2d*, 31 50; — *Hampden*, 23; *Churchville*, 14 39; *Deer Creek*, *Harmony* sab-sch., 6 23; *Frostburg*, 5; *Highland*, 8. *New Castle*—*Head of Christians*, 10; *Makemie Mem'l*, 26 80; *Manokin*, 15; *Smyrna* (sab-sch., 4), 11. *Washington City*—*Washington City Metropolitan*, 25. 176 42
 COLORADO.—*Boulder*—*Berthoud 1st*, 10; *Rawlins* (sab-sch., 14 55), 43 20; *Valmont*, 60 cts. *Denver*—*Denver Hyde Park*, 10; *South Denver 1st*, 10; *Valverde* (sab-sch., 1 50), 6. *Pueblo*—*La Veta*, 4 10; *Pueblo 1st*, 39 23; *Pueblo Fountain*, 5 10; *Rocky Ford 1st*, 6; *Rouse*, 6 50; *Silver Cliff 1st* sab-sch., 10. 151 25
 ILLINOIS.—*Alton*—*Carlinville*, 8; *Chester* (Miss Mamie Wheeler), 2 61; 3 61; *Litchfield* sab-sch., 5; *Sparta 1st*, 23 75. *Cauro*—*Equality*, 1; *Metropolis*, 7 06. *Chicago*—*Chicago 1st*, 93 60; — *Jefferson Park*, 83; — *Lawn*, 5 57; *Glenwood*, 6; *Homewood* (Rev. C. B. Gillette, 7 50), 15; *Itaska*, 2; *Lake Forest*, 150; *La Grange*, 31 96; *Moreland*, 6; *Oak Park* sab-sch., 22 75; *Wilmington* (sab-sch., 10), 35 60. *Freeport*—*Galena* German, 25; *Queen Anne* German, 6; *Scales Mound* German, 7; *Schapsville* Zion German, 20. *Mattoon*—*Casey*, 4 41; *Pana*, 1 10; *Paris* (sab-sch., 4 20), 29 20; *Tuscola*, 70 87; *Walnut Prairie*, 2 50; *West Okaw*, 6 10. *Peoria*—*Deer Creek* (sab-sch., 69 cts), 7 07; *Eureka*, 41 04; *French Grove*, 3 10; *John Knox*, 3 45. *Rock River*—*Coal Valley* (sab-sch., 1 39), 2 39; *Milan*, 6 15; *Morrison* sab-sch., 3 94; *Pleasant Ridge* (sab-sch., 1), 2. *Schuyler*—*Burton Memorial*, 15; *Camp Creek*, 17; *Monmouth 1st*, 68 85; *Pontoonue*, 5; *Quincy 1st*, 13 20; *Wythe*, 10. *Springfield*—*Springfield 2d*, 361 97; *Williams-ville* Union, 5. 1,239 25
 INDIANA.—*Logansport*—*La Porte 1st* sab-sch., 64. 64
 INDIAN TERRITORY.—*Cherokee Nation*—*Oowala*, 6; *Wards Grove*, 6. *Oklahoma*—*Anadarko*, 5 50; *Guthrie*, (sab-sch., 5), 15; *Paul's Valley*, 5; *Wynnewood*, 5. *Choctaw*—*Lenox*, 7; *Philadelphia*, 2. 51 50
 IOWA.—*Cedar Rapids*—*Cedar Rapids 3d*, sab-sch., 17 50; *Delmar*, 10; *Elwood*, 5 10; *Mount Vernon* *Bethany* Band, 5; *Pleasant Hill*, 7; *Shellsburg*, 3; *Vinton*, 60; *Wyoming*, 18 64. *Corning*—*Afton*, 13; *Lenox* sab-sch., 2 95; *Malvern*, 10 31; *Sidney*, 5. *Des Moines*—*Derby*, 5 05; *Humeston*, 7 05; *LeRoy*, 2; *Newton* sab-sch., 3 95; *Winterset*, 186 55. *Dubuque*—*Lime Sp ring*, 11 25; *Rossville*, 3; *Rowley*, 4; *Volga*, 6 44; *Walke*, 7 61. *Fort Dodge*—

Bancroft, 5 53; *Burt* 5 20; *Pomeroy*, 4 61; *Rockwell City*, 1; *Rolfe*, 10 60. *Iowa*—*Keokuk* *Westminster*, 94; *Kirkville*, 5; *Lebanon*, 6; *Libertyville* Sp., 3 73; *Martinsburg* sab-sch., 6 67. *Iowa City*—*Blue Grass*, 2; *Columbus* *Central* (sab-sch., 8) 7 54; *Hermon*, 2 60; *Iowa City 1st*, J. T. Turner, 5; *Nolo*, 10; *Scott*, 15. *Sioux City*—*Hospers* 1st, *Holland*, 6; *Plymouth* Co., 5; *Sac City 1st*, 3 68; *Union township*, 14; *Woodbury* Co., *Westm'r*, 10. *Waterloo*—*Clarksburg*, 5; *Dows*, 8; *Dysart*, 1; *Grundy Centre* (sab-sch., 1 15), 23; *La Porte City*, 40; *Marshalltown* "W. B." 10; *Tama City*, 1 16; *Toledo*, 8 25; *Waterloo 1st*, 35; *West Friesland* German, 9. 709 96
 KANSAS.—*Emporia*—*Brainerd*, 1 50; *Cedar Point*, 4 65; *Cottonwood Falls*, 2 78; *Florence*, 11 35; *Potwin*, 2 01; *Walton*, 4. *Larned*—*Arlington*, 5; *Galva*, 2 50; *Larned* (Band of Workers, 4 75, sab-sch., 3 (Y. P. S. C. E., 6 00), 26 98; *Liberal*, 18; *McPherson*, 40; *Neas City*, 3; *Roxbury*, 5. *Neosho*—*Carlyle*, 3 66; *Fort Scott* 1st, 37 25; *Fulton*, 1 81; *Humboldt*, 5 77; *Kincaid*, 1 15; *Scammon*, 6; *Rev. V. M. King* and wife, 3 85. *Osborne*—*Bow Creek*, 5; *Crystal Plains*, 2. *Solomon*—*Concordia* (sab-sch., 2 44), 87 99; *Lincoln*, 16; *Makoto*, 5; *Mulberry French*, 3 75; *Rev. R. Arthur*, 4 65. *Topeka*—*Edgerton*, 5; *Junction City* (sab-sch., 10), (Hard Scrabble, sch District, 2), 69; *Manhattan*, 35; *Perry* (sab-sch., 1 03), 2 04; *Wamego*, 16. 457 79

MICHIGAN.—*Detroit*—*Brighton*, 5; *Pontiac 1st* (sab-sch., 11 23), 104 64; *Saline*, 8 50; *Ypsilanti 1st*, 25 31. *Flint*—*Bridgehampton*, 2; *Elk*, 4; *Huron*, 1 30; *Linden* sab-sch., 1 38; *Sanilac Centre*, 2. *Grand Rapids*—*Grand Rapids 1st*, 53 24; *Montague 1st*, sab-sch., 6 95. *Kalamazoo*—*Edwardsburgh*, 6 15; *Kendall*, 10; *Richland*, 46 35. *Lake Superior*—*Pickford*, 10 55. *Lansing*—*Battle Creek* 1st, 46; *Homer* sab-sch., 8 85; *Lansing Franklin Avenue*, 18 01; *Marshall 1st*, 6 02. *Monroe*—*Adrian 1st*, 60; *Blissfield*, 7; *Palmyra*, 15. *Petoskey*—*Conway*, 3; *Lake City*, 5; *Mackinaw City*, 6 50; *Petoskey*, 63 62. *Saginaw*—*Bay City 1st*, 26 16; *Saginaw Immanuel*, 8; *West Bay City* *Covenant*, 1 50. 511 24

MINNESOTA.—*Duluth*—*Two Harbors*, 7; *Tower*, 10. *Mankato*—*Balaton*, 8; *Island Lake*, 6; *Lyons*, 1 50. *St. Paul*—*Crystal Bay*, 6; *Dundas*, 1 57; *Long Lake*, 3; *Macalester*, 4; *Maple Plain*, 5 50; *Minneapolis* *Franklin Avenue* and sab-sch., 18 65; *St Paul* *Dayton Avenue*, 68 33; — *House of Hope*, 190 75. *Winona*—*Canton*, 3; *Henrytown*, 8 87; *Lanesboro*, 2. 322 66

MISSOURI.—*Kansas City*—*Appleton City* (sab-sch., 3 65) 7 65; *Clinton 1st*, 13; *Kansas City 3d*, 5; — *Hill Memorial*.

6; Montrose, 6; Salt Springs, 10; Sunny Side, 2 75; Warsaw, 6 51; Westfield, 3 55. *Ozark*—Joplin, 14 50; Madison, 3; Shiloh, 3; Rev. J. I. Hughes, 5. *Palmyra*—LaGrange sab-sch, 5; Milan, 8; Sullivan 1st, 5. *Platte*—Albany 1st, 4; Parkville Lakeside sab-sch, 1 40; St. Joseph Hope Chapel, 3 87; Weston Mrs. Richard Mundy, 1. *St. Louis*—Salem German, 10; St. Louis 2d German, 6; —Cote Brillante Y. P. S. C. E., 5 85; —Covenant, 10 10; —Westminster add'l, 60 cts.; Washington, 14 70. 161 48

NEBRASKA.—Synodical Meeting 18. *Hastings*—Ayr, 8; Bromfield, 1 96; Culbertson, 4 60; Hastings 1st, 13; Hastings German, 3; Oak Creek German, 5; Oak, 10 01; Ruskin, 10 16. *Kearney*—Buffalo Grove (S. S. 4), 10; Burr Oak, 4; Cozad, 1 80; Mt. Olivet, 1; Litchfield, 7 50. *Nebraska City*—Hebron, 10; Hickman, German 22 50; Hopewell, 10; Lincoln 8d, 5 07; Plattsmouth German and sab-sch, 3; Salem, 11 16; Sawyer, 2; Table Rock Y. P. S. C. E., 2 83; Tecumseh, 1st, 40. *Nebraska*—Coleridge, 8 76; Elgin, 3 10; Emerson sab-sch, 5 50; Hartington, 16 40; Marshall, 8; Oakdale, 8; Randolph, 3 23; Saint James, 2 21; Willow Creek, 4. *Omaha*—Belle Centre, 1 20; Creston, 3 06; Florence, 1st, 2 22; La Platte, 5; Papillion, 6; Tracey Valley, 5 06. 212 41

NEW JERSEY.—*Elizabeth*—Cranford 1st, 28 66; Elizabeth 1st (Murray Miss. Assn., 18), 330; Roselle 1st, 34 80. *Jersey City*—Jersey City 2d, 25 90. *Monmouth*—Barnegat, 3; Forked River, 3; Freehold, 22 26; Moorestown, 10. *Morris and Orange*—Chatham, 201 25; East Orange 1st, 258 78; Madison, 36 30; Morristown South St., sab-sch miss. soc'y, 87 50; Mt. Freedom, 10; Orange German, 2; Rockaway Y. P. S. C. E. 5 09; Schooley's Mountain, 20; Summit Central, 24 41; Whippany, 18 84; Wyoming 1st, 10. *Newark*—Bloomfield 1st sab-sch, 25; Lyon's Farms, 63 56; Newark 2d, 107 66; Newark Park, 35 06. *New Brunswick*—Alexandria 1st, 7; Dayton, 20 53; Dutch Neck, 20; Princeton 1st, 364 11. *Newton*—Andover, 6 57; Belvidere 1st, 50; Bloomsbury 1st, 16 13; La Fayette, 3; Stewartsville, 6 86. *West Jersey*—Bridgeton 2d, 46 50; Fairfield, 12. 1,908 91

NEW MEXICO.—*Arizona*—Sacaton Pima 1st, 25; Solomonville Station, 4. —*Rio Grande*—Las Cruces, 3 16; Las Cruces Spanish, 13 10; Socorro Spanish, 3. 47 35

NEW YORK.—*Albany*—Albany West End (sab-sch 10 47) 60 40; Batchellerville, 11; Broadalbin, 2 10; Mayfield, 3 23. *Binghamton*—Binghamton 1st, 326 21; Binghamton Ross Memorial, 15; Cannonsville, 4; Whitney's Point "Cent a day Band," 5 65. *Boston*—Portland sab-sch, 20; Roxbury, 20; Windham, 26 65. *Brooklyn*—Brooklyn 1st, 50; —East Williamsburg German, 10; —Lafayette Avenue (M. C. 30 28), 2,130 40; —Mount Olivet, 2; —Throop Avenue, 88; West New Brighton Calvary, 30. *Buffalo*—Buffalo Westminster, 38 70; Conewango, 7; Ellicottville, 14. *Cayuga*—Auburn Central (sab-sch, 3 22), 48. *Champlain*—Beekmantown, 3 50; Constable, 4 10; Saranac Lake, 12 50; Westville, 3 64. *Chemung*—Big Flats, 7. *Columbia*—Ancram Lead Mines, 7 70; Catskill M. C., 16 78; Centreville, 10; Durham 2d, 5; Jewett, 47. *Genesee*—Leroy sab-sch, 20 33. *Hudson*—Cohecton (Mrs. Allie R. Apply, 5), 11 11; Florida, 5 10; Haverstraw 1st, 10; Jeffersonville German, 6; Livingston Manor, 5; Middletown 2d, 49 55; Rockland 2d, 3 20. *Long Island*—Bridgehampton, 12; East Hampton, 20; Franklinville, 11 50; West Hampton, 44 76. *Lyons*—Junius, 3 50. *Nassau*—Islip, 98. *New York*—New York Canal Street, 20; —Mount Washington sab-sch, 6 12; —Phillips, 113 06; —Riverdale, 99 10; —Tremont, 25. *Niagara*—Albion, 75; Lewiston, 10; Lockport, 1st, 36 25; No Tonawanda North, 28 50; Wilson, 35; Youngstown sab-sch 19. *North River*—Bethlehem, 26; Pleasant Plains, 11. *Otsego*—Stamford, 105. *Rochester*—Brookport, 138 26; East Kendall, 5; Fowlerville, 6 20; Genesee 1st, Mrs. D. Bosley, 5; Livonia, 10; Rochester, Brick, 244 99; —Westminster, 29. *St. Lawrence*—Chaumont, 17 21; Oswegatchie 2d, 11 50; Potsdam, 177; Sackett's Harbor, 12; Waddington, 10. *Steuben*—Addison, 15 33; Arkport, 6 66; Belmont, 8; Canaseraga, 5; Cohocton, 7; Pultney, 6. *Syracuse*—Cazenovia, 27 10; Chittenden, 36 21; Syracuse 1st Ward, 25 39. *Troy*—Bay Road, 8; Green Island, 10; Lansingburg Olivet sab-sch, sp., 8. *Utica*—Little Falls, 43; Sauquoit, 19 50; Utica, Bethany, 35 50. *Westchester*—New Rochelle 2d, 37 68. 4,999 41

NORTH DAKOTA.—*Fargo*, Lisbon, 15. *Pembina*—Cypress, 4 15; Elkwood, 2 04; Hannah, 4 06. 25 25

OHIO.—*Athens*—New England, 2 85; New Matamoras, 8; Pomeroy, 16; Syracuse, 2. *Bellefontaine*—Belle Centre, 6 50; Forest sab-sch, 3 25; Upper Sandusky sab-sch, 1 15. *Chillicothe*—Mount Pleasant, 11 30; New Market, 6; White Oak, 11 47. *Cincinnati*—Bartam, 3 10; Cincinnati 7th (sab-sch, 25), 265 34; Madisonville, 5 17. *Cleveland*—Cleveland Woodland Avenue, 200; New Lyme (Y. P. S. C. E., 9), 11. *Columbus*—Bethel, 4 42; Bremen, 5; Columbus Broad Street, 35 54; Ruah Creek, 4 58. *Dayton*—Clifton, 43 06; Dayton Park Y. P. S. C. E., 3 76; Greenville, 24. *Heron*—Clyde 1st, 14 40; Fostoria Y. P. S. C. E.,

5 28; Huron sab-sch, 5. *Lima*—Findlay 2d, 2 23; Mount Jefferson, 10; Turtle Creek, 8 84. *Mahoning*—Columbiana, 6 10; Warren Y. P. S. C. E., 6. *Marion*—Marysville, 7 86; Milford Centre sab-sch, 1 71; Ostrander, Mrs. S. J. Flanagan, 100. *Maumee*—Antwerp, 2; Bowling Green 1st, 22 22; North Baltimore, 15; Rev. G. M. Miller "Tithe," 5. —*Portsmouth*—Decatur, 10; Eckmanville, 14; Portsmouth 2d, 28 50; West Union, 7 50. *St. Clairsville*—Bellaire 1st, 6 05; Crab Apple, 22 08; Morristown, 5; Short Creek, 15. *Steubenville*—Bacon Ridge, 16 32; Deersville, 9; East Springfield 2d, 6 29; Irondale, 9 50; Linton, 6 50; Madison, 16; Minerva (sab-sch 4), 14; Potter Chapel, 12 21. *Wooster*—Clear Fork, 4 70; Perryville and sab-sch, 8 35. *Zanesville*—Brownsville, 39; Homer, 4 57; Keene sab-sch, 5; Mt. Zion, 6; Utica sab-sch, 2; Zanesville Putnam, 50. 1,133 97

OREGON.—*Portland*—Bethany, 25; Portland 4th, 9 35; —St. Johns Y. P. S. C. E., 9. *Willamette*—Gervais, 5 72; McCoy, 6 50; Octorara, 5; Pleasant Grove, 10. 69 18

CALIFORNIA.—John D. Thompson, 1,000; *Bentley*—Albion Station, 19 50; Bloomfield, 1 56; Bolinas, 3 75; Fulton, 9; Little River, 3 86; Petaluma, 10; Pope Valley, 10; Tomales, 9 80; Willow Creek Station, 2 55; *Los Angeles*—Coronado Graham Mem 1, 17 75; Cucamonga, 5; Fillmore, 5; Los Angeles Boyle Heights, 1; —Grand View, 8 50; San Fernando, 2 50; San Geronimo sab-sch, 2 75; Westminster, 5. *Oakland*—Oakland 1st sab-sch, 13 25. *Sacramento*—Placerville, 20; Vacaville, 12. *San Jose*—Gilroy (sab-sch, 7) 13; Hollister 1st (sab-sch, 1) 13 60; Santa Cruz, 16 30. *Stockton*—Bridgeport Station, 6 90; George's Creek Station, 2 86; Independence Station, 6; Lone Pine Station, 2 60. 224 90

PENNSYLVANIA.—*Allegheny*—Fairmount, 5 50; Industry, 5; Tarentum, 19 50; Vanport, 6 23. *Blairsville*—Cone-maugh sab-sch, 1 15; Irwin, sab-sch, 8 80; Jeanette, 15. *Murrysville*, 25; New Salem Y. P. S. C. E., 5 75; Pine Run, 40 78; Turtle Creek, 10 18. *Butler*—Butler sab-sch, 30; Har-lansburgh, 10; New Hope, 9. *Carlisle*—Big Spring, 11 26; Carlisle 2d sab-sch, 31; Duncannon, 25; Great Conewago L. M. S., 13 10; Lower Path Valley A member, 10; Mechanicsburgh, 15 25; Waynesboro, 22 60; Wells Valley, 2 50. *Chester*—Media, 249 73; Ridley Park (sab-sch, 29 66), 69 67; West Grove, 7 30. *Clarion*—Edenburgh, 50; Wilcox, 1 72. *Erie*—Cool Spring Mrs. Rebecca Tait, 7 50; Franklin, 112 18; Fredonia, 1 57; Girard (Miles Grove Branch, 5 42), 25 24; Kendall, 2; Stoneboro, 5; Union City sab-sch, 13 50; Utica, 15; Waterloo, 3. *Huntingdon*—Lost Creek (Y. P. S. C. E., 1 84), 33 79; Osceola Mills, 20. *Kittanning*—Apollo 1st (sab-sch, 10), 106; Rural Valley, 3. *Lackawanna*—Athens, 20; Canton Y. P. S. C. E., 10; Forest City, 11; Hawley 1st Y. P. S. C. E., 3 75; Honesdale, 405 64; Mountain Top and sab-sch, 7; Newton, 6; Plains, 10 30; Rome, 2; Scranton Green Ridge Avenue, 60; Sugar Notch, 6; Towanda 1st, sab-sch, 22 50; Tunkhannock 25; Wilkes Barre Grant Street (sab-sch, 52 44), 67 98. *Scranton*—Welsh Westminster, 3. *Lehigh*—Hazleton, 25. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Hartleton M. C., 5; Mahoning, 35; Mt. Carmel, 8 49; New Berlin, 7. *Parkersburg*—Terra Alta, 30. *Philadelphia*—Philadelphia Bethlehem (sab-sch, 25 27), 77 27; —Cohocksiaak sab-sch, (2d St., Mission sab-sch, 9 42), 20 57; —Gaston sab-sch, 26 79; —Green Hill, 36 24. *Philadelphia North*—Arlington, 46 64; Diston Memorial, 35 19; Fox Chase, 13 42; Jenkintown Grace m.c., 6 23; Norristown 1st, 171 21; —2d, Bridgeport, 10; Norriton and Providence, 13; Overbrook, 72 63; Thompson Memorial (New Hope Chapel, 7 75), 81 77; Wissinoming, 5. *Pittsburgh*—Centre L. M. S., 91 47; Crafton sab-sch, 7; Finleyville, 5; Fairview, 6; Knoxville, 19 15; Middletown, 15; Mingo, 6; Montours, 20; Mount Pisgah, 10; Pittsburgh 2d, 41 85; —East Liberty, 64; —Park Avenue, 60; —Shady Side (sab-sch, 46 50), 671 50; West Elizabeth, 9. *Redstone*—Belle Vernon, 15 11; Lelansring, 26 04; McKeesport 1st Special, 100; Mount Vernon, 6. *Shenango*—Mount Pleasant, 11; Moravia, 10 49; Sharpsville, 3 15; Wampum, 8 40. *Washington*—Limestone, 7 50; Washington 2d, 150; —3d, 79 76; Waynesburgh, 11; Wellsburgh, 130 73; West Alexander (sab-sch, 5 25), 161 75; *Wellsboro*—Beecher Island, 6 57; Wellsboro, 20 52. *Westminster*—Leacock (sab-sch, 1), 23 40; Pine Grove (sab-sch, 3 14), 11 14. 4,292 70

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 11 25; Britton, Emmanuel, 5; Holland 1st, 8 70; Uniontown, 3. *Black Hills*—Whitewood, 5. *Central Dakota*—Artesian, 6 21; Bethel, 15; Colman, 19 60; Endeavor, 2; Forestburgh, 5 61; Madison, 10 31; Miller, 14; Wentworth, 13. *Dakota*—Ascension, 5. *Southern Dakota*—Harmony, 5; Kimball, 3 60; Olive, 3; Scotland, 8 75. 136 35

TENNESSEE.—*Kingston*—Bethel, 5; Rockwood, 3. *Union*—Caledonia, 10; Hebron, 7; Rockford, 3; Spring Place (Y. P. S. C. E., 2), 19; Unita, 2. 42

TEXAS.—*Austin*—Cibola, 1; Goldthwaite, 3; Milburn, 4 50; Pearland, 2; Rev. W. B. Bloys, 10; *North Texas*—Seymour, 2 25. 33 75

UTAH—Montana—Bozeman (Y. P. S. C. E., 16 84.) 66 29; Helena 1st, 25; Kalispell, 15. Utah—Rox Elder, 5; Hyrum Emmanuel, 2 45; Millville, 1 05; Richmond, 8; Salt Lake City 3d, 8 87; S. L. C Westminster (sab-sch, Bethany Band 5 80.) 10 80. Wood River—Caldwell "Willing Workers," 6; Franklin Centennial, 10. 153 94
WASHINGTON—Olympia—Ainslie, 1 50; Castle Rock, 5; Chehalis, 12; Claquato, 4; Kelso, 5; Napavine, 1 50; Ridgefield, 10; Stella, 5; Toledo, 2. Puget Sound—Ellensburg, 11 95; Spokane—Spokane Centenary, 5. Walla-Walla—Johnson, 3 50; Moscow, 9. 75 45
WISCONSIN—Chippewa—Ashland 1st, 40; Phillips, 10; Rice Lake, 10. La Crosse—La Crosse North, 3 50. Madison—Baraboo 1st, 21 48; Fancy Creek, 5; Highland German, 3 23; Janesville 1st, 46 31; Lodi 1st, 12; Platteville German, 8; Pulaski German, 8; Reedsburg, 15; Richmond Centre, 10; Rev. W. F. Brown, D. D., 10. Winnebago—Badger, 11 60; Fort Howard, 8 50; Shawano, (Y. P. S. C. E. 5.) 11; Wausau, 125. 358 87
Women's Executive Committee of Home Missions..... 20,384 96

Total from Churches.....\$ 39,124 16

LEGACIES.

Legacy of John McLain, dec'd, late of Washington Co., Pa., 540 37; Hugh Mearns, dec'd, late of Warwick, Bucks Co., Pa., 141 50; Margaret J. Boudeman, dec'd, late of Danville, Pa., 1024 25; Benj. Darlington, dec'd, late of Pittsburgh, Pa., 1,000; Legacy in part of Mary Stuart, dec'd, late of New York, subject to a Refunding Bond, 75 000; Joseph Woods, dec'd, 48 75; Sarah H. Coon, dec'd, late of New Texas, Pa., 100..... 77,849 88

MISCELLANEOUS.

Upton Walton & Co., Cleveland, O., 100; Rent of house in Meade Centre, Kan., 3; J. Conneaut, Ohio, 2; Rev. Wm. Adams Brown, N. Y., 50; A Friend of Home Missions, in Washington Co., 25; Mrs. Mary Ann Adams, Grove Park, Fla., 51; A. J. Gere, Hallstead, Pa., 2; J. D. Langford, Atoka, Ind. Ter., 1; Miss Sarah A. Pratt, Millfield, O., 5; Mrs. Barton Slade, Kelloggsville, N. Y., 10; "A. M. T.," 2; Mrs. Mary M. Thompson, Ill., 6 80; Cash per J. H. V. D. Special, 2; Miss Mattie White, Utah, 5; From a widow, 5; Mrs. Sophia S. Hobart, Worcester, Vt., 50; Rev. F. D. Seward, 1 95; "C. Penna.," 14; A professed disciple, Perth Amboy, N. J., 70 cts.; Rev. Henry M. Walker, Marselles, O., 10; E. Sterling Ely, Buffalo, N. Y., 300; "W. M. A.," 100; Isabella A. Griffin, Cheing Mai, Laos, 12; Mrs. A. P. Thompson, Philadelphia, Pa., 10; Rev. I. N. Sprague, D. D., Pulteney, Vt., 5; Mrs. L. F. Stone, Llewellyn Park 500; John Edwardson, 10; Trustees General Assembly, Interest on Permanent Fund, 300; Interest on Permanent Fund, 10; Interest on John C. Green Fund, 40. 1,669 45

Total received for Home Missions Oct., 1892, \$118,643 49
Total received for Home Missions from April 1, 1892 323,991 80
Amount received during same period last year. 301,350 87

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1892.

Albany—Ballston Centre, 15; Charlton, 18 75. Voorheesville, 12; West Milton, 2; Broadalbin, 4 08; Mayfield, 9 85. Binghamton—Cortland, 73 64; Binghamton 1st, 65 21; Masonville, 8 50; Cannonsville, 6. Brooklyn—B. Throop Avenue, 100; B. First German, 25; West New Brighton Calvary, 5. Buffalo—B. Westminster, 31 96. Cayuga—Weedsport, 33 20; Auburn 2d, 18 98; A. Westminster, 4; Genoa 2d, 2; Genoa 3d, 2. Champlain—Constable, 2 83; Westville, 1 80; Saranac Lake, 12 50; Beekmantown sab-sch, 12 54. Chemung—Big Flats, Rev. H. T. Scholl, 25; Breesport, 5; Rock Stream, 7. Columbia—Cairo, 11; Hillsdale, 22; Centreville, 10. Genesee—Bethany Centre, Y. P. S. C. E., 1 38; Stone Church, Le Roy and Bergen, 5 50. Geneva—G. 1st, 27 85. Hudson—Florida, 17c. Long

Island—East Hampton, 10. Lyons—Junius, 3 50. Niagara—Albion, 13 50; Wilson, 3 70. Rochester—R. Westminster, 14. St. Lawrence—Sacketts Harbor, 5. Steuben—Addison, 29 10; Andover, 4 11; Arkport, 22c; Canaseraga, 6; Hammondsport, 5. Syracuse—Amboy, 8; S. Memorial, 18. Troy—Argyle, 12; Bay Road, 4. Utica—Rome 1st, 200; North Gage, 8; South Trenton, 8. Total received for New York Synodical Aid Fund, October, 1892.....\$ 822 41

Total received for New York Synodical Aid Fund, from April 1st..... 4,500 58
Amount received during same period last year.. 5,300 87
O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1892.

BALTIMORE—Baltimore—B. 3d, 2 10
COLORADO—Boulder—Valmont, 02
ILLINOIS—Chicago—Itasca, 2; Schuyler—Quincy 1st, 44 cts, 2 44
IOWA—Iowa City—Columbus Junction sab-sch, 2 78
KANSAS—Neosho—Gland, 6 00
MICHIGAN—Kalamazoo—Plainwell 1. Monroe—Ralsin 6, 7 00
MISSOURI—Platte—Cameron 1st, 1. St. Louis—St. L. 2d, Ger. 1, 2 00
NEW JERSEY—Jersey City—Englewood, 61 21

OREGON—Willamette—Pleasant Grove 1. Octo-
rara 1, 3 00
PACIFIC—San Jose—Hollister, 1 00

Total received for Sustentation, Oct. 1892.....\$ 76 50
Total received for Sustentation from April 1, 1892 3,230 58
Amount received during same period last year 1,134 29

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, OCTOBER, 1892.

ATLANTIC—McClelland—Bowers, c., 1 36. South Florida—Kissimmee, 10; Seneca, 2; Sorrento, (L. A. Soc'y 10) 15; Tarpon Springs sab-sch, c. 2 25. BALTIMORE—Baltimore—Baltimore, Broadway, (sab-sch, miss'y soc'y 2). Pastors Bible class 2), c. 38; Brown Memorial sab-sch, (Branch sab-sch, 2 50) c. 27 25; Canton, sab-sch, c. 3; Cumberland sab-sch, c. 5 67; Sparrows Point sab-sch, c. 3. New Castle—Georgetown, c. 4 20; Wilmington, Gilbert (sab-sch 1) c. 4. 85 23
COLORADO—Boulder—Cheyenne, 1st c. 9; Fort Collins and sab-sch, c. 15; Laramie, Union, c. 30 05. Denver—Denver, Central, sab-sch, c. 18 10; Littleton, c. 7 02; Manchester (sab-sch 1), 2 50. Pueblo—La Luz, c. 2 15; Trinidad, 2 1d, 5. 88 33
ILLINOIS—Alton—Butler, c. 7 50; Hillsboro, 14 78; Plainview, c. 9; Salem, German, c. 17; Woodburn, German, c. 10 60; Zion, German, c. 4 70. Bloomington—Hoopeston, c. 8; Minonk, c. 22 15; Normal, c. 2 29. Cairo—Cobden, c. 5 45; Dubois, c. 2; Du Quoin, c. 30; Fairfield, 1st (sab-sch 50 cts) c. 2 80; Flora, c. 8 25; Mount Carmel, (sab-sch, 9.)

c. 31; Nashville, c. 6 75; Olney, c. 21; Tamaroa, 10; Chicago—Chicago, 1st sab-sch, c. 12 66; — 5th, c. 6 06; Dearfield, c. 9 05; Du Page, c. 33 75; Joliet, Central, c. 155 22; River Forest, 1st, c. 5 23; Waukegan, 1st, c. 21. Freeport, Freeport, 2d, c. 2; Galena, 1st, c. 49 10; Marengo, c. 24; Middle Creek, c. 13 50; Woodstock, c. 7 25. Mattoon, Assumption, 1st, c. 12 10; Greenup, 6 02; Morris, c. 8 20; Newton, c. 8; Pana, c. 32; Vandalia, c. 17 71. Ottawa—Aurora (sab-sch, 9 30) c. 89 70; Morris, c. 22. Peoria—Brimfield, c. 1; Brunswick, c. 4 25; Elmwood, c. 8; Farmington, c. 8 20; Peoria, 1st, c. 121 04; — 2d, 45 59; Prospect, c. 35 51; Yates City, c. 27. Rock River—Albany, c. 3 71; Ashton, 9; Buffalo Prairie, c. 5; Franklin Grove, 10 11; Garden Plain, c. 31 49; Geneseo, c. 25 10; Newton, c. 21 15; Norwood, c. 15 53. Schuyler—Carthage (sab-sch, 2 67) 13 40; Clayton, 1st, c. 6; Ellington, Memorial, c. 6; Hamilton sab-sch, c. 1 50; Mount Sterling, c. 11 09; Nauvoo, German, c. 15; Oquawka, c. 16 05; Springfield—Macon, c. 23 30; Maroa, c. 17; Pisgah, c. 17. 1197 96

- INDIANA.—*Crawfordsville*—Rockville, mem'l, c, 15 75; *Thorntown*, 6 35; *Waveland*, 7 45. *Fort Wayne*—Bluffton, c, 13; *Ossian*, 9 28. *New Albany*—Madison, 2d, 8 50. *White Water*, Greensburg, 37 35. 96 53
- INDIAN TERRITORY.—*Cherokee Nation*—Rev. and Mrs. E. E. Mathes, 10. *Choctaw*—Rev. S. R. Keam, 10. 20
- IOWA.—*Cedar Rapids*—Bethel, c, 2; Big Grove, c, 2 25; *Blairtown*, c, 7 50; Centre Junction, c, 5 65; Garrison, (Y. P. S. C. E. 5), c, 11 50; Mount Vernon, (Y. P. S. C. E. 19), c, 22 60; Onslow, c, 5; Scotch Grove, c, 5; Springfield, (sab-sch, 4 25), 8. *Council Bluffs*—Carson, (sab-sch, 3), (Mission Band 2), 14; Clarinda, Y. P. Soc'y, c, 10; Lenox, 6 85; *Prairie Chapel*, 94 cts; Sharon, 5. *Des Moines*—Allerton, c, 5 75; Indianola, c, 16; Newton (sab-sch, 5), 14. *Dubuque*—Hopkinton, c, 30 15; Lansing, 1st, c, 6; *Lime Spring*, c, 2 40. *Iowa*—Birmingham, c, 9; Fairfield, 1st, 40; Keokuk, Westminster sab-sch, (Banks St. Mission sab-sch, "Light Bearers," 1), c, 12 34; Kirkville, c, 6; Martinsburg, c, 10 35; Mediapolis, c, 11 75; Ottumwa, c, 21 80; West Point, c, 9 6; Winfield Y. P. S. C. E. c, 3 60. *Iowa City*—Iowa City, J. T. Turner, 5; Le Claire, c, 8 80; Princeton, c, 8 60. *Waterloo*—Ackley, 10; Cedar Valley, c, 17; Holland, German (sab-sch, 6), 25. 375 53
- KANSAS.—*Emporia*—Belle Plaine, c, 10. *Highland*—Hiawatha (7 50 c), 11 50; Washington, L. M. S., 25 30. *Larned*—Spearville, 2 52. *Neosho*—Pittsburgh, c, 8 97. *Osborne*—Covert, 1; Osborne sab-sch, c, 5 85. *Solomon*—Carlton, 4 04; Culver, 6 18. *Topeka*—Kansas City, 1st c, 24; Olathe, (sab-sch, 2 50), c, 9 50. 93 44
- MICHIGAN.—*Detroit*—Detroit, Jefferson Avenue, c, 100; Mount Clemens 1st, c, 5 55; Stony Creek, c, 8; Ypsilanti sab-sch, 10 21. *Flint*—Flint sab-sch, c, 9 83; Cass City, c, 11. *Grand Rapids*—Montague 1st (Y. P. S. C. E. 5), c, 13 07. *Kalamazoo*—Plainwell sab-sch, 2 35. *Lake Superior*—Newberry, c, 8 66. *Lansing*—Parma sab-sch, c, 6; Tekonah sab-sch, c, 3. *Monroe*—Raisin, c, 4. *Petoskey*—Alanson, c, 1; Conway, c, 2. 184 67
- MINNESOTA.—*Duluth*—McNair, Memorial sab-sch, c, 5 50. *Mankato*—Currie (sab-sch, 75 cts), 4 23; Delhi, (17 34, c), 24 55; Windom, 12 55. *Red River*—Crookston and sab-sch, c, Y. P. S. C. E., 22. *Winona*—Le Roy, c, 10. 78 85
- MISSOURI.—*Kansas City*—Kansas City 2d, c, 9; Rich Hill, 1st, c, 19 08. *Ozark*—Irwin, c, 3 75; Neosho, c, 15; —Westminster, 2. *Palmira*—Kirkville, 1st, c, 19 08; Moberly and sab-sch, c, 20. *Platte*—Breckenridge, c, 5 33; Cameron (sab-sch, 1 25), 9; Gallatin, 3; King City, c, 8; Mound City sab-sch, c, 5; New York Settlement, c, 2 67; St. Joseph, Westminster, c, 20 15. *St. Louis*—Cuba, 6; Poplar Bluff, c, 7 30; St. Louis, Clifton Heights, 3 53. *White River*—Harris Chapel sab-sch, 2. 159 87
- NEBRASKA.—*Kearney*—Fullerton sab-sch, c, 8 06; Wood River, c, 10 60. *Nebraska City*—Fairmont, c, 7; Lincoln 1st, c, 21; —2d, c, 19 60. *Omaha*—Hartington, 8 55; Millerboro, c, 4 25; Ponca, c, 13 60; Willowdale, c, 2 90. *Omaha*—Bellevue (sab-sch, 2 55), Y. P. S. C. E., 3 12 c, 10 50; Blair Missionary Tea, 11. Y. P. S. C. E., 7, 18; Omaha, 2d, (a member 4) (sab-sch, 11 11, Y. P. S. C. E., 3 50 c), 18 61; Wahoo and sab-sch, c, 10. 149 67
- NEW JERSEY.—*Elizabeth*—Elizabeth, Westminster, c, 170 73; sab-sch, 7 15; Plainfield, 1st, 14 58. *Jersey City*—Arlington 1st, (Jas. A. Bell, 50; Mrs. Jas. A. Bell, 50) 100; Englewood, c, 96 70; Jersey City, 1st, (sab-sch Mission Association, 12) 88; —John Knox, c, 15; Rutherford 1st sab-sch, c, 18. *Monmouth*—Jacksonville, c, 2 50; Jamesburg, c, 12 50; Mount Holly, c, 24 41; Oceanic, c, 35; Providence, c, 3 80. *Morris and Orange*—Dover sab-sch, c, 21 41; New Vernon, c, 52 42. *Newark*—Bloomfield, 1st sab-sch, c, 29 37; Newark, 1st sab-sch, c, 16 25; —3d sab-sch, c, 16 25; —Clinton Hall sab-sch, c, 5; —Fewsmith Memorial, c, 11 03; —South Park sab-sch, c, 16 25. *New Brunswick*—Armwell, 2d sab-sch, c, 4 25; Dutch Neck, 30; Lawrenceville Central sab-sch, c, 5 29. *Newton*—Asbury sab-sch, c, 15; Musconetcong Valley, (Charlestown sab-sch, 1 50; Chapel sab-sch, 3 63; New Hampton, sab-sch, 5 25; c, 10 58; Newton, c, 133 89. *West Jersey*—Brainerd (sab-sch 1) c, 5; Deerfield sab-sch, c, 3. 914 86
- NEW MEXICO.—*Rio Grande*—Pajarito, 5. *Santa Fe*—Raton, Spanish, 20 members 41; Santa Fe, 1st 12; Rev. J. J. Gilchrist, 25; J. A. Gutierrez, 10; Juan M. Martinez, 10; Lucas Martinez, 10; V. F. Romero, 10. 124
- NEW YORK.—*Albany*—Mariaville, c, 7; Saratoga Springs, 1st, sab-sch, c, 13 85; —2d, c, 24. *Binghamton*—Conklin 1st, c, 14; Union, c, 11; Whitney's Point, c, 9 20. *Boston*—Antrim sab-sch, c, 13; Boston 1st, sab-sch, 42 44; Fall River, Globe, c, 11 23. *Brooklyn*—Brooklyn 1st, (sab-sch 14 73), 178 51; —Central sab-sch, 31 46; —Friedenskirche, c, 11 04; —Greene Avenue sab-sch, c, 12 90; —Edge-water 1st, sab-sch, c, 35; West New Brighton, Calvary sab-sch, c, 11 04. *Buffalo*—Buffalo North (M. H. Birge, 100), c, 224 35; —Westminster, c, 125 70; Gowanda, c, 3 50; Sherman, c, 30; Cayuga—Aurora, 55 63; Meridian sab-sch, 40; Weedsport, c, 41. *Chemung*—Big Flats sab-sch, c, 3; Elmira, Lake Street, c, 20 80; Southport Y. P. S. C. E., c, 2 35. *Columbia*—Cairo, c, 6 81. *Genesee*—Oakfield, c, 5. *Geneva*—Romeus (sab-sch 1 55), 5. *Hudson*—Chester c, 40; Congers 1st, c, 6 12; Denton and sab-sch, c, 14; Florida, c, 13 50; Middletown 2d, 2; Montgomery sab-sch, c, 5 80; Nyack, 1st sab-sch, c, 7 58; West Town Y. P. S. C. E., c, 12 21. *Long Island*—Setauket, c, 10 50. *Lyons*—Galen c, 28 92; Huron Addl., 4 72. *Nassau*—Springfield sab-sch, 14; Whitestone, c, 11 50. *New York*—Montreal, American, 50; New York, 4th Avenue, c, 1 49; Scotch, c, 30 55; —Sea and Land, c, 12 15. *Niagara*—Albion, c, 26; Youngstown, c, 13. *North River*—Amenia, c, 25; Marlborough, c, 57 32; Wappinger's Creek, 10. *Rochester*—Brookport and sab-sch, and Y. P. S. C. E., c, 25. *St. Lawrence*—Cape Vincent, c, 10; Ox Bow Y. P. S. C. E., c, 8 80; Potsdam (sab-sch 4, Y. P. S. C. E. 3), c, 19; Rosalie Y. P. S. C. E., c, 2 66. *Steuben*—Arkport, c, 5 08; Hornellsville 1st (sab-sch 10), c, 41 66; Jasper, c, 7; Frattsburgh, c, 9 55; Pultney, c, 7. *Syracuse*—Pompey, c, 5 59. *Troy*—Cambridge (Y. P. S. C. E. 7 19), 46 44; Chester, c, 10; Glens Falls (Y. P. S. C. E. 15 00), 21; Green Island, c, 14; Lansingburgh, Olivet, c, 38 60; Troy 2d, sab-sch, c, 50; Woodside (sab-sch 7 50, Jr. Endeavor Soc'y, 1), c, 54 59. *Utica*—Sauquoit, c, 4 50; Utica, Olivet, c, 11 10; Waterville sab-sch, c, 11. *Westchester*—Gilead and sab-sch, c, 29; Peekskill, 1st (sab-sch 25), 160 50; Poundridge, c, 5; White Plains (sab-sch 33 88) 84 75; Yonkers, Westminster (sab-sch 50; Y. M. Bible Class 2; Thomas Bible class, 12; Kings Daughters Reading Circle, 3; Obedient Circle, 5; Believing Circle, 1 35; Right Hand, 3; Good Shepherd, 1 10; Whatsoever; Kings Sons 10; Y. P. Asso. 10; Jr. Y. P. S. C. E. 10; L. M. S., 8), c, 188. 2,582 89
- NORTH DAKOTA.—*Fargo*—Broadlawn, c, 4 23; Casselton 1st, c, 5. *Pembina*—Drayton, 6. 15 35
- OHIO.—*Bellefontaine*—Crestline (sab-sch 1), c, 7; Kenton, c, 21 84; Mansfield sab-sch, c, 5 55. *Chillicothe*—Williamington, c, 8 25. *Cincinnati*—Cincinnati, Walnut Hills 1st, sab-sch class, 1 80; Glendale 1st, c, 19; Lebanon 1st, c, 18; Wyoming, 48. *Cleveland*—New Lyme, 4; Northfield, c, 7; Parma, 4; Willoughby, c, 23 15. *Columbus*—Central College, 24 20; Columbus, Westminster sab-sch, 7 20; London and sab-sch, c, 14 49; Westerville, c, 18. *Dayton*—Dayton, Wayne Ave., c, 14; New Paris, c, 7; Seven Mile, c, 7 3; Springfield 2d, c, 30. *Huron*—Huron sab-sch, c, 6 55; Milan, c, 19 51. *Lima*—Columbus Grove and sab-sch, c, 10 55; Delphos, c, 6. *Maumee*—Bryan, 7 88; Defiance 10 55; Toledo 1st German W. M. S., 10. *Portsmouth*—Ironton, c, 14; Red Oak, 8; Sandy Springs sab-sch, 2. *Steubenville*—Amsterdam, c, 6 12; Linton, 4; Steubenville 1st (sab-sch 15 83), c, 50 04. *Wooster*—Belleville, c, 7; Loudonville (sab-sch 2 50), c, 15. *Zanesville*—Millwood, c, 2 40. 481 68
- OREGON.—*Willamette*—Spring Valley sab-sch, c, 5 30
- CALIFORNIA.—*Benicia*—Petaluma sab-sch, c, 10. *Los Angeles*—Alhambra (sab-sch, 3 80), 17 40; Glendale, c, Los Angeles, 3d, and sab-sch and Y. P. S. C. E., c, 20; Riverside, Arlington (sab-sch, 4 25), 25 25; South Pasadena, Calvary, 10. *San Jose*—Pleasanton, c, 6 65. *Stockton*—Bethel, c, 2; Clements, c, 2. 149 30
- PENNSYLVANIA.—*Blairsville*—Braddock, c, 17 88. *Butler*—Concord, c, 7 10. *Carlisle*—Big Spring, 19 14; Burnt Cabins sab-sch, c, 1 32; Dauphin and sab-sch, c, 10; Duncannon, c, 13; Harrisburg, Market Square sab-sch, c, 32 16; Lower Path Valley sab-sch, c, 3 68; Shippensburg, 25 30; Chester—Media, c, 26 38; Penningtonville sab-sch, c, 6. *Clarion*—Academia sab-sch, c, 6 25; Edenburg, c, 19. *Erie*—Erie, Park and sab-sch, c, 40 45; Hadley sab-sch, c, 2 33; Springfield, c, 3 34. *Huntingdon*—Birmingham (Y. P. S. C. E., c, 2 89), 15 83; Everett, c, 17; Mann's Choice, c, 1 55; Shellaburg, c, 5 27; Spruce Creek, c, 23. *Kittanning*—Apollo sab-sch, c, 11. *Lackawanna*—Athens Y. P. S. C. E., c, 6; Bennett, c, 3; Carbondale, c, 37 94; Langcliffe, 23; Stella, c, 6; Sylvania (sab-sch, 1), c, 4 05. *Lehigh*—Reading, 1st, sab-sch, c, 23. *Northumberland*—Beech Creek, c, 6; Mahoning, c, 50 96; Montgomery sab-sch, c, 3; Mount Carmel, c, 7 85. *Parkersburg*—Parkersburg sab-sch, c, 9. *Philadelphia*—North—Conschocken (sab-sch, 4), c, 11 50; Hermon (sab-sch, 9 80; chapel sch, 2 19), c, 35 44. *Pittsburgh*—Charleroi (sab-sch, 15; Y. P. S. C. E., 2), 26; Duquesne, c, 10; Monongahela City sab-sch, c, 11 59; Oakmont, c, 40; Pittsburgh, Lawrenceville sab-sch, c, 9 14. 712 19
- SOUTH DAKOTA.—*Black Hills*—Whitewood, c, 11; Rev. E. J. Nugent, 5. *Central Dakota*—Bancroft, c, 2; Manchester, c, 6 50; White, c, 4 50; Woonsocket 1st, 10 45. *Dakota*—Good Will, c, 11. 50 45
- TENNESSEE.—*Kingsion*—Hill City, North Side, 3. *Union*—New Prospect, 6 15; New Providence, 25; South Knoxville, 3 20. 38 35
- TEXAS.—*Austin*—Austin, 1st (sab-sch, 5), (Mrs. H. H. McLane, a thank off'g, 50), 105. *Trinity*—Baird, c, 5 50. 111 60
- UTAH.—*Montana*—Boulder sab-sch, c, 5 30. *Utah*—Salt Lake City, Westminster, c, 5; Spanish Fork sab-sch, c, 5. *Wood River*—Caldwell, 5. 20 80
- WASHINGTON.—*Olympia*—Stile Rock, 5; Kelso, 5;

Olympia 1st, c, 18 80. *Puget Sound*—Ballard 1st, c, 2 15; North Yakima, c, 10; Seattle, 1st, c, 38 20; Sedro, 1st, 5; Rev. C. C. McCarthy, 2 50. *Spokane*—Rathdrum (sabb-sch, 2), c, 10. *Walla Walla*—Lewiston, c, 7; Moscow, 1st, c, 12 95. 111 60
 WISCONSIN.—*Chippewa*—Bayfield, 5 88; Eau Claire, 1st, 39. *La Crosse*—Hixton, c, 9. *Madison*—Kilbourne City, c, 21 25; Richland Centre sabb-sch, c, 3 21. *Winnebago*—Florence sabb-sch, c, 7 46; Merrill, East Side, c, 10 21. 95 51

Total received from churches.....\$7,998 89

MISCELLANEOUS.

Jessie C. Quigley and friends, Dorchester, Ill., 72 cts.; "A Steward" 5; "L. F. L." 50; "M. E. P." 5; Sarah L. Beveridge, Lansingburgh, N. Y., 10; C. H. Holloway, Phila., Pa., 7; Mrs. Jane Trimble, Kimbolton, Ohio, 25; R. O. Young, Geetingsville, Ind., 20; Sarah M. Moore, Columbus Grove, O., 5; "A. M. H." Oakland, Cal., 5; friend who wants debt paid, 7; Rev. Samuel Ward, Emporia, Kans., c, 8; Z. Y. Z., 5; Rev. W. W. A., 50; Rev. N. W. Skinner, E. Las Vegas, N. M., 10; J. A. M.,

Newark, N. J., 3; Rev. C. E. Babb, San Jose, Cal., 5; A friend of missions, Sherman, Wash., 5; Jas. Waters, Oswego, N. Y., 25; Rev. S. S. Meyer, Las Comas, Wash., c, 10; A home missionary and wife, 5; Friends in East Bloomfield, N. Y., 5; Rev. and Mrs. R. C. Townsend, Tipton, Iowa, c, 5; A friend, thank off'g, 5; Rev. R. C. Robe, Wheelock, Ind. Ter., 20; Rev. Henry Farwell, Lawrence, Kans., 4; A friend, 2; Mrs. H. B. Williams, Choconut, Centre, N. Y., 2; Rev. J. Pierson, D. D., Stanton, Mich., 5; Dorcas Mission of New York City, 1 14; A friend, Nineveh, N. Y., 2. 311 86

Total received for the Home Mission Debt, October, 1892..... 8,310 75

Total received for the Home Mission from July 1, 1892..... 9,605 16

O. D. Eaton, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

NOTE.—Contributions marked c were collections on Columbian Home Mission Day, Oct. 9, 1892.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1892.

ATLANTIC.—*Fairfield*—Mount Tabor, 2. 2 00
 BALTIMORE.—*Baltimore*—Baltimore 2d, 6 30; —Broadway, 14; —Central, 37 37; Deer Creek, Harmony, 15 77. *New Castle*—Elkton, 65; Green Hill, 4 75; Lower Brandywine, 6; Newark, 16; Pencader, 9 63; Pitt's Creek, 15. *Washington City*—Clifton, 5; Darnestown, 8; Hermon, 2; Washington City 4th, 254 95; —6th, 48; —Metropolitan, 65; —Western, 35 64. 608 11
 CALIFORNIA.—*Benicia*—Lakeport, 5 50; San Rafael (sabb-sch, 13 60), 42 10. *Los Angeles*—Glendale, 4 50; Los Angeles, Grand View, 5 45; —Westminster, 2. *Oakland*—Oakland, 1st, 70 40. *Sacramento*—Elk Grove, 5 05. *San Jose*—Hollister, 2. 127 00
 COLORADO.—*Boulder*—Longmont Central, 7; Valmont, 18 cts. *Pueblo*—Alamosa, 5 24; Colorado Springs 1st, 19 84; Durango 1st, 6; Rocky Ford 1st, 2 58. 90 84
 ILLINOIS.—*Alton*—Jerseyville, add'l, 2; Litchfield, 4 51. *Bloomington*—Chenoa, 6 67; Clinton (50 from Mrs. Magill), 62; El Paso, 7; Gilman, 11; Rossville, 6 25. *Cairo*—Cairo 1st, 9 80; Tamaroa, 19 45. *Chicago*—Chicago 1st, 41 26; —8th, 152 77; —Covenant, 123 50; —Fullerton Avenue, 43 35; Itasca, 2; Lake Forest, 315; Wheeling Zion, German, 8; Woodlawn Park, 26 61. *Freeport*—Harvard, 2; Rockford, Westminster, 10 42; Woodstock 1st, 10 50. *Pecoria*—Brimfield, 4; Canton, 17 69; Elmwood, 7; Knoxville, 11 35. *Rock River*—Centre, 8 41; Dixon, 36 88; Geneseo, 10 25. *Schuyler*—Elvaeton, 4; Monmouth 1st, 19 99; Quincy, 1st, 3 95; Rushville, 31 70. *Springfield*—Spring- 3d, 35 42. 1,057 32
 INDIANA.—*Crawfordsville*—Bethany, 14 18; Frankfort 1st, 22; Spring Grove 18 75. *Fort Wayne*—Warsaw 1st, 9 00. *Indianapolis*—Bethany, 5 74; Greenwood, 7 47; Southport, 1; *Logansport*—Crown Point, 8 80; South Bend 1st, 22; *New Albany*—Hanover, 9 90; Sharon Hill, 1 75. *White Water*—Connerville 1st, 33; Richmond 1st, 20. 186 59
 INDIAN TERRITORY.—*Muscogee*—Achna, 2. 2 00
 IOWA.—*Cedar Rapids*—Clinton 88 16; Lyons, 1 15; Wyoming 1st, 5 43. *Corning*—Anderson, 3. *Hamburg* 1st, 4 25; Sidney, 8. *Des Moines*—Albia 1st, 9 50; Laurel 3; Marioposa 5; Ridgedale, 8. *Dubuque*—Dubuque, 3d, 4; —German sabb-sch, 15; Hopkinton 1st, 9 40. *Fort Dodge*—Bethel, 5. *Iowa*—Keokuk, Westminster, 12 14; Morning Sun, 21 35; Winfield 7. *Iowa City*—Columbus Junction (3 23 from sabb-sch.), 5 23; Davenport 2d, 14 03; Iowa City, 25; Le Claire, 3 50; Mount Union, 1 50; Princeton, 3 75. *Sioux City*—Paullina, 5. *Waterloo*—Salem, 10; Tranquillity, 12 50; West Friesland, German, 6. 295 23
 KANSAS.—*Emporia*—Belle Plaine, 4; Elmendaro, 4 25; Madison, 5; Marion, 24; Wichita, West Side, 4 81; Winfield, 12 05. *Highland*—Washington 1st, 7 85. *Larned*—Larned, 3 51; Spearville, 2 25. *Neosho*—Cartyle, 1 05; Columbus, 4 65; Parsons 1st, 18 30. *Osborne*—Calvert, 2 25; Hays City, 8 75; Norton, 2 75; Rose Valley, 3; Smith Centre, 4 10. *Solomon*—Cheever, 5; Culver, 8; Minneapolis, 26 77. *Topeka*—Auburn, 8 05; Kansas City Grand View Park, 2; —Western Highlands, 7 55; —1st, 40 80; Manhattan, 17; Wakarusa 4. 221 89
 KENTUCKY.—*Ebenezer*—Paris 1st, 7. 7 00
 MICHIGAN.—*Detroit*—Brighton, 2; Detroit, 1st., 104 03; Milford, 14 05; Pontiac 1st, 36 65. *Lake Superior*—Menominee, 35 50. *Lansing*—Jackson, 8. *Monroe*—Blissfield 1st, 58; Erie 1st, 5; La Salle, 1st., 1 00; Palmyra, 5 00. 269 23

MINNESOTA.—*Duluth*—Duluth 2d, 6. *Mankato*—St. James, 2 50; St. Peter's, 5; Winnebago City, 9 64; Worthington, Westminster, 30. *Minneapolis*—Minneapolis, House of Faith, 2. *St. Paul*—Oak Grove, 6; St. Paul, 9th, 9 59; —Central, 36 93. 107 66
 MISSOURI.—*Kansas City*—Holden, 1st, 12; Kansas City, 2d, 191 43; Hill Memorial, 1; Sedalia Central, 17 81. *Ozark*—Eureka Springs, 7. *Platte*—Breckenridge, 3 80; New York Settlement, 3 30; Parkville, 16 48; St. Joseph, North, 10; St. Joseph, Westminster, 18 50. *St. Louis*—Ferguson, 5; St. Louis 2d German, 2; St. Louis Clifton Heights, 3 70. 290 02
 NEBRASKA.—*Hastings*—Hastings German, 1. *Nebraska City*—Bennett, 7; Sterling, 6. *Omaha*—Craig, 18 41; Lyons, 4 25; Omaha Clifton Hill, 1. 37 66
 NEW JERSEY.—*Elizabeth*—Pluckamin sabb-sch, 6; Roselle, 1st, 7 20. *Jersey City*—Carlstadt, German, 3; Jersey City, 1st, add'l, 10; Passaic, 27 70. *Monmouth*—Beverly, 43 71; Moorestown, 5; South Amboy, 2. *Morris and Orange*—Madison, 10 54; Orange, Hillside, 117 85. *Newark*—Caldwell, 27 45; Newark, 1st, 28 66; Newark, 2d, 26 12; Newark, 1st German, 22; Newark Park, 12 49. *New Brunswick*—Alexandria, 1st, 6; Amwell, 2d, 5 50; Dayton, 4 74; Ewing, 11 63; Lambertville, 45; New Brunswick, 1st, 78 25; Stockton, 6. *Newton*—Branchville, 20. 546 96
 NEW YORK.—*Albany*—Mariaville, 8. *Binghamton*—Binghamton 1st, 78 29; Cortland, 105 24; Coventry 2d, 5; Waverly 1st, 24. *Boston*—Boston, St. Andrews, 6. *Brooklyn*—Brooklyn 1st, 240 50; —Throop Avenue, 107; —Trinity sabb-sch, 2 50. *Buffalo*—Buffalo, Westminster, 23 90; Franklinville 1st, 3 20. *Cayuga*—Auburn 2d, 14 63; Genoa 2d, 1 25; Ithaca 1st, 27 68. *Chemung*—Burdett, 3. *Geneva*—Canoga, 3 48; Geneva 1st, 27 13; Oak's Corners, 2; Ovid 1st, 21 30; Penn Yan 1st, 26; Phelps, 20 75. *Hudson*—Circleville, 10; Florida, 1 53. *Long Island*—Middletown, 14 11; Port Jefferson, 20 60; Setauket, 15; West Hampton, 47 25. *Nassau*—Huntington, 1st, 78 95. *New York*—New York 1st, add'l, 50; —Mount Washington sabb-sch, 7 95. *Niagara*—Albion, 18; Lockport 1st, 37 06; Murray (Holley), 23 20. *North River*—Bethlehem, 7; Wappinger's Creek, 7. *Rochester*—Fowlerville, 2; Genesee Village 74 21. *St. Lawrence*—Morristown, 12 61; Ox Bow, 11 65; Watertown 1st, 115 50. *Steuben*—Arkport, 1 99; Canistota, 26; Cuba, 17 05; Hammondsport, 5. *Syracuse*—Amboy, 5; Oswego 1st, 17 07; Syracuse Memorial, 12. *Westchester*—Gilead, 21 23; Peekskill 2d, 13; South Salem, 15 13; Stamford 1st, 81 87; Thompsonville 1st, 23 25; Yonkers Westminster, (30 from S. S.), 68 77. 2,240 21
 OHIO.—*Athens*—New England, 2 40. *Chillicothe*—Bainbridge, 2; South Salem 16. *Cincinnati*—Avondale, 53 50; Cincinnati 2d, 20; —North, 7 18; Lebanon 1st, 22 50; Monroe, 5; New Richmond 5; Sharonville, 4 16; Springdale, 15 52. *Cleveland*—East Cleveland, 1st, 11 94; Gullford 1st, 7 41. *Columbus*—Central College, 19 96; Columbus Broad Street, 26 61; —Westminster, 6. *Dayton*—Clifton, 24 30; New Jersey, 4 35; Springfield 2d 53 53; Troy 1st, 20 54; Xenia, 7 50. *Huron*—Norwalk, 1st, 18 11. *Mahoning*—Ellsworth 11. *Marion*—Berlin, 2. *Marysville*, 7 41. *St. Clairsville*—Buffalo, 17 90; Cambridge, 7; Mount Pleasant, 6 56; Washington, 4. *Steubenville*—Annapolis, 3; Carrollton, 11; Linton, 3 60; Madison, 7; New Cumberland, 8 65; Steubenville 1st, 22 10. *Wooster*—Canal Fulton, 8; Frederickburg, 13;

Perrysville, 3 90; Shreve, 4; Wooster Westminster, 13 65.
 Zanesville—Homer, 4 80; West Carlisle, 5 34. 525 51
 Oregon.—Portland—Portland 4th, 10 83; Albina, 6.
 Willamette—Spring Valley, 5 30. 21 13
 PENNSYLVANIA.—Allegheny—Concord, 1 75; Freedom
 1st, 5; Leetsdale, add'l, 130; New Salem, 4; Vanport, 3 92.
 Blairsville—Braddock 1st, 43; Fairfield, 21 51; Greens-
 burgh 1st, 101 90; Harrison City, 13 50; Livermore, 7 60;
 Manor, 15; New Salem, 42 09; Parnassus, 118 48. Butler
 —Harrisville, 5 25; Middlesex, 19; Pleasant Valley, 2 76;
 Summit, 9 30. Carlisle—Fayetteville, 2; Lebanon 4th
 Street, 34 70; Rocky Spring, 2; Saint Thomas, 3 63;
 Waynesboro, 6 55. Chester—Bryn Mawr, add'l, 45; Ches-
 ter 1st, sab-sch, 12; Christiana, 3 72; Kennett Square,
 add'l, 8; Ridley Park, 8 61. Clarion—Beech Woods, 43 23;
 Clarion, 19; Edenburg, 20; Mount Tabor, 5 17; Oil City
 2d, 7; Richland, 2 80; Rockland, 2; Wilcox 51 cts. Erie—
 East Greene, 3; Millidgeville, 5; Pleasantville 30; Sandy
 Lake, 2; Utica 5; Waterloo, 2. Huntingdon—Alexan-
 dria, 27; Altoona 1st, 32; Bedford, 13 81; Houtzdale, 9;
 Oscola, 13 62. Kittanning—Clarksburgh, 6; Ebenezer,
 8; Freeport, 6 50; Rural Valley, 4; Strader's Grove, 3 13;
 West Glade Run, 8 60; Worthington, 10. Lackawanna
 —Canton 18; Carbondale, (4 01 from sab-sch.), 82 31;
 Forest City, 1; Great Bend, 8; Herrick, 3; Kingston, 26 38;
 Towanda 1st, 78 24; Troy, 13 80. Lehigh—Easton Brainerd
 151 76; Reading 1st, 44 57. Northumberland—Ber-
 wick, 10; Derry 4; Great Island, 75; Mount Carmel 1st,
 12 57; New Columbia 4; Sunbury 1st, 45; Warrior Run,
 6 23; Washington, 14; Washingtonville 7; Watsonstown, 6.
 Philadelphia—Philadelphia 2d, 82 46; —Tabernacle, 270.
 22. —Gaston, 31; —Kensington 1st, 100; —Memorial,
 50; Olivet, 44 23; Oxford, 85 52. Philadelphia North—
 Abington, 60 50; Fox Chase Memorial, 15 50; German-
 town 1st, sab-sch, 71 34; —Redeemer, 10; Hermon, 40;
 Leverington, 12; Morrisville, 6; Newtown, 51 59. Pitts-
 burgh—Cannonsburgh Central, 9 75; North Branch, 4;
 Phillipsburg, 8; Pittsburgh 2d, 12 15; —East Liberty,
 120; —Park Avenue, 22 50; —Shady Side sab-sch., 13 50;
 Wilkinsburgh, add'l, 50. Redstone—Connellsville, 20;
 McKeesport, add'l, 124; Mount Pleasant Reunion, 14 40.
 Shenango—Mount Pleasant, 18; New Castle 1st, 39 49;
 —2d, 10; Rich Hill, 3. Washington—Cameron, 4;
 Wheeling 1st, 23. Westminster—Centre (\$7 from sab-sch.),

25; Chestnut Level, 24 58; Pequesa, 18; Wrightsville, 17;
 York 1st, 188 91. 3,273 29
 SOUTH DAKOTA.—Southern Dakota—Parker, 9; Sioux
 Falls 1st, 13 75. 22 75
 TENNESSEE.—Holston—Jonesboro, 12. Union—Rock-
 ford, 2; Washington, 2 75. 16 75
 UTAH.—Montana—Bozeman Y. P. S. C. E., 16 33; He-
 lena 1st, 37 20. 53 53
 WASHINGTON.—Puget Sound—Seattle 1st, 45 60. Walla
 Walla—Waitsburg 1st, 5. 50 60
 WISCONSIN.—Chippewa—Hudson 1st, 10. La Crosse—
 Bangor, 4; West Salem, 8. Milwaukee—Milwaukee, Cal-
 very, 45 73; —Immanuel, 106 54; —Perseverance, 8 50
 Waukegan 1st, 14 13. 196 90

From the churches and Sabbath-schools.....\$ 10,391 87

FROM INDIVIDUALS.

W. H. Hastings, Delta, Colo., 6 25; Mrs. Helen
 D. Mills, Tunkhannock, Pa., 25; "Newton,
 N. J.," 50; Rev. R. B. Moore, Vineland, N.
 J., 10; A. J. Gere, Halstead, Pa., 1; James
 T. Imley, Hamilton, O., 5; M. R. Alexander,
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 Argenta, Ill., 1 50; Elizabeth A. Cummins,
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 wayville, Pa., 5; Mrs. Mary E. Palmer, New
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 West Plains, Mo., 1; "E. S. M.," 10; "N. M.
 C.," 5; Rev. W. C. Cattell, Phila., 50; Mrs.
 Mary E. Welles, Minneapolis, Minn., 5; S. S.
 Ward, Dayton, N. J. 5; Rev. Joseph Stevens,
 Jersey Shore, Pa., 5; Rev. John Newton,
 Pensacola, Fla., 5; "C. Penna.," 6.....\$ 237 70
 Interest from permanent fund including \$90,
 from the Roger Sherman Fund 41 67, from the
 Latta fund..... 5,967 92

For the current fund\$ 16,517 49
 Total for the current fund since April 1, 1892...\$ 76,606 61

WILLIAM W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1892.

BALTIMORE.—Baltimore—Baltimore 2d, 4 20;—Brecken-
 ridge sab-sch, 14; La Fayette Square sab-sch, 13 63;
 Hampden sab-sch, 35; The Grove sab-sch, 27 27. New
 Castle—Wilmington, West sab-sch, 30 cts. 94 40
 COLORADO.—Boulder—Longmont, Central, 5 75; Val-
 mont, 6 cts. 5 81
 ILLINOIS.—Chicago—Chicago 1st, 16 50;—Christ Chapel
 sab-sch, 44 90;—Covenant, 1 50. Freeport—Cedarville,
 sab-sch, 6 58. Mattoon—Marshall sab-sch, 13. Peoria—
 Knoxville, 8 62. Schuyler—Quincy, 1st, 1 32. Spring-
 field—Jacksonville 2d Portuguese ch & sab-sch, 54; Spring-
 field 2d, 33 42. 179 83
 INDIANA.—Indianapolis—Hopewell, 13 69. Logansport
 —Union, 2 40. New Albany—Jefferson sab-sch, 3. 19 09
 INDIAN TERRITORY.—Cherokee Nation—Elm Spring sab-
 sch, 10. Choctaw—Wheelock, 1. 11 00
 IOWA.—Council Bluffs—Casey sab-sch, 2 06. Clarinda
 (sab-sch, 30) 33 04. Sharpsburg 1 60. Yorktown 2 13.
 Des Moines—Des Moines—Westminster, 2 80. Iowa—
 Keokuk, Westminster, 4 04. Kirksville 3 00. Iowa City
 —Montezuma sab-sch, 11 75. Sioux City—Merrill, 3 00.
 Plymouth Co. 2. 70 51
 KANSAS.—Emporia—Mount Vernon, 3 00. Oxford 8 01.
 Highland—Baileyville sab-sch, 10 50. Washington, 2 61.
 Larned—Anthony sab-sch, 1 60. Spearville, 2 61. Ne-
 osho—Carlyle, 35 cts. Girard, 7. Osborne—Hays City,
 6 00. Topeka Junction City sab-sch, 25 00. 61 78
 KENTUCKY.—Louisville—Hodgensville, 1 40. 1 40
 MICHIGAN.—Detroit—Brighton, 3 00. Detroit, 2d Ave.
 sab-sch, 17 70. Holly sab-sch, 4 00. Grand Rapids—
 Grand Rapids, Immanuel sab-sch, 5 00. Kalamazoo—
 Allegan 6 00. 35 70
 MINNESOTA.—Red River—Crookston, ch and sab-sch,
 6. St. Paul—St. Paul, House of Hope, 43 69. 50 69
 MISSOURI.—Kansas City—Holden, 10. Sedalia, Broad-
 way sab-sch, 25. Padmyra—Kirksville, 6 45. Platte—Lat-
 throp, 4; St. Joseph North, 20. St. Louis—St. Louis
 2d German, 2. 67 45
 NEBRASKA.—Hastings—Oak Creek German, 2. Kear-
 ney—Ord, 10. Nebraska City—Adams 1 23; Hickman
 German, 7 50; Omaha, 2; Plattsmouth, 5 43; Sterling,
 3. Nebraska—Atkinson sab-sch, 7 60; Stuart sab-sch,
 3 55. Omaha—Craig, 4 79. 47 09
 NEW JERSEY.—Elizabeth—Roselle, 2 40. Jersey City

—West Milford, sab-sch, 5. Monmouth—Columbus, ch.
 and sab-sch, 13 50. Morris and Orange—Hillsdale, 10;
 Madison, 3 51; Whippany, 9 06. Newark—Newark 2d,
 8 73;—1st German, 4;—Park, 2 67. New Brunswick—
 Alexandria, 1st, 5; Dayton, 1 58; Trenton 2d, sab-sch,
 43 77; Marksboro sab-sch, 2; Yellow Frame sab-sch, 6 20.
 117 43

NEW MEXICO.—Rio Grande—Socorro, 2. 2 00
 NEW YORK.—Binghamton—Binghamton 1st, 52 19.
 Cortland, 18 82. Buffalo—Buffalo Westminster, 11 96;
 Franklinville, 2; Jamestown, 47 14. Cayuga—Auburn, 2d,
 5 81. Champlain—Peru, 1 48. Chemung—Elmira North,
 sab-sch, 9. Genesee—East Pembroke sab-sch, 3. Hudson—
 Florida, 51 cts; Nyack, 20 50. New York—New York Uni-
 versity Place, 233 21; West 23d Street sab-sch, 25. Niaga-
 ra—Albion, 4 50. North River—Bethlehem, 7; Newburgh
 Union, 30 00. Otsego—Stamford, 10 00. Rochester—Ro-
 chester, St. Peter's sab-sch, 50 00. St. Lawrence—Wad-
 dington sab-sch, 25 00. Steuben—Addison sab-sch, 22 15;
 Arkport, 67 cts; Hammondsport, 10 00. Syracuse—Os-
 wego, 1st, 20; Syracuse, Memorial, 10. Troy—Hoosick
 Falls, 20 78; Malta sab-sch, 5 53. Utica—Kirkland, 5.
 Westchester—Peekskill, 2d, 13 27; Sing Sing sab-sch,
 14 60. 679 14

NORTH DAKOTA.—Fembina—Glasston, 2 25; St. Thomas,
 2 66. 4 90

OHIO.—Chillicothe—Bourneville sab-sch, 4. Cincinnati—
 Reading and Lockland, 9. Columbus—Central College
 sab-sch, 13 62. Dayton—Clifton, 6 48. Huron—Melmore
 sab-sch, 1 54. Lima—North Baltimore sab-sch, 15 25.
 Mahoning—Clarkson sab-sch, 1 74. Marion—Delaware,
 20. St. Clairsville—Buffalo sab-sch, 7 50; Buffalo ch;
 13 20. Zanesville—Newark Salem, German, 2. 103 63
 PACIFIC.—Benicia—Covelo, 3; Los Angeles—Fillmore
 sab-sch, 5; Redlands, 7 90. Sacramento—Placerville sab-
 sch, 10. San Jose—Hollister, 2. 37 90

PENNSYLVANIA.—Allegheny—Allegheny Central sab-sch,
 15; Industry sab-sch, 13 43. Blairsville—Laird, 4; Mur-
 rysville, 3; Plum Creek, 4. Butler—Middlesex, 17 25;
 Mount Nebo, 3 30; Prospect, 2 50; Sunbury, 6. Carlisle
 —McConnellsburgh, 3 64; Waynesboro, 2 19. Chester—
 Honeybrook, Harmony sab-sch, 1 98; Ridley Park, 2 87.
 Clarion—Mount Pleasant, 1; Wilcox, 16 cts. Erie—Fre-
 donia, 5 45; Oil City 1st sab-sch, 35 11; Titusville sab-sch.

41 26; Utica, 5; Waterloo, 2. *Huntingdon*—Huntingdon sab-sch, 15 97. *Kittanning*—Glade Run, 4 75. *Lackawanna*—Uniondale, 4 79; West Pittston sab-sch, 26 75; Wilkes-Barre, 1st, 59 40; Grant St. (sab-sch, 4 10) 9 62. *Northumberland*—Mount Carmel sab-sch, 3 25. *Philadelphia*—Calvary, 100; Wylie Memorial sab-sch, 8 26. *Philadelphia North*—Hermon sab-sch, 27 43; Langhorne, 4. *Pittsburgh*—Mingo sab-sch, 11; North Branch sab-sch, 12; Phillipsburg sab-sch, 18; Pittsburgh 2d, 4 06;—East Liberty, 86;—Park Avenue, 7 60;—Shady Side sab-sch, 4 50. *Redstone*—Little Redstone, 26 55; McKeesport, 4; Mount Vernon, 8; Pleasant Unity, 2 75. *Shenango*—Neahannock, 6 39. *West Virginia*—Bethel sab-sch, 10 51. 655 55

SOUTH DAKOTA.—*Central Dakota*—Beulah sab-sch, 1. 1 00
TENNESSEE.—*Holston*—Beach sab-sch, 3. *Union*—Knoxville Bell Av. 6. 9 00
Utah—*Utah*—Springville sab-sch, 8. 8 00
WASHINGTON.—*Spokane*—Spokane, Centenary, 4 4 00
WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 33 66.
Winnebago—Wausau sab-sch, 17 86; Weyauwega, 3 55. 55 07

Total from churches, October, 1892.....\$ 1,438 90
 Total from Sabbath-schools, October, 1892..... 878 86

Total from churches and Sabbath-schools,
 October, 1892.....\$ 2,317 76

MISCELLANEOUS.

Thos. Clemence, Peck, Mich., 2 75; Maitland sab-sch, S. Dakota, 75 cts.; A. J. Gere, Hallstead, Pa., 1 00; Anonymous, Lewistown, Pa. 1 00; Harris Chapel, Ark., 1 00; T. R. Veal, Feasterville, S. C., 1 80; Chas. Shephard, Wash., 2 55; M. H. Hagler, Ark., 1 1 cts.; W. H. Long, N. Car., 2 65; Valley Center sab-sch, Iowa, 1 84; G. V. Albertson, Ok. Ter., 2 50; David Brown, N. Car., 1 85; Hainesburg sab-sch, N. J., 3 00; Columbia sab-sch, N. J., 2 50; Venice sab-sch, N. J., 4 00; Douglas sab-sch, Wis., 3 21; G. T. Dillard, S. C., 3 26; Elk Mission sab-sch, Mich., 85 cts.; L. O. Sutherland, Iowa, 5 00; Wm. Travis, Oregon, 7 58; H. B. Wilson, Ga., 80 cts.; R. J. Young, Ind., 1 27; Angus Sillars, Wis., 26 52; J. D. Ibbotson, Mo., 5 53; J. H. Cooper, S. C., 2 10; W. F. Donnell, N. C., 70 cts.; Alex. Ross, Mich., 20 cts.; Albright sab-sch, Va., 74 cts.; "C. Penn'a", 1 00; Interest from Trustees, 634 73,..... 721 85

Total receipts for October, 1892.....\$ 3,084 61
 Amount previously acknowledged,..... 69,809 16

Total contributions received since April 1, 1892, \$72,843 77

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N.B.—Real Estate devised by will should be carefully described.

Vol. 13.

No. 74.

THE CHURCH AT HOME AND ABROAD.

PUBLISHED MONTHLY BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

FEBRUARY, 1893.

EDITOR:

HENRY A. NELSON, D.D.

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The Editorial Correspondents are responsible only for matter sent from the rooms of their respective Boards, as indicated in the table of CONTENTS.

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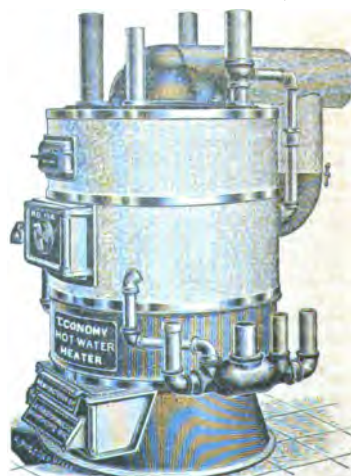
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THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1893.

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THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1893.

THE JOY OF WILLING OFFERINGS TO GOD.

One of the most interesting and beautiful scenes described in the Old Testament is that of the people of Israel presenting their offerings to God for the building of his house, which was to be "exceeding magnificent, of fame and glory throughout all countries." 1 Chron. xxii, 5. Those gifts amounted to an immense sum, sufficient for the splendid work. Far from grudging these, or feeling that they were unkindly exacted, the people and their king exulted in the privilege with great and unusual joy. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD." 1 Chron. xxix, 9.

They even followed this large contribution with a sacrifice of thanksgiving, in which a multitude of lambs and bullocks and plentiful accompanying drink-offerings were presented to the Lord. More joyful festivities were never celebrated by a happy and thankful people. The nature and elements of this joy and the considerations which sustained it are an interesting study. They are set forth most vividly in the prayer of King David on the occasion:

Blessed be thou, Lord, God of Israel our father, for ever and ever. Thine, O LORD, is the greatness and the power, and the glory, and the victory, and the ma-

jesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. xxix, 10-13.

Deep and true was the piety of the heart which poured forth such fervent praise to Jehovah. Such a view of God and such reverent and loving loyalty to him are the only reliable source of pecuniary offerings for his service from any people in any age.

David disclaimed all credit for the offering which he and his people had made. "*Of thine own* have we given thee."

Has this sentiment the practical hold on us now which it ought to have? Do we not think of ourselves as *giving* to the Lord, to the Church, to Missions, to Charities, that which is *our own*? We know well enough that all our means of enjoyment and all our means of usefulness belong to God. He has caused all of it to come into our possession. We hold every dollar of it, not merely as his beneficiaries, but also as his stewards. We are trustees for him, and when His providence shows us how he would have us use it, in obeying those in-

timations, we are acting simply as honest stewards. We are not to admire ourselves for giving God *His own*.

David and his people felt this, and were glad and happy in avowing it. The sentiment was aided to retain its ascendancy in their minds by the consideration of the fleeting and transitory nature of all their connections with earthly possessions and scenes. "Our days on earth are as a shadow, and there is none abiding." David the more easily regarded all his earthly possessions as only held in trust for God because he cherished the habitual recollection of his own mortality. His throne and his jewels, his treasures and his kingdom—he knew that he must soon leave them and go to give account of them to their real owner.

Remarkable is David's thankful acknowledgement of his indebtedness to God for the disposition, as well as for the ability, to make such offerings to him.

"Who am I, and what is my people, that we should be *able* to offer *so willingly* after this sort?" The pious men of the Bible habitually ascribed all their right dispositions and doings to a divine influence upon them as frankly as they ascribed all their enjoyments to a divine bestowment. The psalms are full of such humble and thankful acknowledgements. David and his people gratefully acknowledged this as the best of God's gifts to them, that he enabled them to offer *so willingly*.

Left to itself, the human heart naturally fastens upon its earthly possessions with idolatrous attachment. It is a work of God's free grace to unfasten the heart from this natural hold, and make it glad to give back to God what is his own.

David saw clearly that no giving with the hands can please God unless the heart lets go its hold. "I know also, my God, that thou triest the heart and hast pleasure in uprightness."

We need to be constantly reminded of this. Our solemn assembling, our decent and orderly behavior, our reverent attitudes and demeanor and words, our frequent offerings of money—all are in vain unless he who sees quite through these, looking into our hearts, beholds there sincerity and humility and penitence and faith.

David's acknowledgement of dependence on God for a right disposition of mind takes still another form. Looking with paternal and patriotic solicitude to the future of his people, he earnestly desired that both the people and his beloved Solomon should by the grace of God evermore possess such a spirit as God would approve. "O Lord God of Abraham, Isaac and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

What do we, God's Israel of this time and land, now need for the successful fulfillment of the great work for him which he is trusting us to do? We are the richest people he has in any land, the richest he ever had in any age. He is showing us uses for our wealth such as David and Solomon had no opportunity for—a work for him to which the building of that "magnificent" temple was as the acorn to the oak. Are we hastening to do it, filling his treasury with our gifts, and shouting forth our thankful gladness for the privilege of giving so willingly?

What do we need?—ingenious plans, novel methods—thrilling appeals to our pity for the hungry and the perishing?

We need a revival of loving loyalty to God. We need to be made to feel that this abounding wealth is not our own but His, and that *He hath need of it*. "O LORD GOD, keep *this* in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

BEGINNINGS OF PRESBYTERIANISM ON THE PACIFIC COAST.

Suitably supplementary to Dr. Babb's article on *California*, in our last issue, are some statements which he has since sent us concerning the genesis of the Presbyterian Church, in the metropolis of the Pacific Coast. He says that he finds the facts in a volume entitled "A Pioneer Pastorate and Times." We give the substance of those statements mostly but not wholly in the words of Dr. Babb's notes, which were written while he was "quite sick." We hope that in that salubrious climate his vigor has returned and will long continue.

The First Presbyterian Church of San Francisco, was organized, May 20, 1849, by Rev. Albert Williams, whose name now stands first on the roll of the Presbytery of Morris and Orange in the Synod of New Jersey. That organization was effected in less than two months after Mr. Williams' arrival in San Francisco. It well illustrates the cosmopolitan character of the early population, that the six members of which that church consisted had come from Massachusetts, Vermont, Michigan, Pennsylvania, Chili, and China—one from each. The church was organized, and at first worshipped in the school-house in which Mr. Williams had opened the first school in San Francisco.

When the congregation outgrew that room, they worshipped a while in the District Court-room, and then bought the marquee of a disbanded mining association, and set it up on a lot which Mr. Williams had bought for the church.

In November, 1850, a church built for them in New York and paid for mostly by members of the Scotch Church in that city, arrived in San Francisco. This was set up in Stockton Street, on a more eligible lot than that on which their tent had been pitched. When the frame was up, and partly covered, a storm wrecked it and destroyed much of its value. But the

faith and courage of the little band were equal to the emergency.

That building was found capable of seating seven hundred and fifty persons. Of the audience that crowded it, at its dedication, only fifty were women.

This new edifice was joyfully occupied just five months, and was then consumed in one of the great fires which swept over the new city.

Immediately the brave congregation began to build another house, plainer in style, but not smaller. After they had occupied this a few years, it also was burned. A substantial brick edifice succeeded it. But soon that quarter of the city became crowded with a Chinese population of such character and habits as made the approaches to the church wholly unfit and unsafe for children and women. The brick church was sold to the Board of Foreign Missions, and became the headquarters of the important work since conducted by them—foreign mission work on home mission ground!

A new house of worship was built for the First Church, in one of the finest locations in the city, at the corner of Van Ness Avenue and Sacramento Street. Dr. Babb closes his narrative in the following glowing words:

Here the troubles of the church seem to have ended, and it has enjoyed, since this last removal, under the pastoral care of Rev. Robert Mackenzie, D. D., several years of unexampled prosperity. It went to the new location in 1886 with a roll of only 120 communicants. But it gave that year to all objects reported in the minutes over \$7,000, an average of nearly \$60.00 to a member. Next year the membership was 252 and the contributions were over \$25,000. The year 1888 shows about the same aggregate and average as 1887. But in 1889, the tide still rising, with 385 communicants, the church gave over \$71,000, of which \$35,738 was for the cause of Christian Education—pretty well for the fortieth anniver-

sary of the first school and first church in San Francisco, so blended in the person and the work of one pioneer pastor. And now in the report for 1890 we have a crowning demonstration of the fact that what is done in faith God will own and honor in his own good time. That year the first Church gave to all objects a total of \$285,400, of which large sum \$255,000 went to the endowment of the San Francisco Theological Seminary. In 1891 the contributions as reported in the minutes were over \$45,000. In 1892 the record of 1891 is doubled, the aggregate being over \$93,000.

Thus this church, which had to wander for months, like Noah's dove, among the tents and shanties of the Golden Gate, which was tried by storm and fire, after having completed its forty years of trial, found rest, and then it began to give with a liberality that has few parallels. In the years '89, '90, '91, '92 the aggregate of its contributions was \$494,000! Do not such facts demonstrate that Home Missions pay? Should they not stimulate the faith and liberality of the Church in this work? Plant a church of six members, and only the Lord can tell whereunto it may grow.

THE CHURCH AND THE FAIR.

WM. C. GRAY, Editor of *The Interior*.

Our Detroit Assembly appointed a committee to represent our Church in a religious exhibit at the Columbian Exposition. The Portland Assembly "heartily joined with the General Conference of the Methodist Episcopal Church in the United States, and with other branches of the Church of Christ, in recommending to all Christians to abstain from patronizing the Columbian Exposition in 1893, either by sending exhibits there, or buying or selling goods there, or attending it in person if its gates should be kept open on Sunday." The Assembly also ordered "that no exhibition be made in the interests of the Presbyterian Church, or as representing this Assembly, except with the express provision that we reserve the right to cover our exhibit on the Lord's day, if the Exposition be opened on that day."

The Assembly also disapproved participation in the parliament of religions. What our committee will do is not yet decided upon. By the time this is printed Congress may have taken action. But even that will not end the controversy. The question has been taken into the courts, on injunction proceedings, to forbid the Exposition authorities from closing Jackson and Washington Parks against the public on Sundays. In this way they may be able to hold on to the congressional appropriation, and yet violate the agreement under apparent legal compulsion.

The Roman Catholics will make a great display of their educational and other work, and show a rich and attractive line of historic mementoes. They are autocratic and dictatorial. At the opening exercises, in October, their demands were unlimited and the conduct of their preludes contemptible. Indecision and confusion on the part of the Evangelical bodies over the closing question will put them at disadvantage, should an exhibit, at a later date, be decided upon.

I should like to speak more hopefully of the moral and religious prospects of our city and the Fair for next summer. We shall have a godless revel every Sabbath, and the day will be trodden under foot. The lake will be white with steamers and sailing craft, the rails hot with excursions, the theatres running night and day, the saloons all open, and the emissaries of hell turned loose upon us. We shall be Paris without the outward veil of French refinement—and all this no matter what Congress may do or not do in regard to repealing or modifying the closing clause. Chicago is the chief publishing center, in this country, of obscene literature and art.

Per contra, special activity is now in progress to suppress the worst things. The Society for the Prevention of Vice in December jailed eight publishers within one week, and the effort to awaken public

sentiment on this subject has been successful. The worst gambling association in the country, at Garfield Park race tracks, has been broken up by a St. Louis gambler who has planted the same kind of a concern just out of the city limits. He wanted to monopolize the business himself! The tract and publication societies and the Bible society are preparing for the active dissemination of religious literature. Our churches will all be ready, with preaching in all of them and active committee work all summer and larger accommodations for the mid-week meetings—everything that they can do. Mr. Moody will organize the greatest campaign of his life. Already he has secured the services of Drs. Munro Gibson of London, J. Pindar of Poland, F. Schrivera of Italy, besides Whittle, MacNeill, Meyer, Torrey, Merton Smith, and others; also for singers, Sankey, Stebbins, Burke, Towner, Lowe, and some fine clearly-articulating women soprano soloists. Many more preachers and singers will be engaged. This will require one tabernacle seating ten thousand and a number of tents seating from one thousand upward. The cost will be about \$100,000. The details are not yet worked out, but I suppose there will be quite an army of volunteers drilled for personal work, as opportunity offers.

Just here comes in a scheme which I originated, but now wish I had not. I said to the promoters, who were so solicitous about the fate of the crowds to be shut out on Sunday: "If you will close the buildings but open the park gates, and set up a score of preaching places, with 150,000 chairs, we will see that the people have a chance to hear the gospel and worship God on the Sabbath." They bit at it like bass. Our mayor recommended it to the city council, and the council recommended it to Congress. Even the Devil can be funny. What do you suppose is the form in which our saloon-councilmen practically put it? One preaching stand and 1,500,000 glasses of beer!

We shall have a congress of the religious press, lasting three days. The Y. M. C. A. are getting ready for active work in their line—very important work. They ought to be well supplied with funds for

it. The Christian Endeavorers will also be on hand in their young and pure enthusiasm, and the W. C. T. U. intend to put in their best year's work. The fair is to last six months. As all sorts of Christian work progress, new plans and enterprises will be suggested. We count much on Mr. Moody's powers of organization, experience and solid common sense for the general management; and also on the authority which he possesses because of the general confidence in him. We mean to do the best we can, and we count on our brethren from all parts of the world as volunteers in any work that is open to them. Is it not possible that at the end we shall be able to look back, and then in each others faces, with Christian congratulations?

Of course this is possible, Brother Gray. Remember the story of Daniel Webster and the crowd that was gathered to hear his oration at the laying of the corner stone of the Bunker Hill Monument? They were pressing against the platform so hard that there was danger of its falling with serious if not fatal effect. Webster requested them to move back. Those nearest, pressed upon by the host behind, cried, "Mr. Webster, it is impossible." Lifting himself to the full height of his majestic stature, extending his arm and waving it above them, the great orator thundered: "On Bunker Hill, *nothing is impossible.*" The vast mass surged backward and the danger was past.

After the demonstrations which the nation and the world have seen of energy and enterprise in that marvel of cities, her orators or her editors could scarcely be deemed extravagant if they should say, "In Chicago, *nothing is impossible.*" Surely, with such instruments and agencies and opportunities as are providentially within reach, it would be unchristian cowardice to forget that with God *all things are possible.* The saloonists and gamblers may have forgotten this. The churches must not forget it. "When the

wicked, mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though

war should rise against me, in this will I be confident."

"The Lord of hosts is with us; the God of Jacob is our refuge."

HENRY KENDALL.

[Just before we have filled the pages of this sheet, which though first in the order of reading are the last to be sent to press, we gladly receive a proof copy of the pamphlet which is about to be issued containing "A MEMORIAL DISCOURSE delivered in New York and Brooklyn, November 20, 1892, at the request of the Board of Home Missions by EDWARD D. MORRIS."

We hope that our readers will not be satisfied without obtaining and reading the entire discourse, but are thankful for this opportunity to give them a taste of it.

The Board of Home Missions could not have found any other man better able to depict the life and character of their illustrious Secretary than Dr. Morris. None knew him better or appreciated him more justly or is better qualified to point the way for the continued progress of the great work of which he was lately the leader. It is only this admirable pointing forward with which this discourse closes, for which we have space. It is in these clear, true, forceful words:]

Suffer me to ask just here, before I turn from this survey, whether this grand enterprise, to which in all these varied aspects the thoughts and strength of DR. KENDALL were so entirely consecrated, has reached the summit of its possibilities? Has the marvelous growth of the past, like that of the human body, attained its appointed maturity? Has our Church done its allotted work in the evangelizing of the nation? As we look out over the continent, with all its materials, monuments, prospects, possibilities, must we not rather say that this missionary work is as yet only in its beginning? Must we not rather conclude that all the various efforts and processes now combined in it should be more fully utilized—more diligently used? Must we not rather anticipate that, as in the past, new opportunities, will present themselves—new calls will be heard—new progress made, not only along lines already traversed in part, but in new directions, and with new and added instrumentalities? And what would the clarion voice of HENRY KENDALL say, if he were here, but the single and decisive word—ADVANCE! There is no doubt that the sustentation of churches and the sup-

port of missionaries in the Eastern States, and even as far as the Mississippi, ought very soon to be cared for by synodical or other provincial agencies, so that the Board might be free to employ its resources entirely in more distinctively missionary work. There is no doubt that the task of organizing new churches along the frontiers will become less and less prominent as the frontiers themselves are slowly receding from view. There is no room for doubt that many of the churches now dependent on the Board for aid will be able within the next decade or two, not only to care for themselves, but to contribute largely toward the prosecution of the work along other lines. But in such a nation as ours, on such a continent as this, there is no room to doubt that further advances are inevitable, and that the mission of our beloved Church to the millions who ought to people this continent will grow in variety, in magnitude, in preciousness, even for generations to come. And were HENRY KENDALL here we should hear his voice, like that of a general commanding a victorious army, shouting still the battle cry of advance, advance, advance, until the kingdom of Christ shall be established from ocean to ocean.

But let us return from these visions, past and present, and prospective, of the grand work, to look once more, amid our tears, on the dead face of the man whom God had ordained to be thus a prophet unto the nation, and who through more than a generation conferred not with flesh and blood, in the expenditure of his life and all his marked powers in that grand work. When less than a year ago I saw DR. KENDALL for the last time, his physical vigor plainly declining, his strong mind moving less vigorously along its cherished lines of thinking, his end of the long day of service obviously drawing near, it seemed to me a sore pity that such a

personality could not be set free from the decrepitudes of a perishing bodily organism, and put into some new organism, replete with the vigor of early manhood, and ready for another half century of labor for God and for man. How touching it was to see the old love for the old work, flashing out from every feature, and to hear the old voice, strong and hearty still, as he spoke of Home Missions, in the old tones of faith and courage, and expressed the hope that there might yet be something for him to do in the old and loved sphere. It seemed as if heaven itself was hardly so attractive a vision, to him, as that one vision on which his mind had been gazing for thirty years—the vision of a Christianized nation, and of the Church he loved standing within it as an angel of blessing, with outstretched hands, giving the Gospel to every hamlet and to every heart from the Atlantic to the Pacific sea.

But the long day of service was ending; the sunset had passed, and the evening star, with its one clear call, was already shining. Progressive enfeeblement, slight prostrations, the slower throbbing of the heart, the narrowing limitations of step and movement, went on and on. The city was exchanged for the pleasant village home, and the busy office for the chamber of seclusion; work ceased, and care faded away like the retreating shadow of a cloud; the wearied body more and more confessed its growing infirmity and waste, until at last the final lapse into unconsciousness, and the supreme hour came; and out of all the freed spirit passed upward to its Maker and Redeemer: and then the world was darker for us all!

And yet it is a pleasant and profitable task to contemplate a life so well finished, and a personality so strong and so sanctified, alike for service, and for death and eternity. Enough has been intimated already respecting the natural endowments of Dr. KENDALL—his vigorous intellect, his comprehending and organizing capacity, his firm will, his native power to command men, and to carry forward his chosen work, through many instrumentalities, to a successful completion. Something has been suggested also respecting his religious nature and attainments, and the large gifts and equipments for service conferred on him by the Spirit of God.

But much more might be said by those who were permitted to pass through the somewhat reserved portals of his nature, and to become familiar with its more interior sentiments and tendencies. Men sometimes thought him brusque in manner, and even dictatorial in his administration, as indeed, in such administration, he was on occasions almost compelled to be. Yet how many missionaries there are who can testify how gentle and brotherly he was in the delicate relations he sustained toward them on the one hand and toward the Church on the other! Men sometimes thought him too strenuous a denominationalist, and too eager in the prosecution of his particular work. But, while he believed in a type of Calvinism that was strong as well as irenic, and eminently preachable and practicable, and therefore worthy of universal proclamation, he loved all who loved Christ, and his broad evangelic sympathies, developed through his wide observation of the spiritual needs of men, rendered it impossible for him to be a partisan, even in the interest of the Church and the faith he loved so ardently. Nor could those who were brought into contact with his stalwart nature amid the perplexities and conflicts incident to the position he filled, and who knew him only as the true, sagacious, positive, sturdy and sedate man of affairs, realize how much he loved home and children, and all dear and endearing things. I have heard his voice tremble like that of a woman when he spoke, though but rarely, of his own little ones gone, and confessed the emptiness and the longing that had come to him through their translation. How patient he was, not only under such bereavement, but in and through all the troubles and burdens that came upon him, from time to time, in the discharge of his difficult duties, none can know but those of us to whom he poured out his feelings in the intimacies of fraternal correspondence or fellowship! But his faith, and his courage, and his sense of a divine call and endowment were strong enough to lift him above all earthly trouble; and his peace of spirit, amid whatever disturbance, often seemed to me, like the peace of a mountain, serene and sunny at its summit, whatever storms might sweep

around its lower altitudes. And so, along all these lines of experience, and in and through his varied labors, he grew with the years, more and more, into the magnificence of a truly Christianized manhood—one of the most conspicuous personalities, one of the most useful and

noble minds among the men of his generation in our great Church. Long may his name be honored, and long may his influence be felt, and long may his example and his unique and signal work be an inspiration to the generations that shall follow.

All the pages which follow this are in print before this and those preceding it. This enables us to give our readers here an interesting note from Africa received too late for insertion in the pages especially devoted to Foreign Missions.

The last African mail brings tidings of the safe arrival of Dr. Good at Batanga from his second tour of exploration in the interior. This will be welcome news to many who have been devoutly praying for the success of the enterprise. The exploring party consisted of Dr. Good and seven native men who carried food and trade goods with which to purchase food on the journey. They were absent thirty-five days and marched about four hundred miles. Although exposed to no little hardship and privation Dr. Good returned in excellent health. He is profoundly impressed with the field which opens before us in the interior—the greatness of the population, the unity of language, notwithstanding difference of dialect, the accessibility of the people and the relative healthfulness of the climate marking it as a field of large promise. The field which Dr. Good regards as ours to occupy for Christ, and on the borders of which we are already established, extends northward from the Campo River to the frontier of the Soudan north of Zewondo, and as far into the interior as we choose to penetrate. God give us courage to occupy!

A full account of this interesting journey will appear in the next number.

ERRATA.—On page 184, second column, eighth line, omit "not;" in sixth line from bottom add s to "Department:" on page 143, the figures giving the height above the sea of Mr. Ford's "summer camping ground" should be 6,000, not 600 feet.

Just as we are about ready to go to press, comes a letter with the following GOOD WORDS in it.

The Y. P. S. C. E., of Montclair, in arranging for a missionary meeting, are desirous of having some one authorized to take subscriptions for the CHURCH AT HOME AND ABROAD. I write to ask if I can have that authority. If all right, will you kindly send me a few sample copies? Our object is to get the missionary magazines into the homes of the young people.

Most gladly do we send sample copies as desired. As gladly will we send to any others, for similar use. Most thankful are we for such help. Is not what these young people propose a real *Christian endeavor*?

The inadvertence of omitting the Business Superintendent's address from the January number has brought to the editor's desk many letters which should have been addressed to Mr. Black. These are mostly pleasant reading, but they take time needed for the editor's proper work. Please address *all* business letters to Mr. John A. Black, 1334 Chestnut Street.

In letters which the editor has thus received, he finds such words as these:

"The magazine has become a household necessity in our home, and its monthly visits are warmly welcomed. S. L. M."

"Having taken the magazine since the first year of its publication, I should feel lost without it. Mrs. E. W. H."

Also some such as this:

"Please discontinue the CHURCH AT HOME AND ABROAD forwarded to me. I should like to continue it, but have not time to read it for press of other work and reading matter.

REV. T. J."

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO DEC. 31, 1891 AND 1892.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. M.	LEGACIES.	MISCELLANEOUS	TOTAL.
1891	\$97,471 28	\$88,675 53	\$11,377 91	\$2,695 43	\$59,009 08	\$44,139 41	\$308,268 58
1892	95,090 83	85,305 13	13,301 59	5,041 66	*103,788 81	38,978 33	339,496 25
Gain			\$393 68	\$2,346 24	\$43,779 73		\$36,207 67
Loss	\$2,310 45	\$3,280 40				\$5,151 18	

* The Board has received from the estate of Mrs. Mary Stewart \$50,000, subject to a refunding bond and interest.
 Total appropriated..... \$999,968 18
 Deficit of May 1, 1892..... 54,521 06

Total needed for year..... 1,054,489 18
 Received from all sources to January 1, 1893..... 339,496 25

Amount to be received before May 1, 1893, to meet all obligations..... 714,992 93
 Received last year, January 1, 1892, to May 1, 1892..... 638,008 89

Increase needed before the end of the year..... \$36,989 04
 Copies furnished on application.

The above accounts show an increase in the Board's receipts up to December 31 of \$36,207.67, but it should be noted that the increase is almost entirely from legacies, owing to the receipt of \$50,000 from the estate of Mrs. Stuart. This money is received in advance of the time it is due, subject to refunding bond and interest at 5 per cent., and enables us to cancel the deficit of May 1, 1892. The churches, however, still remain behind in their gifts, and a large increase is needed to close the year without debt.

The underlying question is whether the Church is determined to give the Gospel to those who have not received it, and whether each member of the Church has done what he could for this object.

A noble friend of Foreign Missions, hitherto unknown by name in the Mission Rooms, and who insists on withholding his name from the public, has offered to become responsible for the salary of a new ordained married missionary. He proposes to make quarterly payments, beginning January 1st, 1893. As most of our missionaries leave for their fields in the Autumn, he will allow the accumulation to go towards the outfit and travelling expenses of the missionary and his wife. This generous offer provides for one of more than a score of ordained missionaries who ought to be sent to the missions next year. Who will provide for a second?

Our treasurer recently received a draft for \$250, the gift of an aged couple, "as a thank-

offering for the many blessings received during their long married life." So writes the treasurer of the church to which the gift is credited. What a beautiful illustration of bringing forth fruit in old age!

For some time past the members of the Syria Mission, including those in this country, have united their hearts in prayer at noon each day for "the outpouring of the Holy Spirit on the missionaries, native teachers, and preachers, and congregations of Syria; also on all those who are being, and have been taught in our schools, and for the protection and continuance of those schools in view of the present threatening attitude of the Government; also for a general awakening in the land of Syria, and an ingathering

of many souls." This surely meets the condition, "If two of you shall agree."

The rescue and protection of Chinese girls on the Pacific Coast is no easy task. It calls for the utmost vigilance, and frequently involves humiliating and trying experiences. Recently Mrs. Holt, the wife of the Rev. W. S. Holt, of our Chinese Mission in Portland, was sued for \$2000, on the charge of "harboring a runaway wife," she, with others of our ladies having refused to surrender a Chinese girl who had sought the shelter of our Portland Home. The prosecution failed to establish its case, but one of the friends of Mrs. Holt had to pay \$100 for costs. When will these iniquities cease?

The attention of Young People's Societies is called to the fact that magic lantern slides of several countries occupied as mission fields are in course of preparation. Each set is to be accompanied by a lecture explaining the pictures. That on India is now ready. The rental is one dollar for each exhibition in addition to express charges. Inquiries should be addressed to Mr. W. Henry Grant, No. 58 Fifth Avenue, New York.

The Annual Reports from India have not yet reached us, but a recent letter states that baptisms in the Lodiana Mission during the past year have been quite in excess of any year in its history.

MISSIONARY CALENDAR.

DEPARTURE.

From San Francisco, for Siam mission, Dec. 15, Rev. E. P. Dunlap and family (returning); for Central China mission, Rev. D. N. Lyon (returning); for Tokyo mission, Miss A. B. West (returning).

ARRIVAL.

From Peking, China, Nov., B. C. Atterbury, M. D., and Mrs. Atterbury; from Mexico City, Mexico, Nov. 12, Miss Ella DeBaun.

The Permanent Committee on Foreign Missions of the Synod of New York, Rev. John Balcom Shaw, D. D., Chairman, recently held a meeting in the Mission Rooms with the chairmen of the Presbyterian committees of the Synod. Fifteen Presbyteries were represented. The programme, prepared in advance, suggested practical topics which were carefully considered, the officers of the Board taking part in the discussion on invitation. As an outcome of the discussions the following resolutions were adopted:

1. *Resolved*, That this Conference urge Presbyteries to make careful preparation for the Synodical Missionary Conference to be held in the spring.

2. *Resolved*, That this Conference recommends to the Presbyteries of this Synod to consider not later than the next spring meeting, the advisableness of overturing the General Assembly in favor of holding a National Conference in behalf of Missions, including the work of the Boards of Foreign and Home Missions and Freedmen.

3. *Resolved*, That Presbyterian Committees be urged to put themselves in communication with Sessions, with a view to securing the appointment, in every individual church under its charge, of a Committee on Foreign Missions, representing all its various departments of aggressive work.

4. *Resolved*, That each Presbyterian Committee be urged to secure a missionary conference of the Young People's Societies of the Presbytery, if possible in connection with one of the meetings of Presbytery.

5. *Resolved*, That the Board of Foreign Missions be requested to prepare a leaflet for general distribution in our churches on the subject of indiscriminate giving.

At midday a pleasant hour was spent in Lenox Hall where, through the kindness of Mr. Cleveland H. Dodge, a bountiful lunch was served. The meeting was admirable throughout and cannot fail to be helpful to the cause of Foreign Missions. Can not other Synods, especially in the older states, profit by the example?

Attention is called to a letter in this issue from the Rev. F. S. Curtis of Hiroshima, Japan, giv-

ing an account of a recent bitter persecution on the part of the Buddhists. Additional facts on the same subject have been received from the Rev. A. V. Bryan, also of our Mission in Hiroshima. Happily no personal assault had been made up to the date of writing beyond the pelting of two Japanese preachers with gravel. Thus far the authorities seem to have been both able and willing to hold the mob in check, the police on one occasion even escorting our missionaries to their homes. This active opposition stands in sharp contrast with the former listlessness and indifference of the Buddhists in Hiroshima, and it is to be accounted for by the presence of four active Protestant bodies and one Romish and one Greek Church which have gradually established themselves in the city. Such persecution, however, is to be regarded as one of the hopeful signs that a vitalizing Christianity is making itself felt in Japan.

REV. GEORGE PIERSON writes that some Japanese students have the dangerous impression that the teachings of Jesus are in part *hoben*; *e. g.* when Christ speaks of the Father, he uses this form of speech to give the common people a motive for morality, and does not mean to deceive any more than the Buddhists do when they preach Paradise and Hell in order to induce a higher type of morals in men. Then too, that if we conform to reason we shall do about right, and that such conformity is about the real meaning of all the better religions. I hear this, or something like it, from students. This unconsciously patronizing attitude is rather lofty from our standpoint. We should try to present Christ rather than Christianity, and life rather than teaching. This presentation of Christianity is coming more into prominence I hope.

DR. BRIGGS writes from Lakawn, Laos:—Moung Praa is just in the right condition to enter *at once*. To think that there is only one reason why we cannot enter is the saddest of all, viz: "There is not money enough." One can-

not describe the heart sickness that comes over one when the cry comes to go and take the light into the darkness, and we say, "No, there is not money enough." I would those at home could only see and hear what we see and hear.

AN AFTERNOON AT THE ROYAL KOREAN HOSPITAL.

C. C. VINTON, M. D., SEOUL.

The number of women and children was not great, some six or eight only. Nearly all came for the relief of disfiguring sores, such as ulcerated enlargements of the glands in the neck, or irritating eruptions. One woman brought a two-year-old child, whom she had carried nearly a hundred miles, only to learn that its blindness was irremediable. Another, a resident of Seoul, paid the third visit with her little girl of nine, from whose eyes under treatment the clouded inflammation was slowly disappearing.

Seated in a squarely-built but comfortable chair of Chinese make, beside a western window, record-book on knee, I write upon a small square of paper the number of each applicant and a symbol or two to denote her treatment. At my left stands the "amah," a kindly old body, whose duty it is to accompany and assist all female patients. At my right a "chusah" is seated, a man of rank in the kingdom, a government attache of the institution, whose duty it is to act as my interpreter. Around the walls are cases of instruments, for, though sadly lacking in many other essentials, this hospital is reputed to possess the best collection of surgical instruments in the East.

These women are short of stature and have, almost all of them, a stoop of the shoulders, due to their habit of walking leaning upon a long staff, and of carrying heavy children tied upon their backs. They are brown of skin—the brown of the Japanese. Their skirts, gathered in many folds, are tied just beneath the shoulders, and their jackets, usually of gay colors, come down only to the same level. Upon the streets they cover their heads with dark green cloaks, which they gather with one hand around the

face. The dress of the children is nearly all of bright red, but so seldom, in most instances, is it changed or washed that its color resembles more nearly that of the ground.

After they had all been served and had carried their prescriptions to the druggist's window, the end door was opened and the men and boys admitted. These were a dirtier, more unkempt company by far than the women, and yet among them not a few scholars, and men of rank for the most part, pleasant to look upon in white flowing robes and well adjusted black horse-hair hats. White being the national dress, only those of the better classes can afford the cost of frequent washings, and the garments of toilers soon acquire a grime anything but picturesque. There is often some conflict at the door between those who are striving to enter, but "first come, first served" is the rule, and the servants soon enforce good behavior. These men with bundles in cloth slung over their shoulders are all from the country. Some have come from distant provinces to attend and compete in the government examinations, or "quaggas," and some are farmers whom one cause or another has brought to the city and to the hospital. In many instances the complaint is of "haktjil," or ague, and the request is directly for quinine, whose virtue they well know. Sometimes in this and in the contagious skin diseases I have application for medicine not merely for one individual, but for a whole family at home, or even, as has once happened, by a committee of two for all the soldiers quartered in a certain barracks.

A frequently recurring ailment is dyspepsia, and no wonder, for rice, their staple diet, is so deficient in nutritious properties that they must constantly overload their stomachs in order to sustain life, and this, with the prevalent use of "syoul," or bean-wine, rapidly breaks down the digestion.

I cannot yet speak enough Korean to talk with any of these people on religious topics, and at the hospital it is not possible, because of government opposition, for anyone else to come and hold services or engage in such conversation. But at my morning hour of dispensary work in the drug-room attached

to my house I have an opportunity of freer intercourse; and there some have been told of the true religion. For the most part I am now simply winning the regard of the people and studying the language, which at present is a barrier but will later be a channel of intercourse between them and me.

THE WOLF-BOY OF SECUNDRRA.

[A little tract with the above title recalls one of the most remarkable sights we saw during our recent visit to India. While the honored guests of the Rev. Colin S. Valentine, M. D., L. L. D., Principal of the Agra Medical Missionary Training Institute at Agra, our generous host took us to see the tomb of the celebrated Emperor Akbar Shah at Secundra, a few miles from Agra. Near the tomb is the Secundra Orphanage, an institution of the Church Missionary Society, which occupies the tomb—an immense building—of some noted personage whose name is long since forgotten. One of the inmates of that Orphanage is Sanichar, the Wolf-Boy, whose remarkable story Dr. Valentine relates "freed from all embellishments." The pen portrait is admirable, describing the man—for he is no longer a boy—as we saw him. Strange, yet true! The tract is printed by the "Secundra Orphanage Press," Secundra, N. W. P., India, and may be had for eight annas, or about eighteen cents, besides postage. The main facts from the pen of Dr. Valentine are given below. J. G.]

Early in 1867, a number of natives who were in search of large game in the unfrequented jungles of Bulandshahr, situated in the North West Provinces of India, surprised a stray wolf which they followed to a dwarfed-hillock. Out of this hillock rose a rock, and on this rock, evidently sunning itself, sat a dark curious-looking object, which, to their utter astonishment, turned out to be a human being, who, on seeing the hunters approach, sprang from its eminence, and, running on all fours, entered a cave along with the startled wolf.

Unable or afraid to unearth the strange object, but, feeling that something should be done in that direction, the natives communicated with the Magistrate of Bulandshahr, who advised them to kindle a fire at the mouth of the cave and smoke the curious "find" from its den. This was done, and done so successfully that the creature preceded by the wolf, rushed from the cave, and, after a short struggle, during which several of the natives were bitten, was captured.

On the fourth day of February 1867, sent by the Magistrate already referred to, the boy was received into the Secundra Orphanage; and, as the day happened to be a Saturday, he was named Sanichar. For a considerable time after he entered the Orphanage, all attempts to get him to conduct himself as a human being failed. He persisted in eating his food from the ground, picking up vegetables with his lips, and gnawing the flesh from bones with his teeth, like a carnivorous animal; and the clothes with which he was supplied he tore into shreds, and cast them from him as encumbrances. By and by, however, he grew docile, and conformed to his new surroundings so far as to submit to wear clothes, and eat his food—native fashion—with his fingers.

At the present time Sinichar must be about thirty years of age, but looks older. His head is small, his brow uncommonly low and contracted, while his eyes, in proportion to his head and face are large and of a greyish color, restless and squinting. He has a small, thin, wrinkled face on which are one or two large cicatrices, marks, no doubt, of what have been severe bites. These are also found on other parts of his body and are evident signs of the rough treatment to which he was involuntarily subjected when living in the cave with his unamiable companions. His height, when he stands erect, is five feet two inches. In walking, he lifts his feet like one wading through wet grass, and when he moves along, the whole muscles of his body seem to be undergoing a series of jerks, while his arms are thrown about in such a manner as to convey the impression that they must materially assist him in his progress. His head also continually in motion, turning from side to side with great rapidity, while his eyes, which have at all times a hungry appearance, glare, as if he expected an attack from some unseen enemy. When viewed from behind as he walks, or when he stands in front of you with his head inclined to one side, rolling his large grey eyes, beating upon his stomach to show that he is hungry, or imitating the smoking of a cigar, of which he is extremely fond, grinning and uttering inarticulate and non-understandable sounds, he certainly does present a strange appearance. Still,

I think visitors are, at first, disappointed with him, having expected to find him bearing a great resemblance to the lower creation than he really does. In fact, people who visit him for the first time expect to see a wolf who has spent his early years among boys, rather than a boy whose infancy was spent among wolves. I saw him immediately after he had been received into the Orphanage, and have seen him many times since, and I cannot help thinking that the missionaries in whose charge he was placed, made a very great mistake when they concluded that, his infancy and incipient boyhood having been spent



among wolves, it would be impossible to teach him anything.

One of the missionaries in writing about the boy says that "all attempts to teach him to speak have failed," a state of things not to be wondered at considering that he is deaf and consequently dumb. Whether he was born in this condition or through some cause unknown has lost the power of hearing and speech, I have not been able to determine, but that he is deaf and dumb, and has been so since I first saw him, I have not the slightest doubt. Notwithstanding all this, however, I have always found him wonderfully intelligent. By the use of signs I can get him to do almost anything I wish, sit, stand, walk, run. Had it been poor Sanichar's fortune to be

placed under the care of the good doctor who did so much for Laura Bridgeman, it is just possible that his faculties might have been sufficiently developed to enable him to impart at least a moiety of information concerning his life at the time he was found in the wolf's den. This we say without the slightest reflection on those who have had him in charge. Indeed one cannot but feel grateful to the missionaries for what they have done for him and for thousands of other orphans they have protected and trained; and I cannot close this brief account of poor Sanichar without giving it as my firm conviction that there exists not in these provinces, an institution more deserving of the consideration and practical support of those whose delight it is to spend their money on New Testament lines, than is the Secundra Orphanage, the home of the wolf boy, Sanichar.

As Mr. Sperry, the new United States Minister to Persia, has arrived there, we are well assured of early redress for recent wrongs to our school and church at Tabriz.

"ORIENTAL RELIGIONS AND CHRISTIANITY."

REV. JAMES S. DENNIS.

[Dr. Ellinwood's Recent Volume.]

The year 1892 has brought us a rich invoice of fresh and valuable missionary literature, which is exceptional in its range and variety. We have the lives of Martyn, Carey, Gilmour, Paton, and Mackey, (the two latter for youthful readers,) and a noble volume on India, by Bishop J. M. Thoburn; another on Mexico by Dr. W. Butler; another on Japan, by Dr. M. L. Gordon, and another entitled "Four Years in Upper Burma," by Rev. W. R. Winston. There is also the timely and wonderfully stimulating Centenary Volume of the Baptist Missionary Society of England, giving the magnificent record of the century since Carey uttered that now famous missionary watchword: "Expect great things from God; attempt great things for God;" and a little volume entitled, "Serampore Letters," being an

unpublished correspondence of Carey and others with John Williams. Rev. G. W. Gilmore has given us a book on Korea; Dr. Thwing has published a suggestive volume upon Eastern missions and their environment, to which he has given the title, "Ex Oriente." We have "The Story of Uganda," by Sarah G. Stock, and "Trophies from African Heathenism," by Robert Young, and two little volumes entitled "Missionary Points and Pictures," and "Missionary Landscapes in the Dark Continent;" by Rev. James Johnston. "The Bishop's Conversion," is full of point and pathos, and gives a living picture of life in India, and is a bright rejoinder to many shallow criticisms which are current just now. What promises to be one of the most popular volumes on China and the Chinese has been issued at Shanghai, by Rev. Arthur H. Smith, of the North China Mission of the American Board, and is entitled, "Characteristics of the Chinese." It is awaiting some enterprising publisher in America, who will no doubt find it to his advantage to reproduce it here. "The Holy Spirit in Missions," by Dr. A. J. Gordon is ready to be issued. What promises to be an exceptionally able and thorough treatment of missions from historical, scientific, philosophical, and practical points of view, is the great work of Dr. Gustav Warneck, the first volume of which has just appeared in Germany, to be completed in three volumes. The subject of the first volume is introductory, and covers the warrant and purpose of the missionary idea; volume second will deal with the agencies; and volume third with the methods. His introduction upon the Biblical warrant of missions is said to be one of the most powerful and thorough treatments of missionary apologetics that has yet appeared.

There is a field of missionary research which has lately attracted the special attention of all thoughtful students of the subject, which has received two notable contributions during the past year. The subject to which we refer is the Science of Comparative Religion from a missionary standpoint, and the volumes referred to are, "The Genesis and Growth of Religion;" Stone Lectures for 1892, by

Rev. S. H. Kellogg, D. D., and "Oriental Religions and Christianity;" Ely Lectures, by Rev. Frank F. Ellinwood, D. D. The author of the latter volume has made a special study of comparative religion in the discharge of his duty as lecturer upon that subject in the University of the City of New York, and has had also unusual opportunities for practical observation of the intellectual conflicts of missions in connection with his long and honored service as Secretary of the Board of Foreign Missions of the Presbyterian Church. His volume as might be expected from one so eminently fitted for the task, is a happy combination of discriminating scholarship and practical wisdom, and is written with a full appreciation of the existing need for an evangelical treatise on this theme which would have the true ring of loyalty to the Gospel, and yet be free from unguarded and indiscriminate denunciation of the great ethnic religions. The book is timely, both at home and abroad—to the ministers and students of missions in America, and to the busy missionary in his field. It is a help to those who would study comparative religion in the light of scholarship, and yet not miss the sympathetic touch with the great commission of our Lord, and the helpful impulse towards the chief work of His Church. It is a vigorous and sufficient reply to all false admiration and exaltation of Eastern religions, and is full of philosophical instruction and apologetic power, and high missionary inspiration. The need of a thorough understanding of false religions is first, dwelt upon, and the methods of the early Christian Church in dealing with heathenism are studied. Then follows a review of the great religious systems of the East, and out of these researches is brought the evidence of a primitive monotheism, and the testimony of heathen systems to Biblical truth. A comparative survey of the ethical tendencies of Eastern and Western philosophies is then given, followed by a closing chapter on the divine supremacy of the Christian faith. We are grateful for such a book; its influence is wise and helpful. These great ethnic religions deserve thorough and sympathetic study, not merely as philosophies, but as religions which have swayed

millions of our fellowmen, and held the devout allegiance of vast multitudes during long centuries of human history. Missionaries are becoming more and more convinced of their need of special wisdom from on high in their efforts to lead ignorant and enthralled souls into the light of the Gospel. First hand scholarship, generous good sense, Christian sympathy, loyalty to the truth in a tender and persuasive rather than a disputatious spirit, is usually the outcome of a few years of missionary experience in the atmosphere of these giant systems of error. Missionaries seek to lead rather than to drive, to persuade without incensing, to convince without alienating, to subdue without arousing anger, to address the religious nature by a thoughtful and quiet appeal, rather than arouse the passion for dispute by an open attack upon the religious beliefs of their hearers. These ethnic religions are false lights, but to their adherents they are the only lights they have to walk by. Many a mistake has been made at the outset of missionary work by an attempt first of all to extinguish this light in the hearts of men. A better way is to let it burn while it will, but at the same time to pour in the true light and flood the soul with the sunlight of the Gospel, and when this is done, the false lights go out of themselves. While the soul is still in ignorance the extinguishing of its only light seems to make everything dark, but bring it into the glorious light of God's truth, and everything becomes bright, and all other lights are useless. The era of blind and hot and pitiless disparagement of false religions, which has happily, however, prevailed only to a limited extent as a missionary method, has passed, and that of a more discriminating, sympathetic, and wise, but no less loyal, approach to this great task has come. To the interests of such a generous and kindly, but not less uncompromising, and in the end more successful missionary campaign this volume is a distinct contribution, and we prophesy for it a large and genial influence in preparing the Church for her winning battle with error, and in giving a riper and more wisely gentle tone than has hitherto obtained to this particular phase of the missionary policy of our times.

Concert of Prayer For Church Work Abroad.

[Conducted by REV. JAMES S. DENNIS, D. D.]

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: On the Pearl River, 90 miles from Hong Kong; occupied 1844; laborers—Rev. Messrs. B. C. Henry, D. D., H. V. Noyes, O. F. Wisner, A. A. Fulton, and Edward Thwing, and their wives; John G. Kerr, M. D., J. M. Swan, M. D., Miss E. M. Butler, Miss Hattie Noyes, Miss Hattie Lewis, Miss M. H. Fulton, M. D., Miss N. W. Niles, M. D., and Miss Gertrude Thwing; 2 ordained natives; 23 unordained evangelists, 19 native assistants, 44 teachers and 15 Bible-women.

HAINAN: An island on southeast coast; occupied 1885; laborers at *Kiung Chow*—Rev. J. C. Melrose, H. M. McCandless, M. D., and their wives; Rev. Alfred E. Street, at *Nodoo*, Rev. and Mrs. F. P. Gilman, Mr. and Mrs. C. C. Jeremiaassen.

LIEN CHOW: 200 miles northwest of Canton by water; occupied 1890; laborers—Rev. W. H. Lingle, E. C. Machle, M. D., and their wives, Miss Louise Johnson.

YEUNG KONG: 20 miles southwest of Canton; occupied 1892; laborers—Rev. J. C. Thomson, M. D., Rev. Andrew Beattie, D. A. Beattie, M. D., and their wives.

In this country: Dr. and Mrs. Kerr, Miss Hattie Noyes, Miss M. H. Fulton, M. D., Rev. Messrs. J. C. Thomson, M. D., and W. H. Lingle and their wives.

CENTRAL CHINA MISSION.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Partch and their wives; Miss Annie R. Morton, and Miss Edwina Cunningham; 9 ordained natives, 6 licentiates, 7 teachers, 16 Bible-women.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied 1859; laborers—Rev. Messrs. J.

M. W. Farnham, D. D., J. N. B. Smith, D. D., George F. Fitch, John A. Silsby, Mr. Gilbert McIntosh, and their wives; Miss Mary Posey, Miss Mary E. Cogdal; 4 ordained natives, 2 licentiates, 2 Bible-women, 22 teachers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied 1859; laborers—Rev. Messrs. J. H. Judson, J. C. Garritt, and their wives; 2 ordained natives, 4 licentiates, 2 Bible-women, 5 teachers.

SUCHOW: 70 miles from Shanghai; occupied 1871; laborers—Rev. Messrs. J. N. Hayes, D. N. Lyon, Joseph Bailie, and their wives; Rev. W. N. Crozier, 2 licentiates, 2 Bible-women, 5 teachers.

NANKING: on the Yang-tee-Kiang, 90 miles from its mouth; occupied 1876; laborers—Rev. Messrs. Charles Leaman, W. J. Drummond, T. W. Houston, and their wives; Miss Mary Lattimore, 1 Bible-woman, 3 teachers.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied 1861; laborers—Rev. Messrs. C. W. Mateer, D. D., Charles R. Mills, D. D., W. M. Hayes, and S. B. Groves and their wives; Robert Coltman, Jr., M. D., and wife; and Mrs. E. G. Ritchie; 2 ordained natives, 1 licentiate, 15 teachers.

CHEFOO: the chief foreign port of Shantung; occupied 1862; laborers—Rev. Messrs. Hunter Corbett, D. D., J. L. Nevius, D. D., and George S. Hays, and their wives; Rev. F. W. Jackson, Jr.; 27 licentiates, 44 helpers, 5 Bible-women.

CHINANFU: capital of the Shantung province, 300 miles south of Peking; occupied 1872; laborers—Rev. Messrs. John Murray, and W. B. Hamilton, and their wives; Rev. Gilbert Reid, J. B. Neal, M. D., and wife; 1 Bible-woman, 3 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied 1882; laborers—Rev. Messrs. J. A. Leyenberger, R. M. Mateer, and F. H. Chalfant, J. A. Fitch, and their wives; W. R. Faries, M. D., and wife; Miss Emma F. Boughton, Miss Mary Brown, M. D., Miss Fanny Wight, and Mrs. M. M. Crossette; 4 ordained natives, 1 licentiate, 51 teachers, 3 Bible-women.

ICHOWFU: 150 miles southwest from Chefoo; occupied 1890; missionary laborers—Rev. Messrs. W. P. Chalfant, C. A. Killie, W. O. Elterich, and their wives; and C. F. Johnson, M. D., and wife; 5 native assistants.

CHIN NING CHOW: 150 miles southeast of Chinanfu; occupied 1890; laborers—Rev. William Lane, Rev. J. H. Laughlin, J. L. Van Schoick, M. D., and their wives; Miss Emma Anderson.

In this country: Mrs. J. A. Leyenberger, Rev. C. W. Mateer, D. D., and J. B. Neal, M. D., and their wives.

PEKING MISSION.

PEKING: the capital of the country; occupied 1863; laborers—Rev. Messrs J. L. Whiting, John Wherry, A. M. Cunningham, and their wives; Rev. J. Walter Lowrie, Rev. J. N. Young, B. C. Atterbury, M. D., and wife; G. Y. Taylor, M. D., Mrs. Reuben Lowrie, Miss Grace Newton, Miss Marion E. Sinclair, M. D., and Miss Jennie McKillican; 1 ordained native, 2 licentiates, 13 helpers.

In this country: Rev. J. Walter Lowrie, Mrs. Reuben Lowrie, Rev. and Mrs. J. L. Whiting.

Protestant mission work in China is at present conducted by 42 societies, with 1,500 Foreign Missionaries, and 250 native pastors, and 3,000 unordained native agents. There are 523 evangelical churches, and 50,000 communicants, and 150,000 native Christians. There are 8 missionary colleges, and 435 schools of all grades, with 17,000 pupils in attendance. There are 105 hospitals and dispensaries, in which 350,000 patients are treated annually. In 1843 there were not more than ten native Christians in all China.

The above statistics of the entire evangelical missionary status in China are larger than any which are current in missionary literature, but they are not far from the exact truth at the present date. The latest official statistics for all China were given out at the Shanghai Conference in 1890, and gave the results up to the close of the year 1889, so that exact statistics at the present time would include all progress in the three years which have elapsed since then. It was shown at the time the Shanghai

statistics were published, that there had been an addition of about 10,000 communicants in the three years previous to December 31st, 1889. This gave a percentage of increase of about 33 per cent., and there is every reason to believe that this same ratio has been kept up in the three years which have followed the Conference, which would bring the number of communicants at the present time to about 50,000. The number of Foreign Missionaries has increased since the Conference to about 1,500, and there has been progress in all the departments of missionary activity, so that we have no hesitation in presenting the above tabulated view of present results in China as substantially true. The Rev. Dr. J. W. Davis has recently published in the *Chinese Recorder*, printed at the American Mission Press, Shanghai, some articles on Protestant Mission Work in China, from which these figures are in part taken. It is upon his authority that we give the number of missionaries at present as 1,500, and the number of communicants as 50,000.

The statistics of our own Presbyterian Missions are as follows:—

Ordained American missionaries, 52; total of American missionary laborers, 146; ordained natives, 27; total native agents, 326; churches, 57; communicants, 5,556; number added on confession of faith last year, 1,041; number of schools, 192; total of pupils, 3,688; a college at Tungchow, with 98 pupils, and one largely under Presbyterian auspices, at Canton. The latest reports from the Shantung Mission indicate that there will be over 500 communicants received up to December 31st, 1892.

OUR RESPONSIBILITY IN HAINAN.

The island of Hainan off the southern coast of China, three hundred miles southwest of Hong-kong, is exclusively a field of our own Presbyterian mission. Its population is estimated at a million and a half. It was opened to mission work in 1881, by Mr. C. C. Jeremiassen, who entered it as an independent missionary. In 1885, the work became incorporated with our Canton Mission, Mr. Jeremiassen becoming a member of that mission and receiving appointment from our Board. The entrance to the island was made at its northern extremity, where only a narrow strait separates it from the main-land, and at this point is the city of Kiung Chow, which has been made the chief station of the island, and is at present

occupied by Dr. and Mrs. H. M. McCandliss, and Rev. and Mrs. J. C. Melrose. Rev. Alfred E. Street, who has recently joined the Mission, is at present reported as in Kiung Chow, although his final destination may perhaps be Nodoo, further inland. Nodoo, ninety miles in the interior, has been occupied as an out-station, where Rev. Mr. and Mrs. Gilman, and Mr. and Mrs. Jeremiassen are at present located. Beyond Nodoo, ten miles to the south, is the small out-station of Namfung, and still further in the interior, in a southwesterly direction, is the mountainous Loi country, which has been recently visited by Mr. Gilman and Mr. Jeremiassen, and in which there is a promising opening for the extension of our Hainan field,



HOSPITAL AND SCHOOL, NODDA, HAINAN.

At Kiung Chow there is a chapel, and, in 1891, a girls' school was opened by Mrs. McCandliss, and a boys' school by Mr. Melrose, and a large and important medical work is carried on by Dr. McCandliss. In 1890, 5,032 patients were treated; in 1891, there were 8,931, not including 404 special surgical cases; and, in 1892, there were 9,406, and also 645 surgical cases. This medical work has been carried on in contracted and inconvenient quarters, greatly to the disadvantage of the physician in charge, but there is a prospect at present that a better place will be secured for the future. A small printing press has been presented by friends of the Mission to the Hainan Station, and everything is now ready for the printing of the Gospels and some other translations which are awaiting publication.

The Nodda station, although only ninety miles in the interior, is four days of rough

journeying from Kiung Chow. Here the energetic labors and the practical abilities of Mr. Jeremiassen are noticeable in the pleasant and healthful mission buildings used as residence, school, and hospital with its dispensary. During a season of severe epidemic Mr. Jeremiassen, whose medical knowledge is of much value, was able to render efficient services to a garrison of native soldiers located in Nodda, and as a reward he was able to secure a most desirable building site, where our mission plant has been located. At the dispensary under his charge an average of four thousand patients are treated annually. Here is well organized work, in which there is every prospect of reaping a harvest. But the inspiring features of our Hainan field are in connection with the outlying regions towards the centre of the island, where a numerous and stalwart people are ready to receive our missionaries, and seem to have been pre-

pared by Providence to welcome the Gospel. They seem to have given up their ancient religious worship, and are waiting for spiritual guidance. What an alluring appeal to the missionary heart of the Church! Shall we not press on with a vigorous, aggressive campaign to take possession of Hainan for the Master? It is a call which is direct and emphatic to our own Church, for with us seems to rest the sacred responsibility of seeking for these Hainanese souls. Our missionaries on the ground are alert to the opportunity, and Mr. Jeremiassen has recently made a journey southwest of Nodoa into the Loi country. It is a wild region, and travelling through it is attended with some peril, and much discomfort, as may be seen from a few extracts from a letter just received from Mr. Jeremiassen. He writes in substance as follows:

"In leaving Namfung, we took a south-westerly direction through the mountains. My first Sabbath was spent in Nga-sa, a market town, where a large number of the Lois came to visit me from the surrounding country. I visited a number of villages in the vicinity, staying a few days in each, and found some who were interested in hearing the Gospel. In one of the chief villages of the region I stayed four days, and had a number of operations to perform for eye troubles, which seemed to be very prevalent in that region. Many of the chiefs from the surrounding country came personally to bring me to their villages, and it was almost impossible to refuse them, and those to whom I had to say no, were quite jealous of others whom I promised to visit. It was, of course, impossible for me to visit them all. Rain had set in before we reached the higher mountain regions, and travelling became more difficult. The rivers were swollen into almost impassible streams. The roads were

as slippery as ice, and those tormenting enemies of the traveller, the mountain leeches, were both lively and vigorous, as if awakened to new life by the moisture of the abundant rain. We climbed the hills to the plateau of Nga-kheng village, which is about two thousand feet above the sea, and would make a beautiful place for a mission station. I spent the night with the chief of the village, and had quite a gathering to hear me in the evening. The next day we plunged still further into the mountains, and our climbing that day was not free from danger. Our path wound up the side of a ravine, where a slip of the foot would have sent us down the abyss, and I had to give such close attention to my steps that I could not even stand still to pick off those blood-suckers, the mountain leeches, for while getting one off, ten others would climb upon me. The weather was warm, and the air in the wooded ravine very oppressive, so that I was glad to reach the summit, and breathe the fresh air of the heights, and enjoy the beautiful prospect from the top of the mountain. This whole country is very beautiful with its wild mountains and its deep valleys. The men and the women are like mountain wild flowers, free in their growth and movements, but how sad that the tendrils of their souls should be wound about such debasing religious superstitions, instead of reaching out to the true God and Saviour. We still pressed on through the mountains, our path in many places winding around perilous precipices, and being so slippery that I had often to use both hands and feet to save myself from a fall. I climbed mountains, and then plunged down into deep valleys until I finally reached the village of Fang-feng, where I received a warm welcome at the pleasant house of the chief. An important feature of my toilet was to clean myself from the mud, and get

rid of the leeches. So we went on from village to village. In some of them I had interested audiences, and I trust made an impression for good. I finally reached the central river valley, where I met many old friends, whom I had seen on former visits. This river valley divides the island into two parts, north and south, and here is a promising field of mission work, had we the men to send here. I continued my journey towards the west coast of the island, and one of the greatest hindrances I had to my progress, was the cordiality and importunity of the people, who were extremely kind. I finally reached Lok-lah, and here I had a grand opportunity, as my presence was soon known for miles around, and the people came from all directions, either from curiosity, or to seek healing. I saw daily many who were sick in body and soul. My evening meetings were well attended; some came to dispute, but others to inquire, but I think very few went away without seeing the folly of idolatry. From Lok-lah I took passage in a junk, and visited some of the islands along the coast, where I preached to the fishermen, who were apparently much interested. I could have gone by sea around to Kiung Chow, but I preferred to make another exploration of the interior on my way home, so I landed at Ji-lim, a harbor in the south, well known to old East India men, where they used to spend several months waiting for the monsoon, or trade winds. From this point I struck into the Loi country, which extends in the south to the shores of the Pacific. This last part of my journey was the most profitable and interesting of all, for all the way from the Pacific to Nam-fung, they speak the Hainanese dialect. There are several places in this region where we ought to establish stations, and the people would be glad to have us settle among them. The village of Ta-han, two

or three days' journey from Nam-fung, and only a few hours journey from the central river valley, is a particularly eligible site. The opening of a station here would place us in touch with many important localities. We need efficient native agents, but our training facilities are poor. I reached home in safety, deeply impressed with the importance of extending our work in Hainan."

We have in this island parish of Hainan a unique opportunity, and an urgent appeal directly to our great Presbyterian Church to lift the cross before the waiting hearts of these neglected Hainanese. To whom can they look for the Gospel, if not to us? Shall we not discharge this duty with promptness and liberality?

AFTER THE RIOTS.

During the recent disturbances there have been two storm-centres in China; one was the fanatical province of Hunan, just south of the centre of the Empire, in a northwesterly direction from Hongkong, to whose capital, Chang Sha, were traced the villainous and vile literature against foreigners which has been disseminated so largely through the Empire. The other was in the northern regions of Manchuria, and was a military rebellion against the present Manchudynasty. Whether there is any connection between the two disturbances is a matter of doubt; both, however, are symptoms, and indicate serious dangers that threaten the Government on the one hand, and foreign residents on the other. Whether the present Government is strong enough to cope with its enemies, should an able leader appear and succeed in organizing a wide-spread spirit of rebellion, seems very doubtful. Another outbreak of the dimensions of the Tai-ping rebellion would surely be the downfall of the Manchus. At present there seems to be a lull. The rebellion has

been put down, amidst terrible scenes of slaughter and destruction, and many of its leaders have been put to death by barbarous torture. The obscene placards, with their unspeakable slanders and incredible charges, have been brought to the attention of foreign governments, who have had facsimiles laid before them, with full explanations, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in their origin and dissemination, and in the meantime the Emperor has issued his imperial edict forbidding these outrages, and requiring the recognition of Christianity and the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and the rights of Christians, which was telegraphed to the higher officials throughout the Empire, on the day it was issued. Let us select a few sentences from this remarkable document, and let us believe that the interests of the Kingdom and the persons of its ambassadors are in the hands of an overruling Providence.

“The Tsung Li Yamen (or Council of Ministers) has memorialized us in regard to the missionary cases that have occurred in the various provinces, asking that we issue stringent instructions to the Governor General and Governors to lose no time in devising means for a settlement thereof. Similar outrages have been committed on missionary establishments there, and it is now necessary that the miscreants should be arrested, and unrelenting measures taken in good time to provide against further outrages of this kind.

The propagation of Christianity by foreigners is provided for by treaty, and Im-

perial decrees have been issued to the provincial authorities to protect the missionaries from time to time. For years peace and quiet have prevailed between the Chinese and the foreigners. How is it that recently there have been several missionary establishments burned out and destroyed, and all happening at about the same time? This is decidedly strange and incredible. It is evident that among the rioters there are some powerful outlaws whose object is to secretly contrive or plan for discontent among the people by circulating false rumors, and causing them to become agitated and excited, and then to avail themselves of the opportunity to rob and plunder, and peaceable and law-abiding persons are enticed and led to join them, resulting in a tremendous uprising. If strenuous action is not taken to punish the miscreants, how can the majesty and dignity of the law be maintained, and peace and quiet prevail? Let the Governor General and Governors issue without delay orders to the civil and military officers under their respective jurisdictions to cause the arrest of the leaders of the riots, try them, and inflict capital punishment upon them, as a warning and example to others in the future. The doctrine of Christianity has for its purpose the teaching of men to be good. Chinese converts are subjects of China, and are amenable to the local authorities. Peace and quiet should reign among the Chinese and missionaries, but there are reckless fellows who fabricate stories that have no foundation in fact, for the purpose of creating trouble Let the Governors issue proclamations warning the people not to listen to idle rumors or false reports which lead to trouble. Should any person secretly post placards containing false rumors with a view to beguile the minds of the people, strenuous steps must be taken to

cause his arrest, and vigorous punishment be meted out to him. The local authorities must protect the lives and property of foreign merchants and missionaries, and prevent bad characters from doing them injury. Should it transpire that the measures taken to protect them have not been adequate, and trouble in consequence ensues, the names of those officers that have been truly negligent are to be reported to us for degradation Let this decree be universally promulgated for the information of the people."

That a State paper like the above should have been issued by authority of the Emperor is nothing less than an intervention of Divine Providence. A careful study of the whole situation by many who have abundant opportunity to form an intelligent judgment has led to the conviction that the underlying motive of this agitation against foreigners is not hatred of Protestant missionaries, or distrust of their work; it is rather a deep-laid political scheme on the part of the Chinese literati and the leaders in the great secret society of the Ko Lao Hui, to excite political tumult throughout the Empire, and precipitate complications with foreign governments, with the ultimate purpose of overthrowing the reigning Manchu dynasty, and affording opportunity for robbery and plunder. Hatred of foreign influence and a purpose to prevent foreign commercial encroachments are also no doubt prominent notions in the minds of the Chinese populace.

A RETROSPECT.

REV. F. H. CHALFANT.

American Protestant Missions in China have just now completed their fifth decade since the treaty of Nan King in 1842. This further prompts us to review the whole history of Christian effort in the Middle

Kingdom, not attempting a detailed review, which would fill volumes, but only glancing at the several epochs which constitute the mile stones of Christian progress in the far East.

No historical trace of Christianity is yet found in China until the 7th century, when, according to the famous Nestorian Tablet (discovered at Si Ngan Fu, 1625) Christian missionaries appear to have been preaching in Shen Si province. Their work seems not to have stood the test of persecution and the counter religious influence of Buddhism, for in a few centuries all traces of their work had vanished save the memorial tablet erected in the year 781. This was due largely to the attempt of the Nestorian missionaries to mingle the Truth with the philosophy of Buddha, which experiment, like that of the Neo-Platonists, proved a failure. They either fell into the error of the Church in Pergamum, because they held the doctrine of Balaam who taught "to eat things sacrificed to idols," or else their "Light shone in the darkness and the darkness comprehended it not."

In 1292 (just 600 years ago) the Jesuit missionary Corvino appeared in China, and was welcomed by the Mongol Emperor, known in Western history as Kublia Khan. Himself a "foreigner" in China, this monarch doubtless felt a sympathy for the strange European who visited his court. There is certainly much to be admired in Corvino's zeal and self-sacrifice, although he was the agent used by the Pope, to introduce into China the semi-idolatry characteristic of his church, for we are told that he was made Archbishop of China and ordered to have the "mysteries of the Bible" represented by pictures in all the churches.

In this age of fast railways and steamers, we in China think our lot hard if a mail be

delayed a month, but the venerable Corvino writes in his chronicles:

"It is now twelve years since I have had any news from the West. I am become old and gray-headed, but it is rather through labors and tribulation than through age, for I am only 58 years old. I have learned the Tartar language (Chinese) and literature, into which I have translated the whole of the New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care. I write and read and preach openly the testimony of the law of Christ."

Would that the same could be said of Rome's modern method in China! Now the "Law of Christ" is withheld from the people, and instead of "open" proclamation, we see only mysterious intrigues with the "powers that be," and a hollow shell of Christianity offered to the people, who need the nutritious kernel of the Truth.

The next historical effort centers about Matteo Ricci and his companions, who entered China in 1582, and prosecuted a work as noted for political manœuvres, as for evangelistic progress. Ricci visited Peking in 1601, but his preaching was marred by superstition and idolatry. The Emperor Kang Hi was, nevertheless, strongly impressed by the Truth, even thus seen through a glass dimly. Though he refused to be called a Christian, yet he incorporated the titles of Jesus and God in his great dictionary and so officially recognized the "God of Western Lands."

The greatest advantage accruing to China from the Jesuit Missions, was not spiritual, but scientific. They corrected the Calendar, taught astronomy, and surveyed the Eighteen Provinces, which work, though not religious, has yet proved of great value to subsequent evangelists in the Flowery Kingdom.

Protestant Missions began in China with Dr. Robert Morrison in 1807. At his death, in 1834, the few surviving missionaries struggled faithfully with fearful odds against them. Among these, was that intellectual giant and Christian diplomatist, Dr. S. Wells Williams,

to whom the Church will never realize its just indebtedness. This brings us (with many important steps omitted) to the Treaty of Nan King, 1842, which opened the doors to the Gospel message.

China, that walked in darkness, hath seen a great light. May she see it shine even unto the perfect day!

A FLANK MOVEMENT UPON THIBET.

Thibet is as yet an inaccessible land to mission workers. The Moravians have stood for many years upon its southwest borders, waiting and praying for an opportunity to enter, and now a flank movement on the northeast is being made by the missionaries of the China Inland Mission, who have entered the provinces of Kan Suh and Szchuen, and are already facing towards Thibet. They have four regular stations in the former province, manned by twenty-five missionaries, and three others are already at work among some Thibetans that live on the border. They have already secured a lodgment in a small village just on the boundary line, and they have obtained a house from a friendly Thibetan, and although an effort has been made to drive them out, they have been defended and protected by Chinese officials, and are still there. In the province of Szchuen their missionaries are pushing towards the west, and are approaching nearer and nearer towards the borders. The population of Thibet is estimated at six millions. Their religion is but little known, except that they are steeped in superstitions, and the religious hierarchy of the country has absolute sway over the consciences and lives and property of the people. The Moravians while waiting for the signal to enter, have been engaged in a work of faith, and labor of love, in preparing the New Testament in

the Thibetan language, and a prayer union has been formed among them to pray for the opening of the country. The Government is tributary to China, and the Chinese are anxious to perpetuate the policy of absolute exclusion of foreigners, fearing that if the country is opened, some political schemes may develop, either for its independence, or its annexation by some powerful government.

The Imperial College at Peking has an imperial pupil. The Emperor of China is studying English under the instruction of two members of the college staff of teachers. It is difficult for us to appreciate the significance of this condescension on the part of this exalted personage. To ordinary mortals, of whatever rank in the world, the study of the English language might well be considered a privilege, and be regarded with a degree of interest and enthusiasm as opening up a magnificent literature, and bringing with it many advantages. Its significance in this case, however, is not that it reveals any literary ambition on the part of the Emperor, but that he has so far consented to the recognition of the Western world as to turn his attention to the study of one of the prominent languages outside of his kingdom. Chinese Christians are praying fervently for the conversion of the Emperor.

The China Inland Mission has 526 missionaries on its staff, and they occupy 108 stations in 14 provinces of the Empire, and including out-stations, there are 172 localities where the work is going on. They have 94 organized churches, with 3,038 communicants; 82 boarding and day schools; 7 hospitals; 18 dispensaries and 13 opium refuges. The income reported at the Annual Meeting, in May, 1892, was £26,905.

TSZE CHIEN.

REV. C. W. MATEER, D. D.

Tsze Chien means "paper money"—not the real bank notes which are so extensively used in China as money, but the *make-believe* tinsel money which the Chinese burn as a part of their religious worship. This paper money, which is sometimes vulgarly called joss paper by foreigners, is of three kinds, one representing copper, one silver and one gold. The chief and only *coined* currency of China is copper cash, of which it takes about ten to make a cent. They are spoken of as *copper*, but are generally made of brass. They are about as large as a quarter dollar and each one has a square hole in the centre by means of which they are strung on strings. They are represented in paper money by a special quality of cheap straw-colored paper. The paper is cut into bits and holes are punched in it in imitation of "cash." Silver is not coined in China, but is used for money in ingots, both large and small, and is sold and exchanged by weight. It is commonly called "sycee" by foreigners, and the large ingots are called "shoes." Tinsel paper representing silver is made of very thin leaf tin pasted on white paper which is cut, folded and pasted into the shape of silver ingots, both large and small. Gold is not often used for money in China, but when it is so used it is used in ingots in the same way as silver. Tinsel to represent gold is made of very thin leaves of brass pasted on yellow paper, which is cut, folded and pasted into the shape of ingots of gold.

The use of paper money prevails all over China, and the burning of it forms a part of almost every act of worship. By being burned it is supposed to be transmitted to the spirit world and there becomes available for use, not merely to the amount of its actual cost, which is comparatively trifling, but to the amount the ingots would represent if composed of real silver or gold. One dollar would easily buy ingots representing \$100,000 of silver.

Paper money is burned as an offering to the dead and also to the gods. In the hands of the

dead it serves as a means of defraying current expenses, but especially of feeding the underlings and bribing the gods before whom they are brought for judgment. With the gods it serves as a fee or bribe for the obtaining of some coveted favor, such as wealth or health or deliverance from calamity. By far the greater part of the paper money burned is offered to the dead. It is called forth partly by affection but chiefly by fear; that is, it is offered to propitiate the dead and avert the calamities they would otherwise bring on the living in revenge for neglecting them.

In order to understand the use of paper money it is necessary to bear in mind that the Chinese idea of the future world is that it is a reflection of the present world. The dead need food, clothing, money, etc., just as men do in this life. The government also is similar. There are magistrates both high and low (the gods), with assistants, constables, lictors, etc. They rotate in office, are advanced for meritorious conduct, and like men, are influenced by money considerations. As in this life money answers all things, so in the life to come; whether for travelling expenses, or in payment of taxes, or in evading the clutches of the law, money is the essential thing. A man is supposed to have three souls; after death one of them remains with the body in the grave, one resides in the ancestral tablet, and one is arraigned before the gods for judgment. Each one of these souls requires money in order to secure immunity from want and from punishment.

When any one dies a small quantity of paper money is burned just without the door. Immediately after death the soul is supposed to be seized and conducted to the presence of the local magistrate of the under world, who is called Cheng Hwang. Money is needed to fee the constables or the soul will receive very rough treatment at their hands. A larger quantity is sometimes burned in hope that the spirit may be able to bribe these constables to let him go, and report to the god that he could not be found. This is a frequent trick of Chinese constables. On the third day, or as soon as may be, the

eldest son or lineal descendant goes to the temple of Cheng Hwang and worships and burns paper money for the benefit of the deceased who, it is feared, may be detained there undergoing punishment and unable to secure a release. At the time of the funeral paper money is burned at the grave, oftentimes in large quantities. At the end of seven days and of every seventh day until seven times seven, lamentation is made and paper money is burned both at the grave and before the tablet. At the end of a hundred days after death a more extensive burning is made at the temple of the "Three Rulers." It consists of paper effigies of sedan chairs, carts, horses, servants, etc., and especially of paper money, which is sometimes burned in enormous quantities. While the burning is going on the family prostrate themselves and mourn aloud for the dead.

Besides the offerings connected with their death, ancestors are regularly worshiped at least twice each year, once at home before the tablet and once at the grave. The former is at the new year and the latter at the Ching Ming, which occurs in the spring, about the fifth or sixth of April. On both occasions paper money is burned, but especially at the latter.

In addition to all these special offerings made by each person to his own ancestors, there are public or charitable offerings made to the souls of the outcast poor, and to such as have no posterity to sacrifice to them. They suppose that the souls of all such become outcast, vagrant spirits, and being angered by poverty and neglect send sickness and all sorts of calamities on the living. Contributions are levied by official authority on all the people three times each year, and extensive burnings are made to supply their need and appease their anger. A procession is formed in which the principal idols are carried in state. This procession passes through the principal streets of the city, and as it passes paper money is burned at all the corners and crossings, at which places these vagrant spirits are supposed to collect. Private offerings are also made to them by such as are anxious to avert their anger from themselves or their children.

But paper money is not burned to the souls of the dead alone. It is also offered to all the gods of the land. In times of distress or misfortune each man or woman appeals to the gods for help, and paper money always forms a part of the worship. Each temple also has at least one festival in honor of its god each year, and large temples have two or three. At these festivals large numbers go to worship, and nearly all offer more or less paper money. A furnace in the shape of a large brazen urn is commonly placed in front of the god, and in this the paper is burned. In the great temple on the top of the Tai mountain in Shantung there is a large brick furnace a short distance in front of the god into which worshipers cast their paper money. During the two months of the annual festival a stream of worshipers keeps this furnace constantly aglow with the paper money cast into it. It should be observed, however, that paper money is not used in the imperial sacrifice offered by the Emperor to heaven and earth, nor in the official worship offered at stated seasons to Confucius.

ENORMOUS EXPENSE.

The cost of paper money is trifling as compared with the amount it is supposed to represent, yet it is offered in such quantities, and on so many occasions, that its aggregate value is enormous. It has been estimated, that each family spends, on an average, about a dollar and-a-half each year in the worship of ancestors, of which, at least, two-thirds is for paper money. China, is estimated to contain about eighty million families, which would give eighty million dollars. A fair estimate for the three annual burnings to the vagrant dead, would be about six thousand dollars to each hsien or county, which would aggregate about ten million dollars for the whole country. The average amount burned by each family in the direct worship of the gods in the temples may be taken as about half that expended in the worship of ancestors, or forty million dollars for all China. Thus, we have the aggregate amount of one hundred and thirty millions of dollars spent annually in China for paper money.

Faith in the efficacy of paper money is universal.

A few, perhaps, offer it to escape criticism, but the great mass believe in it. Without a hearty belief in it, such enormous sums would not be spent for it by a people noted for their careful expenditure of money. Many stories of its efficacy in special cases are told by the priests in order to confirm the faith of the people. The following incident came within my personal knowledge. A poor widow had pawned her son's coat, and was in straits for the means to redeem it. When asked why she pawned it, she said she had a dream a few weeks before, in which her husband appeared to her and asked for money to buy a coat, saying that he was freezing. Not having any money, she pawned her son's coat and bought paper money which she burned at her husband's grave that he might have means to buy a warm coat.

SILLY IDOLATRY.

Notwithstanding her boasted civilization, the idolatry of China is well nigh as silly and quite as besotting as that of the veriest savage. The ideas on which the burning of paper money is based, disclose a very low and sordid view of the life to come, and of the gods who rule over it. It seems scarcely to have occurred to the average Chinaman, that burning paper money to the gods degrades them by assuming their venality. The Chinese mind is so thoroughly schooled to the idea, that money is the prime consideration, that he cannot conceive, that even the gods can be otherwise than actuated by the same motives. The absence of sensuality from Chinese worship is often referred to as a singular excellence, and as lifting it above the idolatrous worship of Greece and Rome. It is a question, however, whether this conceded excellence is not more than counterbalanced by the distinctly mercenary character of Chinese worship and Chinese gods. The aggregate effect on the moral character is probably worse in the latter case than in the former. The subordination of every moral principle to the influence of money, is probably greater in China than in any other land. The love of money being the root of all evil, no land presents greater obstacles to the Gospel than does China.

PROGRESS OF MISSIONS IN CHINA.

J. G. KERR, M. D.

	1830	1847	1854	1880	1889
Societies represented,	2	14	15	29	40
Missionaries (Male),	3	68	78	250	589
" (Wives),	1	45	40	163	391
" (Single Ladies),	0	5	3	63	316
Native preachers (ord.),	0	0	0	73	211
" (unord.),	0	0	29	511	1,266
" helpers (female),	0	0	0	90	180
Churches,	0	0	5	400	522
Communicants,	1	6*	351	18,000	87,287
Schools,	0	?	?	347	?
Pupils (in all schools),	0	?	812	7,295	16,836
Theological Schools,	0	0	?	20	?
" Students,	0	0	?	231	?
Hospitals,	0	6	6	16	61
Dispensaries,	0	?	?	24	44
Physicians (male),	0	6	6	?	101
" (female),	0	0	0	?	25

NOTE.—An increase for three years must be added to last column to bring statistics to date. The number of communicants is now estimated to be about 50,000. (Rev. Dr. Pierson.)

AUTHORITIES.—S. Wells Williams; Newcombes' Cyclopedia; Bainbridge; Report of Shanghai Conference, 1890.

In 1807 the first Protestant Missionary, Rev. Dr. Morrison, arrived in China.

From 1807 to 1842 Canton and Macao were the only places open to foreigners.

In 1840-42 the opium war occurred. By the Treaty of Nankin (1842) the Ports of Amoy, Foochow, Ningpo and Shanghai, in addition to Canton, were opened to foreigners, and Hong Kong was ceded to England. Travel was restricted to a day's journey from any of the open ports.

From 1842 to 1860 mission work was restricted to the five open ports and vicinity and to Hong Kong and Macao, the latter a Portuguese possession.

In October 1856 the second war began. By the Treaty of Tientsin (1858) and the Convention of Peking (1860) the following new ports were opened: North of Shanghai, Newchwang, Tientsin and Chefoo. On the Island of Formosa, Taiwan and Takao; on the mainland south of Amoy. Swatow. On the great river Yangtsz, Hankow, Kiukiang and Chinkiang. The right to travel anywhere in the interior on passports was granted and protection was pledged to missions and converts. From this time (1860) mission work began to extend all over the Empire.

S. Wells Williams arrived in China in 1833. Some days after landing he writes, "I saw the only convert, Leung Afat."

In the Life and Letters of Dr. Williams, p. 60, it is stated, "We made an attempt (1833) to have Chinese tracts and gospels printed from blocks,

but this resulted so disastrously to the natives employed that *thirteen years* passed before another attempt of this sort was made."

In reference to Dr. Morrison, Dr. Williams says, (see Life and Letters, p. 70), "The spirit of seclusion then in the fullness of its might among Chinese officials, joined to the equally restrictive rules of the East India Company against converting the natives, made the open propagandism of Christianity impossible during his (Dr. Morrison's) *whole life at Canton*."

Have Christian Missions made any progress in China in 8½ years?

Letters.

SYRIA.

A SUBSTITUTE FOR WATCHES.—Rev. Mr. Hoskins writes: Perhaps some of the readers of the CHURCH would be amused to learn how we measure distances in Syria. Of course people now know something of miles and kilometres, but they very seldom make use of such. If one asks the distance to a certain place the answer always comes so many "hours," meaning as far as a mule or loaded animal will travel in an hour. Now seeing that there are thousands of people who never owned either watches or clocks, and many thousands more who could not tell the time if they did own them, an "hour" is a very indefinite length or quantity. -I frequently go a distance of eleven "hours" in six or seven, and once I took in seventeen consecutive hours a distance of at least two day's journey. If one asks concerning a short distance a man may answer, "a cigarette away," meaning if one walks as long as it takes him to smoke a cigarette he will reach the place in question. But one of our Syrian friends who is now in America deserves the credit of a new way of measuring since he wrote to his friends, that "New York was just two dollars and a half away from Philadelphia."

SPIRITUAL ATMOSPHERE AND FRUIT.

MISS M. C. HOLMES, Tripoli:—The spiritual atmosphere which has pervaded our school for three years we are increasingly grateful for.

There is a constant assurance of the Spirit's presence manifested in many ways. Last week we were gladdened and comforted by the conversion of a daughter of our helper in Safita. This is her second year as a boarder with us and we have watched long and anxiously for her conversion and at last it came as a blessed surprise.

Another girl, a new boarder, said last night that she desired to be a "Christ child" and told me how she said the same to her father, a prominent man in the Greek Church, but who is so far enlightened that he lets this child of his refrain from going to confession because she has made up her mind that it is better to go into her room and confess her sins to God alone. She has been a day pupil for years and has absorbed the truth as a plant drinks in sunshine, and now knows no other way. You "have brought me up," she says, and prays to neither virgin nor saint but God to give her a new heart. The various meetings for prayer are solemn occasions. Each day in the noon recess there is a meeting for church members and those desiring admittance to the church; just a withdrawing for fifteen minutes into the presence of the Master, a waiting on him to lay special cases of need before him and to get his commands for the rest of the day. Every Friday afternoon there is a general meeting for prayer in the senior study room, conducted by Miss LaGrange or myself, and once a month by one of the gentlemen of the station. Then on Sunday, in addition to the Sunday-school and church service, there are four different prayer circles which meet in the evening, led by Miss LaGrange, myself and two assistant teachers, and in all these meetings many of the girls take part and are really interested.

PERSIA.

MOSLEMS AGAINST THE JEWS.

MISS CHARLOTTE MONTGOMERY, *Hamadan*—There has only been one case of cholera among the Armenians in the city, and I think that might be traced to imprudence. The Moslems are very angry that the Armenians have escaped, for at

first their Mollah said their prayers would keep it from their quarter of the city and it would only be among the Jews and Armenians. They seem to be venting their anger on the poor Jews. Several were seized and beaten one day this week and an order was given that they should not appear on the street without a certain sign on, so that every one should know that they were Jews. One morning a great crowd gathered at one of the Mollah's houses, and asked what they should do. Should they kill them all, exterminate them, pull down their houses or what? As he commanded so they would do. He said no one should sell them anything or buy anything from them, and they (the Moslems) should not call in Jewish doctors, and so boycott them. Whether this will satisfy the mob or not remains to be seen.

Hamadan is all in an uproar, and who knows what the end will be? About three hundred men came to the telegraph office and telegraphed to the king, "These Jews must become Moslems or we must kill them all." The Governor is not in the city, none of those in power are here, so the mob has it all its own way. But there is One who can restrain the wrath of man.

Every one seems as if walking on a volcano. The other day the Governor sent word he was coming, and ordered preparations made for quite a regiment, and people thought he was coming to seize the Mollah and send him to Teheran.

I heard that the old Mollah was at the Bawbs again yesterday. Some of them had their noses bored, a string put through, and thus were led through the bazaars. It is said that there are inflammatory placards up in the bazaars to this effect: "There are six persons who have taken money from the Jews and are working for them. Let us gather this afternoon in the Mexhed and gather money to give them. If they turn to our side well; if not, we will kill them with the other Jews."

It is reported that the Governor and others called the chief of the Jews and made them consent to several things. 1st. That all Jews wear the mark; 2d. That the women wear black veils; 3d. That none of them appear on the

street on a rainy day; 4th. That their houses must not be higher than any Moslem house; 5th. That the men must wear a cloak of two colors.

Later: Everything is comparatively quiet in the city now. There are companies of soldiers stationed at all the city gates, for what reason nobody knows. They say there is a man coming from Teheran to look into things.

AFRICA.

FERNANDO PO—SPANISH ROMANISM.

Miss Nassau and Miss Babe have encountered serious difficulties in reaching Africa. Their steamer struck a rock in Clarence Bay and was so disabled that she could not continue her voyage. After a detention of three weeks in Fernando Po, the ladies took passage for Batanga on the "Nubia" where they arrived October 2d. While waiting for the steamer to sail, Miss Nassau wrote as follows on September 30:

To look upon, Fernando Po is a beautiful island. The sunsets baffle any description of their gorgeous beauty. The town of Santa Isabel with its white buildings, set in the midst of feathery palms, crowns the steep hill that forms a half curve of the harbor; but it is a miserable place when you come to look at the humanity which lives surrounded by all this beauty. Spanish Romanism flourishes here, uncontrolled by any civilized government.

It was refreshing to us to sit in the well-filled church of the English Primitive Methodists, in one of whose houses we were lodged, and listen to the sermon of the missionary in English, to the soulful singing and hearty responses of the people. It did seem to me incongruous at first, that people who spoke such an unusual dialect of the English tongue could understand the cultured phrases of Revs. Messrs. Fairley and Pickering, but they certainly did hear enough to make them exceedingly attentive. The numbers in attendance on these precious English services are greatly superior to those who attend the meagre worship of the Romanists.

Spanish is spoken of course by the Government officials and their employes, but the people

who call themselves Fernandians, speak this Sierra Leone dialect of English which is not Pigeon English, neither Kroo, nor yet that of our Americo-Africans in the South. Many of the people are from Sierra Leone.

The dear missionaries in Fernando Po are very brave in faith, though no school-teaching in any language is allowed them, and soon the order may come to cease even preaching.

DOWN THE OGOWE.

REV. HERMAN JACOT, *Kangwe*.—My first trip carried me far down the Ogowe and into the side lakes and lasted ten or eleven days. The outfit for such a trip is about as follows: A camp bed on cross legs, folding into a small roll a yard long; a provision box, partitioned off and containing provisions, chiefly in tins, with the necessary complement of table and kitchen utensils. Two jugs of filtered spring water, a small trunk containing exchange-goods, cloth, fish hooks, etc., for buying food for the men; a valise of personal effects; an iron trunk containing the silver communion set; and last, but not least, the little portable Mason and Hamlin organ in its case, by means of which the crowd is quickly drawn. Besides these, my five oars-men and Yongwe, the Bible-reader, have each their little roll of bedding. All this is stowed away in the capacious sides of the "Montclair", the mission boat, which has already travelled many hundred miles up and down the Ogowe and in and out of the lakes which form a chain on each side of the water course. . . . On Friday, I awoke at six, held prayers, invited my white friend to partake of my breakfast seasoned with a Christian spirit. We left at seven-thirty for Igenja, where we have a little native chapel, and where I am to hold the first communion.

SPIRIT WORSHIP.

After a short rest and landing part of our cargo, including the bedding, we left for Asynpa, which is the last Galwa town down the river and the limit of my proposed trip. It is a town almost wholly given up to spirit-worship and heathen rites and festivities. I walked around

town, preaching Christ in and out of season, and after dinner gathered our few Christians and all others we could draw, and preached to them on God's being light. This town has already given us some good Christians and our best Bible-reader, Yongwe.

I was presented by the chief with two branches of plantains (coarse bananas and the staple food of the country) and some smoked fish. Then we passed on to a neighboring town of the Ivilis and preached to them of God's love. A long pull back of two hours brought us again to Igenja.

EDIFYING CHRISTIANS.

After supper we gathered together our Christians by ringing the bell, and I spoke to them on hungering and thirsting after righteousness. It occurred to me at that moment that I should hold a little class-meeting in every town I came to, somewhat after the style of our Methodist Episcopal brethren, that I might know the religious status of each one and perform intensive as well as extensive work. I had a little particular conversation after, but I mean to try the experiment as a regular part of my work.

On Sunday Communion service was held. In all, nineteen persons were received into the inquiry class, and three were baptized.

PERSIA.

Describing a tour among the outstations of Tabriz, the Rev. S. G. Wilson writes: Leaving Mianeh we cross a high pass, the Kofan Kuh, and shortly afterwards leave Azerbaijan and enter a small province called Khamseh (on the map Gerrus or Kurdasir). It is perhaps one hundred miles long and about the same broad. Its capital is Zenjan (20,000 or 30,000), situated in a fertile valley on a river of the same name. On the river bank are extensive gardens and orchards. The city was surrounded by a wall before the Babi rebellion, but it is now demolished. It has a striking looking mosque with fine blue tile dome and several graves of Emaum-Zades. The new residence and court house of the Prince Governor, an uncle of the Shah, are built somewhat in European style with

gable roofs. This Governor is just recovering from a wound inflicted by the chief of the Shahsavan nomads who dwell in the mountains. He had murdered his wife and defied the Government to punish him. When they went to capture him his tribe killed forty of the King's soldiers and wounded the Governor and his brother. Afterwards he fled and his villages were looted. Here there is also an office of the Indo-European Telegraph Co., with a German in charge. The situation of Zenjan is remarkably central. It is about seven days' caravan journey (200 miles) from Tabriz, Teheran, Hamadan, Ardebil, Rascht and Maragha. It is part of the Tabriz field, as the language of the people is Turkish. The ruins of the Moghul capital of Persia with the dilapidated Mosque of Shakh Hooda Benda, are twenty-five miles to the east at Sultanieh. The city of Zenjan has a few Armenians, chiefly wine sellers, and several Jewish doctors. The rest are Shiaks with many Babis and Sufees.

A year ago Merza Mesrof, one of our theological students, spent his vacation here, and after graduation came to settle permanently.

SIAM.

SCHOOLS AND PRESS.

MISS LARISSA J. COOPER, *Bangkok*:—This term the attendance at the Sumray Christian High School is the largest in years; 106 are enrolled, 46 of whom are boarders. The classes are being worked up to a higher standard in grade, and the need for a preparatory department is urgent. Three of the most promising pupils were admitted to the church in September, and another placed on probation for three months. Seven have confessed Christ during the year, and meet every Sabbath afternoon to pray for their fellow students individually. Several of those prayed for have shown a deepened interest in religion.

At the Ban Mai School 38 pupils are enrolled. The teacher collects the dues from the pupils, and the school is almost self-supporting.

Wang Lang School is growing almost to the limit of our accommodations. We have received

four new pupils already this month, and promises of two or three more soon. Almost all are boarders, and with the teachers our family at table numbers 34 at present. Our desks are all in use, and our primary department which recites upstairs is encroaching on the sleeping quarters. The finances of the school are very gratifying. Thus far this year receipts have exceeded expenses.

Part of the press work for August and September has been to print 1,265,600 pages of Scriptures, tracts, newspaper, and school books. Two thousand six hundred volumes have been covered with paper or cloth, and 142 volumes of Scripture portions have been bound.

DARKNESS IN BRAZIL.

REV. J. B. KOLB, *Brazil*:—Owing to their ignorance, the common people are terribly superstitious and idolatrous. They believe, that when their priests bless their images, the saint represented enters them at once and there abides; so that when prayer is offered before the image, the saint addressed, at once hears. Certain way-side crosses are considered as especially miraculous in their powers. It has been noticed that these crosses, set up where the most atrocious murders have been committed, work the most marvelous miracles. In some parts of Brazil, in the time of drought, the priests gather their people together, generally at the time of the change of the moon, then in solemn procession remove an image of one of their saints, generally that of the Virgin Mary, from one church to another, with the idea that the saint removed, will be so anxious to get back to his church and shrine, that he will cause it to rain. If the rain comes, people will gladly bear him home. Sometimes the image is carried and placed in the midst of a dry cistern or reservoir. In order not to be exposed to sun and dew, he causes it to rain. At this, the people quickly carry him back. In other parts, people carry pots of water or vessels with food to the priests to have their contents blessed before using them. All sorts of amulets and charms are worn and believed in. They say, that every evening about 6 o'clock, the Virgin

Mary passes along the streets, and is saddened if she does not find a lamp burning before her shrine. Strange stories are told of the punishment inflicted upon their saints when they do not comply with their petitions; as when some boatmen trying to beat into the harbor of Bahia, appealed to St. Antonio, whom they had on board, to help them, but prayed in vain; finally, in desperation, they pitched him, Jonah-like, into the sea, and then redoubling their efforts, gained the harbor. From ignorance and superstition, the steps are easy to the violation of the Seventh Commandment, which sits very lightly upon the conscience of the people.

Illegitimate children are as numerous as the legitimate, if not more so. The violation of this commandment constitutes a barrier to the reception of the gospel on the part of very many. All this evil, in a great measure, can be laid at the door of the priests who, by their vicious example and still more vicious axiom, "do as I say and not as I do" have led their people into these depths of corruption and sin.

Probably no other class of men have exerted and do still exert so great an influence over the people, as a whole, as the priests. A sad picture and revolting could be traced of the ignorance, vice and superstition of the priesthood, although there are some notable exceptions. A deceased archbishop said, that of the two worst things in Brazil one was the priest. A legate of the Pope, a few years ago, was sent to inquire into the religious condition of Brazil; he in confidence allowed a part of his report to be examined, which showed all too plainly into what an awful state of corruption the Church had fallen. It has been said by Romanists that Rome needs to send missionaries to convert and teach its own people. A vicar not long ago said to a colporteur, "Say to your pastor, come and visit my parish and teach my people, I do not pretend to teach them anything; all I care for is their two milreis, the price of the masses which they want said." Another priest is not known to have preached a sermon in a long term of years. Yet another priest, who is a chaplain in the army and very popular, was chided because of his immoral life; his reply to his over-

zealous friends was this: "When I am in the church I am a priest; but outside of it I am just as any other man, and I may do as I please. No thanks to you for meddling in what does not concern you."

Brazilians, owing to their religion, are always ready to give an alms when asked in the name of God. They make much of good works. When they come to know the truth as it is in Jesus they make excellent Christians as a rule. It is not easy for North American Christians to understand to what an extent their brethren in Christ in Brazil have to suffer. Friends will often bear with those who love the Gospel for years, but just as soon as they come out openly on the Lord's side they at once begin to persecute; not always by open, violent persecution, but by that kind of persecution which, in the intimate social relations of life it is so hard to bear. The wonder is that so many care to openly confess Christ and that so few go back to Rome.

But a missionary's life among these people has so many compensations that he forgets all about those things which might be called privations. Compensation, abounds such as the love and good-will of those who have come to Christ and of those who are friendly, shown in the sending of all sorts of little presents, and in cordial visits after a return from a journey, or during sickness.

Above all that greater joy of hearing such good testimony of the Holy Spirit's power and seeing the consistent Christian living of so many. Surely to be in the midst of such things, must yield great satisfaction and joy; and to the missionary when obliged by failing health to leave those labors and rest for a while at home, there comes an intense desire and longing to return and be engaged once more in such delightful and stirring scenes.

JAPAN.

PERSECUTION BY BUDDHISTS.

REV. F. S. CURTIS, *Hiroshima*:—We are having quite an agitation in Hiroshima at present in the shape of sharp opposition on the part of the Buddhists. Several weeks ago some of the priests hired young men to break up our chapel

preaching services; and recently, for a number of nights in succession, they held large "Lecture Meetings" in a theatre, for the express purpose of running down Christianity and driving it out of the city. Some fifteen hundred to two thousand people attended these nightly meetings. The avowed determination of the opposers is:

1st. To close up Christian preaching places and churches.

2d. To harass the Christians.

3rd. To drive out the Missionaries and Japanese preachers.

On the 19th of last month they made a special effort to put some of their principles into action. Our preaching place in the west central part of the city at "Shusamba," is directly opposite the theatre where the Buddhist lectures were going on. On the evening mentioned, even before the time for opening the meeting, a crowd had filled the house, the theatre, and the entire court-yard between. Our chapel steps were so crowded that it was with difficulty that I entered. The first speaker, a young licentiate, Mr. Fujita, had barely begun, when some one in the audience demanded with a loud voice, an answer to the question: "Of what use was it for God to create man?" Not being noticed by the speaker, he reiterated his question in still louder tones, and announcing himself as the representative of a large part of those present, appealed to the latter as to whether his question deserved a reply. Some fifty young men and boys, evidently drilled for the occasion, supported him most vociferously and in spite of the efforts of the chairman and several policemen (who told him that the meeting was for preaching and not for lecture or debate, and therefore that question would not be publicly answered, and that his purpose, as he well knew, was simply to break up the meeting) the meeting was interrupted for about a quarter of an hour.

At the close of this time, however, the disturbers arose in a body and left the hall in great disorder. The Christians immediately united in singing "God is Love," and there was no further serious interruption, either during the sermon of Mr. Fujita, Mr. Tomegawa, or my-

self. At the close of the meeting we found the doorway and steps blocked with people, and some two hundred to three hundred standing in the court. When we appeared, the crowd shouted in derision, using the contemptuous word for foreigner, *Ketojin*. Several policemen advanced and cleared an opening through the crowd which pressed on after us into a narrow exit to the main street. Here, for a moment only, the police held back the crowd, while we three speakers walked around the corner, where I bade the Japanese brethren good night and went to the back of a store to get my bicycle. I had no sooner entered, than the crowd came surging by. Supposing we had all taken to our heels, they rushed on, even beyond the other two, and up a side street, where they supposed we had gone, but falling in their search, they returned to the Main Street, though not so far back as the store where I was lighting my bicycle lamp, so I rode home without detention. But the crowd discovering the two Japanese preachers, began to deride and jostle and pelt them with gravel. The latter accordingly sought refuge in a near police station, and were obliged to remain there for several hours, the crowd refusing to disperse.

This occurrence is neither the beginning nor end of a persistent fight against Christianity. Besides disturbances of this kind, the names of the believers have been published with appropriate advice as to how those should be treated who bear the name of "Yaso" (Jesus). In view of all this, the four denominations in Hiroshima have established a plan of union, and are holding large preaching meetings with no other opposition than a jeering crowd at our heels for several blocks on our way home from the services. Already the excitement caused by the Buddhist Lectures seems greatly allayed.

Our minds are at rest, for we know that nothing can be done except that which His hand and His counsel hath determined beforehand to be done. For several weeks we have been praying for an especial outpouring of the Spirit upon the Hiroshima Church, and we feel that this petty persecution may be the means to the end we seek.

MEXICO.

A WIDE BUT DIFFICULT FIELD.

REV. C. SCOTT WILLIAMS, *San Luis Potosi*.—I think that this is a hard field. There is not possible here, at present, the advance that has been made at Zitacuaro and Zacatecas. I suppose that the difference is the fanaticism of the people. There is much suffering from the drought and many of our members are scattered in search of work. One little town near here where we had a student employed in the vacation last year is almost entirely depopulated. I presume that similar word has come to you from Mr. Wallace in Zacatecas. In a recent letter to me he says: "I never found myself so busy looking after the sick and poor." Every day members of our church come to me and want help of some sort. I am not well enough acquainted with the town and merchants to procure them work.

CITIES AND TOWNS.

In this state there are four cities of over 20,000 inhabitants where there is no Christian work undertaken as yet. Besides, there are a score or more of smaller towns of from five to eight thousand where as good a work could be done, in time, as we have started in Venado. To be sure there is difficulty attending the work in every place. A Bible colporteur passed through Catorce, a town of 6,000 and failed to sell a single book. Much of this state is in the hot country where it is hard to live, but in those very parts the people are most open to the Gospel. I made a visit to Charcas and Venado this week, returning last night. I find that the work has suffered some since the visits of Mr. Beall ceased, but it can be revived again. Where there was a strong opposition a few months ago, and even persecution, now there is tolerance. I presume that all new work must go through this stage in these small towns.

At Venado I baptized two infants and then preached. There was a crowd of curious people at the window and they made some confusion, but they were simply the ruder element of the town.

HOME MISSIONS.

DELAY DISASTROUS.

The work of Home Missions must be pushed forward without delay. It is not safe to slacken our speed a single year. If the English and the Germans should be neglectful of their home work for a generation they would not be much affected by it socially, politically, or religiously, because they have reached their maturity and become settled in their principles and habits. That is not the case with our nation. We are as yet in the germ which has to be developed. The population of Great Britain and Germany will not be much larger at the end of the century than it is to-day, but the population of the United States will have increased by that time from twenty to thirty millions. This unprecedented growth of our nation led the late John Angell James, of Birmingham, England, to say at a public dinner given to a number of Americans: "Your home work, gentlemen, is paramount at present at least to all others. The object of your zeal must be your own country—to supply her rapidly increasing population with able and faithful ministers. You must cultivate the waste places of your homestead or it will be overrun with thorns and briars."

If the nation, in the future, is to be what our forefathers intended it to be, its religious forces must be greatly strengthened. The hosts of evil are increasing in number and strength so rapidly that they will soon prove too strong to be controlled by the Church, unless she is up and doing. "It is characteristic of such a period as we live in," says Prof. Phelps, "that moral forces not only accumulate fast but they set quick in the mold of national character. They are indu-

rated rapidly and for centuries to come. That process of national conservation which results in fixed character, and which, in the Oriental world, has produced such immobile usages, laws, beliefs and institutions is here in its beginning. We have the privilege of shaping it just here. It can be modified now; not so half a century later. It can be changed and revolutionized, headed this way or that, at present; not so probably three decades hence." What shall we do? Undertake to fulfil the task, or allow indifference and disregard for the future to let the rarest opportunity of our life slip?

In this as in other great enterprises time is an all-important element. Material interests in the shape of commerce, trade, railway, banking, etc., are advancing with astonishing rapidity. Those who have not visited the great West can form no conception of the growth of towns, the settlement of districts, and the multiplication of industries there. All over the land pulses are beating at a fever rate. Electricity and steam are the only symbols that can adequately set forth the rapidity of our material progress. Society is in a perpetual whirl foaming like a boiling caldron. All is hurry, bustle and confusion. Houses run up as by magic, mountains are tunnelled in a day, torrents are bridged whilst people are asleep, and lines of railways extend over prairies and through valleys at the rate of many miles per week. The steam engine is thundering over the plains of Kansas and Nebraska and through the canons of Colorado, Utah and New Mexico with a speed that never slackens.

With all worldly enterprises thus quivering with life and activity can the Church afford

to move leisurely! Can the pastor afford to let his people remain in ignorance of what is going on and can the layman refuse to do all in his power to save the land for Christ? Not without proving recreant to their trust. Our home missionaries should join the long cavalcade of immigrants as they begin their march across the plains; their voice should be heard in the miners' camp, along the gulches of the Rocky Mountains and at the door of the dug-outs on the frontier, or the Romish priest, the Mormon missionary and the zealous infidel will have secured their victims. These stirring times call upon us for self-denying efforts.

THE BENEFIT OF ORGANIZATION.

A short time since a noble contribution came to the treasury of the Board from the Sabbath-school of the Westminster Presbyterian Church of Yonkers, N. Y. The amount of it created a little surprise, because the school would hardly be classed among the rich ones. Upon inquiry, it was found that the great work of evangelizing our land had been strongly presented to every organization connected with the school. The Young Men's Bible-class, and the Thomas Bible-class, as well as the different societies represented therein, had been urged to do their best toward paying the debt of the Board and carrying the Gospel to the uttermost parts of the country. The result was a large contribution that gladdened our hearts and helped to reduce the debt and carry on the work in the field. If pastors, superintendents, Sabbath-schools, and presidents of church societies, could be induced to interest all classes and ages in the Church's work, the treasuries of our Boards would soon feel the good effects of it. The effort would not have to be very great, but the fruit would be rich.

EASTERN WASHINGTON—that part of the state east of the great bend of the Columbia, and forming perhaps one-third of the state—is one of the richest and most rapidly-developing regions of the great Northwest. Dr. Gunn writes in a recent letter as follows:

The field consisting of Rockford and Fairfield, Spokane Co., is now particularly hopeful because of the extraordinary development of Fairfield. The beet-sugar product promises to be the finest in the world. The sample produced was 24 per cent. sugar. It is a very fine farming region, regardless of this. The new church building there is nearly complete. We are virtually the only church in the place, as the other church (Lutheran) is only for the scattered German population. We have the most earnest people, and if we do simple justice to our work we will be very successful.

At the earnest instance of one of the town site owners of the new town of Bridgeport I had a board of trustees appointed, who will incorporate and accept of lots for building. This new town is situated on the Columbia, near the mouth of Okanogan River, on the main route from Coulee City to the extensive gold and silver mines known as the Conconnully and Slokan mines. The railroad is soon to be extended to Bridgeport, and great development is inevitable. The request for our coming is from a number of Presbyterian families who first settled up the farms adjoining.

Two years have made a wonderful change in the region known as the "Big Bend." This includes all that region west of Spokane and south of the Columbia and Spokane rivers, reaching 175 miles east and west. The towns are becoming substantial, excellent school and church buildings have been put up, frame business blocks are giving place to brick, and the rude board farmhouse to the elegant and commodious home. The southern part of this plain is crossed by the new Great Northern railroad, which has already created towns of great and permanent importance. One little station where we now have lots selected has already shipped this season 400,000 bushels of wheat. That of itself would soon make a town. But west of this is the wonderful

Chelan region, contiguous to Lake Chelan, perhaps the most picturesque body of water in the United States. It is surrounded by very rich mines which are being very rapidly developed. An electric line will connect the mines at the head of the lake with the steamers on the Columbia river. Two towns are now there, and this railroad line will develop another. The development in mining in Okanogan and Stevens counties, which embrace all that part of Washington north of Spokane, has been very rapid during last year, and will be much greater next. At least six prominent points should be occupied there by us this year.

The city of Omaha fairly represents the condition of society in the new West. Three years ago a census revealed the following facts: There were 62,000 Americans, 15,000 Irish, 14,000 Swedes, 10,000 Germans, 3,000 Danes, 3,000 Bohemians, 1,000 Norwegians, 1,000 Welsh, 1,000 other foreigners. Of these 54,000 were Protestants, 30,000 Catholics, 6,000 Jews, and 20,000 unbelievers.

SYNOD OF WISCONSIN.

REV. W. D. THOMAS, S. M.

The foreign work in our midst is being pushed with vigor. We meet with considerable encouragement. On the morning of Friday, Nov. 4, 1892, a commission from the Presbytery of Madison, accompanied by two Bohemian pastors—the Rev. Joseph Balcar of Melnick, and the Rev. Joseph Bren of Racine—visited Muscoda and organized there a Bohemian Presbyterian Church. Number of members enrolled, 25. Then the church elected three elders and four trustees. Here the people, thus far unaided, have almost completed a neat sanctuary for the worship of God. John Huss did not die in vain. The seed of truth scattered by him many centuries ago is being gathered to-day on this far-off continent, a ripened harvest. This people have this day their earnest prayers answered and their most cherished dreams realized in a *Bohemian Presbyterian church*.

On the afternoon of the same day they organized at Highland, a neighboring village, a Bohemian Presbyterian church of thirty-two mem-

bers. To complete the organization they elected three elders and three trustees. Before they separated they determined to build a house of worship, and raised more than half of the necessary funds. We have but two Bohemian pastors in our synod, consequently the Rev. Joseph Balcar of Melnick has to travel a long distance and preach to these two congregations once a month. This consecrated Bohemian is doing splendid service for the Master, and his success with his own people is truly apostolic. We hope this coming spring for a re enforcement of pastors to tell to this people the story of God's infinite love in the Bohemian tongue. They are tired of the galling yokes that Rome has placed around their necks for so many centuries. They still love the old Gospel, if they only knew how to find it, that their forefathers thought so much of on the plains of Bohemia as to die for it.

SUGGESTIONS OF THE CENSUS.

The *Presbyterian Journal* gives, in a recent issue, the following item and table:—

The Chief of the Bureau of Statistics reports that the total number of immigrants arrived at the ports of the United States from the principal foreign countries, except from the British North-America possessions and Mexico, during the month ended November 30th, 1892, and the first eleven months ending the same, as compared with the same periods of the preceding year, was as follows:—

Countries.	Month ended November 30. 1892. 1891.		11 mo's ended November 30. 1892. 1891.	
Austria-Hungary-Bohemia	580	591	7 181	10 677
Hungary	508	2 583	21 728	21 278
Other Austria (except Poland).....	668	2 539	28 230	30 508
Denmark.....	471	642	9 743	10 175
France.....	412	520	4 948	6 028
Germany.....	9 266	9 604	111 966	116 929
Italy.....	3 685	3 724	55 427	65 561
Netherlands.....	500	342	7 496	5 241
Poland.....	35	1 616	26 635	30 078
Russia (except Poland)...	219	5 261	51 835	67 149
Sweden and Norway.....	2 546	3 190	53 992	51 061
Switzerland.....	537	537	6 155	6 640
United Kingdom—Eng- land and Wales.....	4 044	3 375	43 197	49 929
Scotland.....	670	688	10 767	12 068
Ireland.....	1 962	1 943	40 408	54 964
All other countries.....	1 439	1 470	23 120	19 867
Total.....	27 492	38 615	520 793	562 073

There are obvious suggestions from the above as bearing on the work of Home Missions.

1. It is evident that the tide of immigration is not slackening. In 1891, it brought to our shores about 600,000 souls—nearly one-hundredth of the entire population. At the rate above indicated for eleven months, 1892 will bring us even more.

Immigration must some day diminish by its very continuance; but for these two years it has really increased as compared with a few years past.

2. The quality of the immigrants has greatly deteriorated. A large proportion of them are of a lower grade, socially, and morally, than their predecessors of years ago. There is much desirable material among them still; but the newcomers from many of the countries above-named, are largely poverty-stricken, illiterate, godless, discontented, vicious, or even criminal. The element thus added to the nation is becoming every day more and more undesirable, and more and more hard to manage and assimilate.

All this intensifies unutterably the need and call for more strenuous efforts and more liberal gifts to widen, and press the work of home evangelization. There could be no more convincing home mission appeal than the sight of one of these disembarking shiploads from Bohemia, or Hungary, or Italy, or Russia.

NOTES ON KANSAS.

S. B. FLEMING, D. D., S. M.

The work in Kansas, on the whole, is in better shape this year than it has been for the last three years. More vacancies are permanently supplied, and with the help of our two pastors at large we are able to give most of the smaller churches an occasional supply. The work is in a very satisfactory condition.

We note with sadness the death of Rev. J. S. Atkinson, our missionary in Graham County. He came to the bracing climate of north-west Kansas on account of his health some three and one-half years ago, and rallied so rapidly that he was able to begin missionary work at Hill City and other points in Graham County. He was a faithful laborer, and did much to strengthen our cause.

The church at Harper, which was destroyed in a cyclone, the evening of May 27, 1892, had a glad and happy Christmas Day. Through the kindly assistance of friends from abroad and the self-denial of their own people they were able to dedicate a neat, new church free of debt. To the present supply of the church, Rev. C. C. Hoffmeister, is largely due the success of this movement. He not only manifested a spirit of *true courage* and *strong faith* when all others were disposed "to give up all as lost," but went out among the churches and made such appeals

for help that soon he could see his way clear to "go forward." Being a practical architect himself, he wrought out "plans and specifications" and assumed the superintendency of the building, and did his work so well that to day we have as neat and commodious a church building—all complete—for \$1,750 as I know of anywhere, saving just \$750 to the church.

This building could not be duplicated for less than \$2,500 anywhere in all the West.

The Synodical Missionary preached the dedicatory sermon and raised \$110 to bring up a few deficits in the way of bills and to insure the building against fire and cyclone.

The congregation gave a Christmas present of about \$25 to their pastor as a small token of appreciation for what he had done for them.

A church of 49 members was organized in Oakland, a suburb of Topeka, on Oct. 16 by a committee of Topeka Presbytery. Rev. H. S. Childs takes charge of this and Bethel churches.

Arkansas City has called Rev. D. H. Stewart of El Dorado to become the pastor of that church at a salary of \$1,200. He will accept the call and enter upon his *work* the first of the year. Several points are agitating the question of church organization and necessity will compel us, soon, to move in this direction.

NATIVES OF ALASKA CONTRIBUTORS FOR HOME MISSIONS.

During the visit of the treasurer and other representatives of the Board to Sitka, after the last Assembly, some native women, members for years of the native church at Sitka, brought them a number of baskets, of their own make, as their contribution to Home Missions. The sale of these baskets is now reported by the treasurer as having realized \$19, which will be duly credited to the Sitka church.

Nothing can be more significant and touching as an evidence of genuine religion and Christian principle and character, than such a generous and self-denying gift from these sisters in the Lord in far-off Alaska. The native church there is under the pastoral care of Rev. A. E. Austin, and reports 338 communicants. Their Christian character and conduct are favorably spoken of; and this voluntary gift to Home Missions manifests a growth in the grace of giving much beyond that of many of our churches in more favorable surroundings.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

TWO HEROES OF THE DAKOTA MISSION.

REV. J. R. WILLIAMSON.

[From the Word Carrier.]

During the year 1891 two men, notable in the annals of the Dakota Mission, passed, hoary with the frosts of time, quietly across the narrow stream that separated them from their heavenly home. They were Rev. Samuel W. Pond, who died at Shakopee, Minn., December 12, 1891, and Simon Anawangmani, who died at Sisseton Agency, S. D., July 20, 1891. Mr. Pond was born in 1808 in an enlightened New England home. Anawangmani was probable born the same year, but far away on the banks of the Minnesota in a lowly Indian teepee. Alike in early manhood they gave themselves to Christ, and devotion to him became their strongest passion, and led them ahead of their times to take these first steps in danger which shows the proud heart. Rev. Samuel Pond was the first man to bring the Gospel to the Dakotas, and Simon Anawangmani was the first full Indian man to profess Christ. The Dakota Mission and Dakota Christians should ever remember these brave men in whose footsteps they have trod.

It was in May, 1834, nearly 58 years ago, that Mr. Samuel Pond, with his brother Gideon, appeared at Fort Snelling in the office of Major Taliferro, who was the first and so far the only Agent for the Dakota Indians, and informed him that they had come to teach

the Dakotas. He stopped not to confer with flesh and blood, he asked no missionary society for a commission, he stopped to pursue no classical or theological course, but taking with him his younger brother he went—Bible in one hand and an ax in the other, to be the Lord's missionary. He was soon building his log-cabin on the shores of Lake Calhoun, now in the suburbs of Minneapolis.

The language was the first great citadel to be stormed, and with his brother he made it a systematic study. He found no books to help him. Sometime before him a military officer or trader had undertaken to jot down some Dakota words, but between their untrained ears, and the European notations they used, no one could reproduce the words from their writings unless they already knew the language. Mr. Pond discovering this, discarded their notations and struck out for a phonetic representation. A character for every sound, and only one sound to a character was his rule. By one who knew the language, a reduction with this rule might have speedily been made. But with so many strange sounds, grunts and clicks it was slow and delicate work. However before the end of a year he had the satisfaction of teaching one young man so that he could read and write his own language.

It was however some years later before the Dakota alphabet as we now use it was entirely settled, and in the meantime the missionaries T. S. Williamson, S. R. Riggs and others had arrived to take a hand in the superstructure. But Mr. Pond studied out the plan, as I understand, and laid the foundations of the present system of writing the Dakota language, so that it may justly be called the Pond notation. Mr. Pond prepared the first primer printed in the Dakota language and some of the first translation of Scripture.

Mr. Pond's zeal and devotion led him not only to build his cabin in a wild Indian village, but also join with the Indians in their hunts, sharing their teepee, their wild food, their pangs of hunger and the dangers of war. This was an outing for the teacher instead of the pupil, and under many circumstances is more practical for the improvement of the

Indians than the so-called Capt. Pratt's outing system.

Mr. Pond labored 18 years among different bands of the Sioux, but principally among the Lake Calhoun and Shakopee bands. Owing to the Treaty of 1851 the Sioux removed in 1852 to the Redwood Reservations, and Mr. Pond then turned his attention to the incoming whites. He gathered the church at Shakopee which he supplied till 1866. He died in the house near Shakopee in which he had lived for 44 years, the lumber for which he hauled on the ice from the St. Croix, and in which the writer, then a boy, lent a helping hand.

It may comfort some of our straitened missionaries now to know that the average salary of a missionary in those days was \$300 a year, and this was the most that Mr. Pond ever received. Mr. Pond was ordained by a Congregational Council in his native state March 4, 1837. When the Dakota Presbytery was organized in 1844, he became one of the organic members, and his ministerial connection was thereafter with the Presbyterian Church.

Of the early Dakota converts Simon Anawangmani is in many ways the most prominent character. Old Joseph Renville, the half breed trader and his family became Christians before him, but that made no break in heathenism. Some heathen women too had been converted like good old Catharine, and she was a hero. But Anawangmani was the Indian man converted. He was not the first Indian that learned to read, nor was he a bright scholar when he was taught by Dr. T. S. Williamson at Lac qui Parle. But he did learn to read, and held on to what he learned. There has been a great deal written about Indian bravery. The truth is, Indians like other people are some brave and some cowards. There was no doubt about Anawangmani's bravery. As an Indian warrior in his youth he attained to the distinction of First Brave. That was his first victory. Then at Lac qui Parle after several years of study he accepted the Christian faith, and on February 21, 1841, made public profession of his faith. And then came the battle. Instead of the most honorable place which he

had held in his nation, he was now cast out with the dogs. Even the women and children sneered at him. Even his wife deserted him under most vexatious circumstances. But none of these things moved him. He set up his teepee with his own hands, took care of the deserted baby and dug up his garden by turns, and then read the Bible and prayed to God every night. But Simon Anawangmani will be remembered for what he did in another line. Before the massacre of 1862 Anawangmani was living like a white man on a well-fenced farm, in a comfortable house, close to Dr. S. R. Riggs' church, of which he was a ruling elder. August 19, 1862, the news of the terrible butchery of that morning reached his ears. Soon the missionaries and their families were fleeing, for whom he did what he could. The Hostiles were galloping everywhere driving all the Indians into the war-camp. Against the entreaty of his friends he heeded them not. The Hostile camp was now on the edge of his farm. A poor captive white woman, hearing him at evening worship, came secretly and besought him to save her. He believed that was his work. By night he took her and her children safely through the hostile lines and stopped not till he had them over fifty miles away in the Camp at Fort Ridgely. There he entered the service under Gen. Sibley with whom he remained through the Indian war, performing dangerous and valuable service. This was his third victory, and one for which he will live in the memory of the good citizens of Minnesota. He was a lay commissioner to the General Assembly that met in Minneapolis, and those who attended the Missionary Meeting will remember his meek appearance as he was called to the platform to receive the honors of the meeting.

THE LAST OF HER RACE.

Old Jennie, the last representative of the famous Rogue River Indians, now living in this country and quite advanced in years, is making a burial robe, after the custom of the distinguished members of the tribe, in which to be laid away when the summons shall come and she shall pass to the happy hunting-

grounds, where the white man is not and fire water is unknown. The groundwork is of fine buckskin and is superbly decorated with the various kinds of money used by the tribe for generations past, and richly ornamented in a pleasing and skillful manner, with jewels, pebbles, beads, and other valuables used and admired by the tribe in the past. The robe, when completed, will weigh fully fifty pounds, and as a relic or reminder of the peculiar customs and practices of a nation of people now practically blotted from existence, is most valuable, and should be preserved. With this commendable purpose in view, Mrs. Rowena Nichols, who has been employed by the World's Fair Committee to paint the Table Rocks, has procured a number of sketches of this interesting subject and will paint a life-size picture of old Jennie, wrapped in her gorgeous cerements, and thus happily preserve a sacred custom about to pass forever into oblivion. Old Jennie was born and raised at the foot of Table Rocks, and during the wars was once captured by the whites, and later rescued by her people. She lives about a mile and a half from Jacksonville, up Jackson Creek, and to hear her tell, in that peculiar and impressive Indian style, the grievous outrages and nameless wrongs perpetrated upon her people, and their consequent annihilation from the face of the earth, would touch the stoutest heart with sympathy, and almost make one wish he could face again the brawny braves who fought and died for this fair heritage, and for which sad fate old Jennie's heart goes out in bitter wails. This painting will be a valuable object lesson as indicating the fast fleeting cycles of time, and the rapid mutations of human customs and usages, and will serve as a most fitting companion piece to the Table Rocks, where Jennie was born and grew up, chiefly on war-whoops and camas, clad only in the free raw material of innocence and a copper complexion, happy in her native simplicity and blissfully ignorant of modern civilization.—*Jacksonville Times.*

Those days are lost in which we do no good;
those worse than lost in which we do evil.

INDIANS AND THE INDIAN PROBLEM.

REV. JOHN H. AUGHEY.

The total number of Indians in the United States exclusive of Alaska, is	244,704
On reservations or at schools under control of the Indian office, not taxed.	130,234
Indians incidentally under the Indian office and self-supporting, are as follows in the Indian Territory:	
Cherokees	25,357
Chickasaws	3,464
Choctaws	9,996
Creeks	9,291
Seminole	2,539
Total Indians	50,657
Colored people of mixed Indian blood living with and members of the above tribes	14,247
The total Indian and Negro population of the five civilized tribes is therefore	64,904
Pueblos of New Mexico	8,278
Six nations and St. Regis of New York	5,104
Eastern Cherokees of N. C.	2,885
Indians, 98 per cent. of whom are not on reservations, taxed and self-sustaining counted in general population	32,567
Apaches at Mt. Vernon Barracks as prisoners	384
Indians in state or territorial prisons	184
Total	114,470
Those on reservations or at school as above	130,234
Total Indians in United States exclusive of Alaska	244,704
Alaskan Indians estimated	37,000
Grand total	281,704
Number of whites on the several reservations in the Indian Territory	107,987
In Cherokee Nation	27,176
In Chickasaw Nation	49,444
In Choctaw Nation	27,990
In Seminole Nation	96
In Creek Nation	3,281

Total whites on the reservations of the five nations—Indian Territory . . . 107,987

The area of country occupied by the Indians is 116,000,000 acres, or 182,250 square miles. By far the greater portion of this vast domain, which is much greater in extent than Great Britain and Ireland, has been lying idle, a bar to the progress of civilization, and no benefit to the Indians. A comparison of figures shows that while the Indian population of the United States not including Alaska is but little more than that of the District of Columbia and less by nearly one-half than that given by the recent census of the city of Baltimore, they occupy an area of country greater than the combined area of the New England and Middle States. In the Chickasaw Nation there is land enough to give every man woman and child 1,200 acres, and yet

the most of this magnificent domain is a wilderness. In the Indian Territory nearly all the land that is cultivated has been monopolized by "squaw men" who rent it to tenants. Squaw men are white men who marry Indian women, and thus secure head rights in the nation which carries with it the privilege of claiming all the land they can fence and cultivate. Mr. Murray of Erin Springs has enclosed and cultivated 20,000 acres. His tenants are numbered by the hundred. The fullbloods are pauperized and become more wretched every year. The fullblood is the victim of the unscrupulous trader and the baronial squaw man. His contact with the white man only demoralizes him as it is with the very worst class that he comes in contact. He is in a pitiable condition whose only remedy is through allotment. Were he to hold his share of the domain in fee simple, his enfranchisement would be complete.

The enactment of a law to vest in the individual, and not in the tribe, the title to the land in the reservations is resisted by the squaw-men with great bitterness. The United States Government is moving in this matter, and allotment and Statehood will come, and that right speedily. The Government has the right of eminent domain, which is paramount to any rights granted by treaty, and should the rights of any be infringed, it is the duty of the Government to interfere in behalf of the oppressed. When the Aborigines procured a livelihood by hunting and fishing, tribal proprietorship or a community of interest in the reservations wrought no harm. Now the buffalo and deer and bear are practically extinct. While this large game abounded, the Indian knew no want. He delighted in the chase, and by this attractive pursuit he could supply his squaws and papooses with food, and with comfortable tepees whose coverings of skins and beds of skins skillfully tanned and dressed afforded a far more comfortable home than the shack or dugout or hut of the pioneer white man. Now the game has disappeared from the forest and the Indian occupation is gone. He must adopt the manners and customs of civilized life. He must fence and cultivate the land as does his white brother or he is doomed to extinction. The full blood, with savage instinct, tenaciously clings to his Aboriginal mode of life. He will not work as does the white man. He will perish by preference. Land is of no value to him, much less a superabundance of it when it is destitute of game.

What is the solution of the problem? Must

the Indian perish? Must the present method of dealing with him prevail till the red man disappears like the buffalo from his native forest? There is no necessity for this. A course should be adopted which the squaw-men and Indian traders will most strenuously oppose. Let the land be allotted and each Indian hold his allotment in fee simple and inalienable for 30 years. Let the surplus land be sold for the benefit of the Indians, and held in trust by the Government for the benefit of these wards of the Nation. Let industrial and training schools be established in the midst of the Indian populations where their children can be taught the sciences and arts of civilized life—taught industrious habits and moral and religious principles. Let this be done and the next generation will prove the wisdom and humanity of this course. The full blood will be no longer the red savage that he is, defrauded by the unprincipled squaw-man and trader, and oppressed beyond measure by the magnates—the officers of his own tribe, who for the major part are only Indians by remote affinity. The United States can at once relieve the fullblood of his disabilities and oppression through right of eminent domain. Power is vested in the President of the United States by act of Congress to make allotments of lands to Indians. This is the act: "The President may in his discretion have any Indian reservation surveyed or resurveyed, and the lands of such reservation allotted in severalty to any Indians located thereon. The size of the allotments shall be to each head of a family one quarter section (160 acres) of land; to each single person over 18 years of age, and to each orphan under 18 years of age one-eighth of a section." After lands have been allotted to all Indians of a tribe, or sooner if the President thinks best, the Secretary of the Interior may negotiate with that tribe for the sale of any of their unallotted lands, such negotiation to be ratified by Congress. At the breaking out of the rebellion the five civilized tribes (so called) espoused the cause of secession and thus forfeited their treaty rights. These were restored after the war with certain modifications. Some years ago the five nations scarcely regarded themselves as integral parts of the United States, and were very jealous of tribal autonomy. The missionaries sent by our Church were classed among foreign missionaries. This anomalous condition should terminate. Our Church is doing a noble work among the five nations, a description of which I will give in the near future. Its wide reaching influence and permanent results cannot be exaggerated.

Letters.

INDIAN TERRITORY.

REV. W. L. MILLER, *Segeeyah*.—I held a protracted meeting at Lenapah, which promised much, and I rejoice in the clear conversion of several. At this place I hope to be able to organize a church. I did not receive any into the church, as I thought it best to wait until I could see more clearly whether there was reasonable prospect of permanency.

At Talalah people are engaged in building a school house. I have been preaching in the hotel. The hotel changed hands, and I had to suspend my labors there until the school house is completed.

At Oologah there is a subscription circulated for building a church house (Presbyterian). We have several members here ready to form a church.

At Sageeyah the congregations are better than at any other point. I started a Sabbath-School at Lenapah, which has done well. I fear, however, that the school will have to be suspended during the cold months.

The Sabbath-School and Christian Endeavor Societies at Segeeyah are doing good work.

Society in my wide field is in a chaotic state. Thousands of white men have come in with their families and *leased* lands from the Cherokees for from five to twenty years. These leases are contrary to the Cherokee law, but the Muskogee U. S. court has decided that the Cherokee Nation has allowed the leases so long that they will require the Cherokee citizen to indemnify the "lessee," before they will put the "lessor" in possession. This has been accepted *pro tempore* by the Cherokees, and thousands of acres of land have been leased by white men, and fenced and sown in wheat.

But there is a sense of insecurity; if Congress assents to the demands of the Cherokee Nation that Cherokee courts shall have exclusive right to decide who are "intruders," the white men who have opened farms will lose all they have

invested in improvements. I regret to say that while few of the Cherokees will work themselves, they think all they can make out of a white man legitimate. The great mass of the people are ignorant. They are under the control of corrupt leaders.

This sense of insecurity gives a feeling of desperation to many white men who leased, being advised by Cherokees that they would be secure.

At the close of the war the United States compelled the Cherokees to adopt as citizens their former slaves, and are now forcing the Cherokees to give these equal rights in the land and invested money. The Cherokees say this is oppression. The United States did not deal thus with the white rebels of the South; the slaves of white men were made citizens, but no confiscation of land or money for their benefit was inflicted.

Then there is a large class of lawless men like the "Daltons," who infest the territory. The night of the day on which the "Daltons" made their raid on the Coffeyville bank, my son was knocked down at his own gate and left for dead. He was robbed and no trace of the robbers was left.

Wheat is the main reliance of the people in my field. The price has been so low that the farmers are greatly crippled.

I have given you the dark side of the picture; there is a bright side. First, this state of chaos cannot last long. The white man is in this country, and he is here to stay. Soon the entire country will be settled and the Cherokees will not make one-twentieth of the population. Here and there are excellent Christian families. Their influence will prevail, and churches and schools will flourish.

I am the only Presbyterian minister in all the region north of the Frisco railway, from Osage Nation to near Vinita, a region 50x50 miles, and the best part of the Cherokee Nation.

We must hold on to all we have here and gather in others as they come. With God's blessing this region will yet be dotted with Presbyterian churches.

KANSAS.

REV. H. C. BRADBURY, *Lincoln*:—My people are full of enthusiasm. They keep up their Sabbath-school well, and we are paying for our parsonage very nicely. We bought eight more lots this week for \$50. They are next to the church and parsonage, and are in the center of the town. We want them for a park and wagon sheds.

At LUCAS we have bought four lots in the very center of the town.

At SHILOH they have a very fine Sabbath-school of sixty, with the Westminster lesson leaves. I have preached there once a month lately, and also at FAIRVIEW, where they have a very small Sabbath-school. Elder Lott helps me some at these stations.

HARMONY CHURCH is formed of three stations—Harmony, Paris, and Surprise, with three good Sabbath-schools and one Christian Endeavor Society. They are very good to support the minister, though they are poor.

BARNARD and MILO go together. Five lately joined the church, who had been members before but needed repairs. Milo wants some place in town where to hold meetings. We are circulating a subscription and I think they will make it with some outside help. Spiritualists and all take an interest in it. We have a grand man there to run the Sabbath-school.

Bro. Arthur, of Lincoln, this summer took Pleasant Valley off my hands. Spring Valley is made up like Pleasant Valley of foreigners mixed with Americans. They come out very well.

BASHAN Church has had poor feed, no Sabbath-school lately, and little preaching. I'll go and try to stir them up.

Bro. May, our Sabbath-school missionary is a great help to me on my big field.

REV. J. A. OGLEVEE, *Caldwell*:—There are many people here who are waiting for the opening of the CHEROKEE STRIP. Many of them are very poor. They live some in covered wagons, some in tents, some over barns. A boy of one family was just in to say that he had a new

baby brother this morning. How they can keep the little one alive is a mystery.

Ask these people to come to church and their reply is: "We are not fit to come." The "fit" has reference to their clothing. If they have "Sunday clothes" they are stored away in boxes in the bottom of the wagon.

The "boomers" are not all poor, however. Many of them can rent our best houses, or board at our hotels. They have money and expect to add to their wealth by the opening of the new country.

It is almost impossible to reach these people till they become settled. It is a serious problem to me what can be done for these people. There is a Presbyterian Church at Anthony—25 miles west. There is one at Arkansas City, 35 miles east—with no pastor. Dividing the distance it leaves 30 miles of frontier for me to look after. And that means 25,000 or 30,000 people—or it may be twice that number. The clans are already gathered. The Strip will most likely open in the Spring. We ought to be ready to go in with the people. Other denominations are preparing. The new cities in the northern half of the Strip will naturally look to Kansas for ministerial help. Caldwell is on the border of the cream of the new land. Being in the very midst of boomerdom, therefore, I am naturally interested.

The soldiers have just burned the grass off the Strip, making it look like a great black desert. They resorted to this as a final means of getting the cattle off. There is scarcely a living thing on it now. Even the prairie chickens have come up into Kansas, thus furnishing meat for your home missionary, who has a gun.

UTAH.

REV. THEODORE LEE, *Spanish Fork*:—One Sabbath a full Sabbath-school and a well attended church service make us feel that things are indeed changing; without any apparent cause the next Sabbath may find us with diminished school and almost empty pews. Last Sabbath we had about as many Sabbath-school scholars as we could take care of. In the even-

ing a young man who has recently given his heart to Jesus, led the Christian Endeavor meeting for the first time, and he did well. *He is the only Christian young man of my knowledge in this wicked city of three thousand souls.* He was surrounded by those who knew his past life and have been witnesses of the change. A year ago he was about to enter a saloon as barkeeper; this week he entered Hungerford Academy as a Christian student.

The work in Spanish Fork seems more encouraging than at any time since my acquaintance with the field, and I have preached here nearly every Sabbath for nearly five years. Ten persons are ready to unite in the organization of a church as soon as the way is open.

Things are changing in Utah. The old members of the Mormon Church who have held away so long are losing their grip. The young men who are growing up will not bear their rule much longer. The division on party lines has come to stay. I doubt whether the leaders saw the end when they allowed the division, but the prospect is that it will cleave the Mormon Church. No such campaign was ever before witnessed in Utah. The political pot has boiled and boiled. It has been a blessing to Utah. In Spanish Fork, I notice that most of the "old timers" belong to one party while the other is made up of young men, young men of enterprise who will not bear the yoke much longer. May God hasten the day.

MINNESOTA.

REV. J. H. MEYER, *Scandinavian work, Minneapolis*:—We have organized a church of twelve members, which now belongs to the Minneapolis Presbytery, and has called its own pastor. A mission has also been begun in the N. E. part of Minneapolis, which is now under the care of this church. The Sabbath-school scholars in the Church and mission number together about fifty-eight. So the work in Minneapolis looks very bright.

In St. Paul we also have been trying to work up a mission, but as yet we have not the man or the means. The Norwegian and Danish popula-

tion in the Twin Cities number at the very least fifty thousand, and surely we must have a part in that work.

In Duluth we have at last been successful in organizing a Norwegian—Danish Church, which looks forward with a great deal of hope to a prosperous work in that rapidly growing city. We have placed an earnest missionary in that field. Many other places could also be opened had we the time and money. Earnest appeals come to us to help with missions.

I have also published and edited our little paper, the *Free Church Messenger* (Frikirkens Budbærer), which has met with a great deal of approval and sympathy, in spite of obstacles, and in our judgment is doing the work of six missionaries.

We feel thankful to God for the growth of a work which began in Norway about fifteen years ago with a little company of fourteen persons, and to-day numbers twenty-three thousand members, about twenty-five mission houses and some thirty preachers of the Gospel. Surely we ought to have a place in the work of this country where so large a portion of our people come. We hope therefore to have the help and sympathy of our stronger brethren, the American Presbyterian Church, which is the same in polity as our beloved Norwegian Free Church.

NEW MEXICO.

REV. HUGH J. FURNEAUX, *La Plata*.—The attendance, particularly of the Mormon portion of the community, has been very encouraging at Fruitland, but at the other stations not so full as during last quarter. The ranchmen and their families have been busy gathering fruit and hauling it to market in Durango, a distance of thirty-five to fifty-five miles. Then the grain crops had to be harvested and hauled to market. Sunday and Monday, day and night, wagons have been traveling over the three roads that lead to Durango.

Now that the people are beginning to rest from their labors, I expect the interest to revive in regard to public services. I am now preparing for a special effort to bring souls to Christ, and

to organize two churches in La Plata and Fruitland. There are over forty families in La Plata portion of field, and about twenty-five in Lower San Juan. No church organization at either place except a "stake" of Latter Day Saints at Fruitland. I have left the parsonage, which is seventeen miles from this part of La Plata, and am living in a "dug out." Yesterday I dug a hole in the wall, then went outside and sunk a shaft until I struck the hole, and the combination gave me a fire-place and chimney. To-day I filled up holes in the roof with bark of the cedar tree, and to-night I am toasting my shins at a cedar wood fire, and writing.

I have systematically given away a number of Bibles and Testaments to young people, also a large quantity of back numbers of our Sabbath-school papers, also a number of Westminster Paper Series. I must have my stock renewed, as during the winter months the young people will have time to read.

Towards my support, since May, I have received five dollars from the people, a fifty pound sack of beans, and the promise of twenty-five pounds of potatoes, but I hope to do better than that before the end of December.

MANTI AND EPHRAIM, UTAH.

REV. GEO. W. MARTIN:—A bright girl of sixteen, of Norwegian parentage, who has grown up in our school, recently made a good confession of faith, her conversion having taken place some months ago. She has entered the Salt Lake Collegiate Institute, working in Superintendent Caskey's home, to pay her way. At Manti six adults have been received into church membership; four of them on confession. Two of these have been in our school. Another of our members, a young man, has gone East and entered school for a course at Oxford, Pa.

The Manti day school had a good program on Columbus Day, at the same time dedicating a beautiful school flag, 10x18 feet in size; the pupils had raised \$25 00 toward the enterprise; the pole and all costing \$40 00. In the afternoon our school joined in the citizens' patriotic meeting at the Mormon Tabernacle,

Mrs. Martin and I, attended the Mills meetings nearly a week at Salt Lake City, a privilege long to be remembered; pentecostal preaching. In the after-meetings I met two men with whom I had had conversation on the great subject, year ago, in distant settlements. One was now an active Christian, and a soldier at Fort Douglas; the other took a stand for the Christian life in the meetings.

RESCUED FROM POLYGAMY.

In our field one woman was recently received; reared a Lutheran, for years a Mormon, the third or fourth wife of an elder, but latterly an apostate, and "divorced," taking her maiden name, though having grown children; she became interested two years ago, but did not settle the question then. "Nothing is too hard for Thee, O Jehovah!"

The political canvass opened between the Democrats and Republicans early in Summer, much after the manner in other parts of the United States. But ere long, tiring of national issues, the leaders made strong efforts to win voters on lines of *prejudice*, arguing that Mormons should vote so and so because the prophet, Jos. Smith, was so and so. And the fun of it was, that both parties were right; *both* had had him! Then the canvass was a scramble, amusing to an American, but finally disgustingly painful. Utah is *not* ready for statehood.

REV. JOHN MCCOY, stated clerk of Aberdeen Presbytery and late missionary at Ellendale, N. D., on leaving this field for another, writes in a very pleasant way as follows:

In leaving the service of the Board, under which all my ministerial work has been done, I wish to express my grateful appreciation of the many favors shown and the unvarying kindness accorded me. I haven't done much for the Board, but I have acquired a large stock of home mission enthusiasm to take to my new field of labor, where I trust to be able to serve our Home Board better than on the home field.

HOME MISSION APPOINTMENTS FOR DECEMBER, 1892.

J. W. Flagg, South Framingham,	Mass.	J. S. Cronas, Medora,	Iowa.
Thos. A. Reeves, Woonsocket,	R. I.	A. G. Martin, Pastor at Large,	"
S. Dodd, Stephentown,	N. Y.	D. W. Rosenkrans, Blackbird, Scottville and Apple Creek,	Neb.
A. Dracas, Corinth,	"	R. H. Fulton, Gordon and Clinton,	Iowa.
D. N. Grummon, Ross Memorial,	"	L. McIntyre, Morrison,	"
C. C. Cook, Hillsdale,	"	N. McLeod, Dows,	"
O. C. Barnes, Huevelton,	"	H. Hostetler, Sioux City, 2d,	"
G. Le Fevre, Ancram Lead Mines,	"	D. W. Cassat, Vail,	"
P. A. Schwarz, Melville,	"	W. Semple, Union Township,	Neb.
S. R. Warrender, Otego,	"	J. W. Knott, Holdredge,	"
H. A. Hall, Helena,	"	W. M. Porter, Nelson,	"
T. S. Day, Camillus,	"	R. N. Powers, Superior,	"
G. Gozzelino, Bagor, Audenried Italians,	Pa.	E. L. Dodder, Ashton and Cozad,	"
A. B. Lowes, Presbyterian Missionary,	W. Va.	J. W. Robb, Gandy,	"
T. C. Potter, Crescent City,	Fla.	J. Warner, St. Edward,	"
J. K. Wight, Green Cove Springs,	"	B. F. Sharp, Gresham,	"
S. O. Faris, Starke,	"	C. S. Vincent, Auburn,	"
G. S. Rice, Sorrento and Seneca,	Tenn.	S. T. Davis, Omaha, Clifton Hill,	Mo.
N. Bachman, Synodical Evangelist,	"	E. D. Walker, Synodical Missionary,	"
J. P. McMillan, Park Place of Chattanooga,	"	J. Kirkwood, Grant City and Knox,	"
C. F. Brause, Ft. Cheatham of Chattanooga,	"	T. J. May, Pastor at Large,	"
W. A. Ervin, Kismet and Wartburg,	"	W. H. Hyatt, Kansas City, 2d,	"
R. B. Irwin, Grassy Cove and Piney Falls,	"	G. H. Duty, South Joplin and Lone Elm,	"
D. McDonald, Synodical Missionary,	Ky.	E. A. Hamilton, Springfield, 2d,	"
I. N. Erwin, Dayton,	"	J. T. Houston, La Clede and Centre,	"
H. M. Walker, Marselles,	Ohio.	F. Lonsdale, St. Joseph, 3d Street,	"
A. Schafer, Leipsic,	"	J. Wilson, Pastor at Large,	"
O. W. Wallace, Pres. Missionary,	"	W. J. Lee, D.D., St. Louis, McCausland Ave.,	"
A. N. Smith, Brink Haven,	"	E. P. Keach, Windsor Harbor, Kinswick and Station,	"
E. L. Anderson, Chicago,	"	A. M. Flory, Cottonwood Falls,	Kan.
C. K. Smoyer, Ph. D., Elmore and Genoa,	"	W. Coleman, Deepwater and Browningtown,	"
G. E. Wilson, Clyde,	"	D. Kingery, Galva and Canton,	"
H. B. Douglass, Golconda,	Ill.	D. M. Moore, Valley Township,	"
G. B. Blake, Earlville,	"	J. W. Van Eman, Ellinwood and Geneseo,	"
H. Hanson, Oquawka,	"	H. B. Johnson, Emerson and Macksville,	"
J. Swindt, Milan,	Mich.	J. L. Amlong, Roxbury and Marquette,	"
T. D. Bartholomew, Corunna,	"	A. Glendenning, Dows and Rose Valley,	O. T.
T. A. Scott, Port Huron,	"	S. P. Meyers, Norman,	Tex.
A. D. Grigsby, Hastings,	"	A. K. Baird, Wichita Falls,	Ariz.
J. P. Mills, Gladstone,	"	R. Colman, Flagstaff,	"
R. L. Williams, Au Sable and Oscoda,	"	C. R. Nugent, Tombstone,	N. M.
E. F. Smith, Black River, Caledonia and Alcona,	"	H. M. Shields, Las Cruces,	Col.
G. W. Borden, Gladwin and Beavertown,	"	W. W. Dowd, La Junta,	"
B. Hunter, Taymouth,	"	A. Covert, Eastonville and Peyton,	"
J. W. Winder, Galeville,	Wis.	W. Keiry, Valley View,	"
W. J. Turner, Horicon, Mayville and stations,	"	W. Mayo, Rocky Ford,	"
W. J. Mitter, Crandon,	"	H. M. Goodell, Del Norte,	"
C. Eckhof, Alto, German,	"	C. Burgess, Walsenburg,	"
S. Riderus, Cato,	"	F. G. Webster, American Fork,	Utah.
S. E. Very, Stiles and Little River,	"	F. L. Arnold, Westminster of Salt Lake City,	"
C. A. Adams, Packwaukee and Buffalo,	"	P. Bohback, Hyrum,	"
J. Bren, Racine, Bohemian,	"	W. R. Campbell, Mendon and Wellsville,	"
J. Blauw, Duluth, Norwegian,	"	F. W. Blohm, Pleasant Grove and Scandinavian work in Utah,	"
W. H. Ware, Brainard,	Minn.	G. Edwards, Armells and Lewiston,	Mont.
T. A. Ambler, Two Harbors,	"	B. Parsons, D.D., Centralia,	Wash.
C. Slack, St. James,	"	J. N. Roberts, Butte Mission,	Mont.
D. P. Grosscup, Beaver Creek and Rushmore,	"	A. McLain, Ridgefield and Woodland,	Wash.
A. W. Benson, Minneapolis, Bethany,	"	J. McMillan, White River,	"
L. Wideman, Minneapolis, Scandinavian,	"	C. M. Calvin, Enumclaw,	"
D. E. Evans, Minneapolis, House of Faith,	"	C. C. McCarty, Spring Lake Valley, Deming and Stations,	"
L. F. Paulsen, Minneapolis, Norwegian,	"	W. McNair, Kent,	Idaho.
J. H. Meyer, Scandinavian,	"	I. Wheels, Bonner's Ferry,	"
J. Godward, Ashley, Evansville and Elbow Lake,	"	J. A. McArthur, Davenport, Minnie Falls and Egypt,	Wash.
A. H. Holloway, Scotland and Sabin,	"	B. L. Aldrich, Wilkeson,	Idaho.
G. Johnson, Western,	"	D. D. Allen, Kendrick,	Oreg.
M. R. Myers, Royalton and stations,	"	W. P. Miller, Portland, Westminster,	"
J. B. Freeman, St. Paul, Arlington Hills,	"	I. V. Milligan, St. John's of Portland,	"
W. A. Hutchison, St. Paul, Westminster,	"	F. G. Strange, Ashland,	"
J. D. Todd, Oronoco and Chester,	"	H. A. Mosser, Bandon, Port Oxford, Parkersburg and Pershtaker,	"
W. T. Gibson, Milnor and station,	N. D.	G. A. Holzinger, Myrtle Point, Flabtrap and Coquille City,	"
C. D. McDonald, Grafton,	"	R. Ennis, Jacksonville and Phoenix,	"
S. Andrews, Hunter and Blanchard,	"	W. Gay, Mehama (Niagara),	"
W. C. Whisnand, Colgate and station,	"	G. Gillespie, Dallas,	Cal.
R. J. Creswell, Inkster, Elkmont and Conway,	"	A. Fitzpatrick, Little River,	"
Thos. Wylie, Minot and station,	"	I. M. Crawford, Ojal of Nordhoff,	"
J. Mordy, Hoople, Crystal and Canton,	"	D. M. Stuart, National City,	"
A. Armstrong, Gilby and station,	S. D.	J. B. Stewart, Santa Monica,	"
Z. F. Blakely, Beulah and Howell,	"	H. Hill, Anaheim,	"
E. L. Dresser, Flandreau and House of Hope,	"	D. S. Banks, Santa Cruz,	"
W. J. Hill, Rose Hill and Hitchcock,	"	M. C. Hayes, Shandon, Eagles, Parkfield, Imusdale and Melville,	"
F. W. Stump, Forestburg and Artesian,	"	R. Ballagh, Traver,	"
W. O. Rogers, Wood Lake,	"	J. L. Woods, Sanger,	"
G. A. White, Hurley,	"	J. F. Drake, Gen'l German Missionary for the West,	Wis.
J. B. McBride, Wheatland,	Iowa.	R. H. Hughes, Columbus,	"
S. H. Noel, Hazleton & Oelwein,	"		
J. M. Wiggins, Humeston and Derby,	"		

COLLEGES AND ACADEMIES.



DANIEL BAKER COLLEGE.

PROF. CHARLES S. NEWHALL.

Daniel Baker College began in September, 1890, with an enrollment of one hundred and eleven students. The second year it had two hundred and twenty-one. The third year promises an equal increase.

It is located in Brownwood, nearly at the geographical centre of great Texas.

Daniel Baker was a Presbyterian Home Missionary pioneer in Texas, who did a noble work, was widely known, and died at his post. Because the college was to be a Presbyterian institution to send into the home and foreign fields workers like him, his name was given to it.

The length of Texas is greater than the

distance from New York to Chicago; its width, greater than the distance from New York to Richmond, Va. Within these bounds Daniel Baker is the only college of our Church.

The work of the college is broadly planned. There are fourteen resident professors. The college proper has three courses, Classical, Scientific and English. There are commercial, normal, art, music, primary training, and kindergarten training departments.

Eighteen years ago the Rev. B. T. McClelland came to Brownwood as a missionary of the Board. The town contained two hundred and fifty people; now it has four thousand. From the first Mr. Mc-

Clelland planned and wrought for the founding of a christian college. Now the work is accomplished.

That work is accomplished, but the college is not endowed. It is established, and is doing a large and good work, but more is needed. It is one of those colleges which Secretary Ganse loved, and of which Secretary Ray spoke in his address before the last General Assembly. It is strong in its numbers, in its faculty, in its plan of work, in the scholarship and christian character of its students, in its local friends and helpers. It would be capable of vastly wider and more effectual work if its libraries and cabinets could be enlarged, the number of its scholarships increased, and its professorships endowed.

FEBRUARY SMALL FRUITS.

Different varieties of the Tree of Life, whose, "leaves are for the healing of the nations," grow in different parts of the Lord's garden on earth, coming nearer paradisaical perfection in some soils than in others. The Presbyterian variety commonly approximates the inspired description of the typical Tree: "Which bore twelve manner of fruits and yielded her fruit every month." Some crop statistics of gatherings from our Tree last year have interest.

The November yield, which feeds and clothes our noble home missionaries, was largest of the twelve; January coming next with its bread-of-life-fruit for the heathen world; mid-Summer July following with provision for erecting churches; and February, whose fruits help to feed our self-denying, able, faithful, school and college teachers, coming fourth. This evidences our Church's deep interest and strong belief in the founding and maintaining of educational institutions to supply future ministers, missionaries and influential lay-workers, and especially to

control, mould, and use new communities and states rising in the West and South.

That is what the statistical tables of the General Assembly Minutes show. But that means what has gone into our schools and colleges both East and West; into Princeton and the like, as well as into Salt Lake City and the like, and far more into the former than into the latter class. The report of the Committee of Systematic Benificence shows what has gone into the treasury of the College Board, into the missionary department of our higher educational work, into effort to win and hold the developing West and South. From that report it appears that most of the Church's higher educational contributions went East, not West; that the Board of Aid for Colleges and Academies was not fourth in receipts, but seventh; that the February fruits of this branch of our Tree of Life were next to the smallest of them all.

Several things explain this smallness of the Church's gifts where its evident interest and faith are so large. This branch was the last grafted in, of only nine years growth in the sound old stock, not yet getting its full share of the richness of the parent trunk. Year by year the Assembly asks the Church to give this Board six per centum of its total beneficence; and year by year the Church gives it three per centum. This branch is growing stronger, but not fast enough; we dare not lag in "sowing seed-corn of the bread of life," in planting schools and colleges. Then the forcing of the January yield, which is for the dying nations and should be twice as large as it is, naturally exhausts the forces of the Tree, and the February fruits are consequently smaller. As February is the smallest month, it may be that some givers approximate their beneficence to its shortness. But, after all, it is plain that the chief and sufficient cause for the smallness of the February

fruit is the neglect of pastors and sessions to shake the Tree in February; the College Board is eighth, last of all the boards, in the number of church offerings made for its treasury.

Dear Brother: You are educated. Then how can you neglect this cause? Will you not see that your church omits it no more? This young Board gets less in

legacies than others; its friends are still living; and it needs more of them and larger help from those it has won. It cannot spare from its list of friends one minister who has been aided to get his education by endowments of school, college, and seminary; or one elder or church-member who is educated or who hopes for education for his children.

APPROPRIATIONS.

The Board of Aid for Colleges and Academies has voted the following appropriations from its General Fund for the current expenses of institutions during this school year. Italicised names of synods and presbyteries indicate that the institutions have no money appropriation, but have the privilege of soliciting and receiving the College Board offerings of churches in the regions designated. The German Theological Seminary at Dubuque has the privilege of such solicitation in all German churches. Some colleges, which do only academic work, are aided as if they were academies.

COLLEGES, 23.	
Albany College, Albany, Oregon,	\$1,300
Alma College, Alma, Michigan,	<i>Michigan</i>
Albert Lea College for Women, Albert Lea, Minnesota,	500
Bellevue College, Bellevue, Nebraska,	1,100
Buena Vista College, Storm Lake, Iowa, <i>Fort Dodge, Sioux City.</i>	
Coates College for Women, Terre Haute, Indiana,	1,000
College of Emporia, Emporia, Kansas,	800
College of Idaho, Caldwell, Idaho,	500
College of Montana, Deer Lodge, Montana,	1,800
Daniel Baker College, Brownwood, Texas,	1,000
Gale College, Galesville, Wisconsin,	500
German Theological Seminary, Dubuque, Iowa,	850
Greenville and Tusculum College, Tusculum, Tennessee,	500

Hastings College, Hastings, Nebraska,	1,400
Jamestown College, Jamestown, North Dakota,	1,000
Lenox College, Hopkinton, Iowa,	<i>Dubuque</i>
Occidental College, Los Angeles, California,	1,000
Oswego College for Women, Oswego, Kansas,	800
Pierre University, Pierre, South Dakota,	1,200
Presbyterian College of the Southwest, Del Norte, Colorado,	1,200
Washington College, Washington College, Tennessee,	500
Whitworth College, Sumner, Washington,	1,000

ACADEMIES, 18.

Brookfield College, Brookfield, Missouri,	750
Butler Academy, Butler, Missouri,	350
Carthage Collegiate Institute, Carthage, Missouri,	600
Corning Academy, Corning, Iowa,	900
Geneseo Collegiate Institute, Geneseo, Illinois,	750
Glen Rose Collegiate Institute, Glen Rose, Texas,	800
Grassy Cove Academy, Grassy Cove, Tennessee,	300
Huntsville Academy, Huntsville, Tennessee,	350
Lewis Academy, Wichita, Kansas,	1,300
Longmont Academy, Longmont, Colorado,	800
New Market Academy, New Market, Tennessee,	350
Pendleton Academy, Pendleton, Oregon,	500
Poynette Academy, Poynette, Wisconsin,	600
Princeton Collegiate Institute, Princeton, Kentucky,	500
Salida Academy, Salida, Colorado,	500
Salt Lake Collegiate Institute, Salt Lake City, Utah,	1,100
Scotland Academy, Scotland, South Dakota,	800
Union Academy, Anna, Illinois,	700
Total,	\$30,000

Miscellany.

THE AINU OF NORTHERN JAPAN.

The popular work by Miss Bird, known as "*Unbeaten Tracks in Japan*," has given to the world the impression that the Ainu are without religion of any kind. The author's impression in this respect is like that which travelers in unknown countries have often received upon very superficial acquaintance. The difficulty has been that their assertions were taken up by anthropologists and put forth with the conclusiveness of scientific facts. Rev. Mr. Bachellor, agent of the Church Mis-

sionary Society, has done something more than make a hasty trip through the Island of Yesso. He has spent fourteen years of missionary labor among the Ainu, and it is one great merit of his book, sufficient to pay the cost over and over, that he has given to the world a clear and satisfactory account of a very distinct and rather elaborate religious system as existing among these people. They believe in one supreme God, who created the world, including a great number of minor deities. These are assigned to departments, as gods of the Woods, gods of the Sea, gods of Agriculture, etc., etc. It is to these that devotions are paid on the ground of a sort of official etiquette: that is to say, it

would be discourteous to appeal to any other deity than the one belonging to the particular sphere. It would also be discourteous to appeal to the Supreme Being himself, inasmuch as he is supposed to have farmed out the particular sphere in which the appeal lies, to competent subordinates, who are to be respected as such. On this rather ingenious theory polytheism has become widespread. One of the deities to whom the universe is practically entrusted, is a sort of revealer and intercessor between the Supreme Creator and mankind. There is a belief in immortality, or at least in future existence in a disembodied form, and the fear of ghosts is one of the dominating superstitions of the country. The Aynu are an unusually religious people. Their regard for the supreme control of Providence is such that they dare not interfere with the providential ordering of the world in even common, every day matters. For example, it would be an offense to fertilize a piece of land with a view of making it produce more than the natural amount which Providence has assigned to it. If it becomes too barren to repay planting, it is to be exchanged for a spot more fertile. The Aynu asks a blessing always upon his meal, and there seems to be an almost constant reference to supernatural powers as controlling the affairs of life. The book is full of interest and instruction.

BAPTISM OF A PERSIAN MOLLAH.

REV. LEWIS F. ESSELSTYN, TEHERAN.

About three or four years ago I made the acquaintance of a Persian Mollah called Mirza Z. I cannot remember the first time I met him, nor under what circumstances, but I remember distinctly, that in the Summer and Autumn of 1889, an acquaintance had sprung up between us, and he often came to our house and attended church, more or less, regularly. He generally came Bible in hand, and often with a long list of written questions or references to form the subject of our conversation and Bible reading. This acquaintance continued, and he has been a frequent visitor at our house, and at one of the other missionary homes, except during intervals when he has gone to his native city of Koshawn,

His inquiries about Christianity have always been keen and impartial, and he seems to have read the Bible thoroughly.

About a year ago he told me he was convinced of the truth of Christianity, and was ready to renounce Islam and become a Christian. At the same time, he asked to be baptized. I advised him not to take the stand for Christ at once, but to wait awhile before being baptized. Soon after that he went to his native city of Koshawn to spend the winter, and says, he at once told his father, who is a chief doctor of the law, all the change his views had undergone, and urged him also to accept Jesus Christ as the Son of God and Saviour of sinners. The father merely called him a blasphemer and treated him as if he were demented.

This summer he returned to Teheran and came up to see us at the summer place. He again asked and urged that he be baptized. So one evening, in the latter part of July, we called together two of the elders of the church—the native Armenian preacher, and two or three other friends, and subjected him to a thorough examination, after which every person present was heartily in favor of his being baptized. After Scripture reading and prayer, as he knelt on the carpet in the centre of the circle of friends, his turban was removed, and the ordinance of baptism administered, he receiving the name of *Yahyan*, which is John.

It was a quiet, pleasant, and solemn occasion, and we all separated for the night, feeling that it had been good for us to be there. God had given us another visible token to encourage us to work on and expect results.

REPRESSING THE LIQUOR TRAFFIC IN CHILI.

REV. J. C. WILSON.

SANTIAGO, CHILI.—A bill for the restriction of the liquor traffic has been passed by the Chilean Congress. This bill divides the Department of the Republic for purposes of license, into five classes. In each class three grades of license will obtain. Departments of the first-class include such places as Santiago, Valparaiso, and Tarapasa. In these places saloons, restaur-

ants, etc., desiring to sell liquor to be drunk on the premises, must pay a license of \$1200.00, first grade; \$800.00, second grade; and \$400.00, third grade. In departments of the fifth division, the lowest license is to be \$75.00. The law is to take effect immediately after its publication in the official gazette.

That this is a grand step in advance for Chili, will be seen from several points of view.

First, it is a new thing in the history of the Republic to attempt to restrict the traffic. It makes an era of reform.

Second, the difference between these sums and the amount charged for license formerly speaks for the value of the new law. Hitherto, almost any place could open and sell liquor for the small sum of \$5.00.

Third, the bill has become a law in spite of much opposition. The Roman Catholic clergy, so far from giving the measure their hearty moral support, are among the best patrons the liquor producer has. The Dominicans, indeed, are said to produce the best wine in Chili. This contrast with the attitude of evangelical clergy in the United States speaks volumes. President Mont, from whom the measure originated, deserves great praise for his noble effort to redeem Chili from its great curse. A mob of the lower classes, on Sunday before the passage of the bill, assembled on the main avenue in Santiago, went to the President's house, the Moneda, and called for him to appear. He wisely declined to do so and was obliged to disperse the mob with police.

The bill is not all that could be desired. It does not touch places that sell liquor by the bottle, not to be drunk on the premises. A man with money can get all he wants to drink at home. But many "despatchos" will be closed, some drunkenness stopped, some children saved, and some revenue, (the price of blood) brought in to support the Government.

PLEASANT LETTERS.

[We take the liberty of sharing with our readers the very great and very pure pleasure which the following letters give us. The first was written west of the Mississippi; the second east of the Hudson.]

It is near the end of another year—I enclose draft \$5 as usual for you to use in sending the Magazine to some needy, worthy ones. I was

pleased yesterday when I handed D. the money he was to have to buy Christmas presents with, and he turned to his mother of his own free will and handed a tenth of the amount, saying: "That is the tithe." I did not expect him to do that; it simply shows the force of habit established in a boy twelve years old. We have tried to teach our children that a tenth belongs to the Lord, and that we are not *giving* anything unless we give *more* than the tenth. Each child regularly gives more than the tenth from their weekly earnings.

Enclosed check for ten dollars; please send one copy of CHURCH AT HOME AND ABROAD to Mrs. ——. The remaining copies send to whom you think best. I have hitherto had the reading of my sister's copy; now that she has entered into "the rest that remaineth," I shall take a copy. Mrs. —.

A SENSIBLE WOMAN writes from Ohio to our Business Superintendent as follows:

DEAR SIR:—You may think me very changeable, as I wrote you a week or so since, you need not send THE CHURCH AT HOME AND ABROAD next year.

I had to write a paper for our Missionary Society for the last Friday in December, on Syria. I was hunting up material for it, and the December number came, which gave me so much on Syria that it caused me to change, for I thought it best to do so. I will enclose one dollar for it.

It is not a little encouraging to find that *such* people get so much help from the CHURCH AT HOME AND ABROAD. There are some such who *have not tried it* as this lady has, and who tax the Secretaries with the labor of answering letters of inquiry for helps, such as she *finds in our magazine*. Some such inquirers, nearly every month, get in that way only what is in the magazine for that month, in its monthly concert pages, at greater pecuniary cost to the treasury of the Board than *the whole monthly cost of the magazine* to its regular subscribers. Can thoughtful readers do a better thing for their thoughtful neighbors than to induce them to become subscribers. The Secretaries are sure to give the best that they have of information on these subjects to their readers in this magazine. Why not find it here? Why not help us to extend this help to others?

THE FEMININE ELEMENT OF ELOQUENCE.

ADDIS OWEN.

A wise woman whose husband was pastor of one congregation for sixty years once said to him: "I think your sermons would sometimes be more effective if you allowed yourself to put into them some of the minute details of description, and the little touches of nature, which a woman would be more apt to put in than a man."

There is a quality of written or spoken discourse which adds greatly to its power to win and hold attention, and to make its way into the deepest places of readers' or hearers' souls, of which that venerable lady had a just conception. It is as difficult to define it as it would be to measure the flavor of a fruit or weigh the fragrance of a flower. It is none the less a reality, and a power.

The most manly oration is not made less powerful by the suffusion of that aroma which womanly thought more readily generates. This is an added power, a power wonderfully subtle and penetrating. It existed in an unusual degree in the oratory of Henry Ward Beecher, and in that of John B. Gough. That happy power of graphic description; that facility of passing quickly and yet not abruptly from the elevated and stately to the familiar and conversational—do not these seem verily feminine powers or graces? And yet they are admirably blended with the most manly attributes. They not only give increased interest and effectiveness to discourses, but they give to the speakers a certain pliancy and elasticity which enable them to endure the labor of speaking, to recover from its fatigues, and to avoid its rapid exhaustion of vitality. They are thus enabled to enjoy life much better, and their valuable powers are much less rapidly worn out.

How do such men get this power? Doubtless there are diversities of natural endowment in this as in all other respects; but all natural endowments are capable of increase by cultivation, and are liable to be impaired or lost by neglect or abuse.

It is the high privilege of educated women to be, in this respect, pre-eminently "helps-meet" for educated men. We use that sacred phrase because it is most expressive of our meaning, and we by no means limit it in this application to the relation of marriage, to which it was first divinely applied. There is intellectual fellowship, and mutual intellectual helpfulness be-

tween men and women in society, quite beyond that which they give each other in the domestic relations; and doubtless this is to be so increasingly, as methods of education are improved, and opportunities of education are extended.

There is no educated woman who does not exert influence, who may not exert helpful influence, over more than one educated man. Probably there is no one who may not make some public speakers more eloquent than they would otherwise be, by continual help of their preparation for coming occasions of public discourse. This is not to be kept in mind with laborious pains-taking; that would spoil it. In the very rest and pastime of social intercourse, in the reading of good books together, in the observation of works of art, in the comparison of views and impressions concerning works of art, and natural scenery; and books, and historic events, and human experiences, and human characters, and concerning God and eternity—in all conversation which is worthy of men and women, women are educating men, and may be educating orators—helping them, more than any other culture can help them, to acquire that peculiar power of which that pastor's wise wife spoke to him, flavoring the very substance of future discourses with that fine aroma which is so difficult to define, so good to enjoy. The ability of women to exert such influence is increased by all increase of their intelligence, by all healthful development of their womanly nature. Let all teachers of women understand this, and be cheered and strengthened by it in all their patient work. All humanity is elevated by the elevation of women; all sources of influence and of power in human society are improved, and purified, and made more beneficent by all true improvement in the education of women. Preeminently is this true with reference to that marvellous power which we name *eloquence*. Men need to study the feminine element which should always enter into it, and women should thoughtfully consider how womanly influence can best promote it.

That good lady, Priscilla, seems to have had equal part with her husband in helping Apollos to become more "mighty in the Scriptures" than he was before. Paul also names her among those to whom he sent affectionate salutation, in that wonderful roll of his loved ones, at the end of his epistle to the Romans. Nor was she the only woman to whom that great apostle felt himself indebted. See how he salutes Tryphena and Tryphosa and the beloved Persis, and how charmingly he writes, "Salute Rufus, the chosen in the Lord, and his mother and mine."

Thoughts on the Sabbath-School Lessons.

I.

Feb. 5.—*Dedicating the Temple.*—Ezra vi: 14-22.

Prominent among the causes for thanksgiving at the dedication feast, was the remembrance that the Lord had "turned the heart of the king of Assyria unto them, to strengthen their hands in the work." There are no better illustrations in all God's word or in all history of the truth that "The king's heart is in the hands of the Lord, as the rivers of water; he turneth it whithersoever he will," than the deliverances that came to Israel through Cyrus and Darius. Imperial edicts of religious toleration and royal benefactions for missionary enterprises from heathen rulers have illustrated the same truth in more modern times. And if, often, He does leave these royal hearts to devise and carry out their own schemes of opposition to the onward march of His kingdom, it is no less true that "the Lord is mindful of his own" and that it is still His "good pleasure to give them the kingdom."

II.

Feb. 12.—*Nehemiah's Prayer.*—Neh. i:1-11.

We perceive in Nehemiah's prayer all the essential parts of true devotion; to wit, adoration, confession, faith, specific petition, and the proper use of means. But, after all, the form of prayer is a matter of minor consideration. It is not so important that we should know the set phrases and due order as that we should want something and mean what we say. D. J. BURRELL.

Long before the sorrowful cupbearer in the Babylonish court, mourning the desolation of the sacred city of his nation and the sin that had caused it, brought his petition for forgiveness and help, the need had been anticipated. In the closing petition of his prophetic prayer at the dedication of the Temple, Solomon had pictured the circumstances and in almost the very words of Nehemiah prayed for the future captives of his nation,

"If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives Give them compassion before them who carried them captive."

III.

Feb. 19.—*Rebuilding the Wall.*—Neh. iv: 9-21.

"We made our prayer unto our God, and set a watch against them." The helpless submission of the fatalist to the inevitable, stands in striking contrast to the active faith of the servant of God, who "trusts in God and keeps his powder dry." That it was no lack of faith that followed prayer for protection by the judicious setting of a watch, we may feel sure, with the battle cry of the twentieth verse sounding in our ears, "Our God shall fight for us!"

IV.

Feb. 26.—*Reading the Law.*—Neh. viii: 1-12.

Church history, ancient or modern, will hardly furnish record of a more remarkable convention of Bible-students than that gathered in "the street that was before the water gate" of Jerusalem, more than twenty-three centuries ago; remarkable in its numbers, in the reverent attention, in the absence of all argument, in the deep impression made by the simple setting forth of Scripture truth, in the practical results that followed.

The brief statement of the eighth verse is full of suggestion for preacher and teacher; while for every Bible student who has felt the keen stroke of the "sword of the Spirit" forcing home the conviction of a broken law, there is comfort in the cheering words of the tenth verse. The truly repentant heart will waste no time in mourning and weeping over the past, but will go forth to meet new opportunities for obedience and service. "The joy of the Lord is your strength," and a sense of forgiveness is no small element in that joy. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

NATIVE AGENTS AND THEIR TRAINING.

REV. JAMES S. DENNIS, D. D.

[Divers providential hindrances having prevented several of our editorial correspondents from sending what would have occupied several pages, we gladly give their space to extracts from this timely and instructive paper read at the General Council of the Alliance of the Reformed Churches, at Toronto, September, 1892.]

A grave question of expediency and wise economy of administration is the proper regulation of the proportion of foreign and native agency in any given field of mission enterprise. It is a matter to be decided largely with reference to the conditions of the problem in each separate field. Great weight should be given, of course, to the judgment of missionaries on the field, yet there is a call for careful scrutiny and independent judgment on the part of those who, as officers and administrators of the gifts of the Church, stand between the missions and the churches as the representatives of the interests of both. The training of native agents is often attended with many discouragements. They frequently seem to fail at the most critical moments, and under circumstances of peculiar aggravation. They will sometimes demand an unreasonable and disproportionate increase of salary, and if denied, will desert their posts of service for some more lucrative worldly employment after the mission has been at a large outlay to prepare them for their position. Their work is sometimes slovenly and done in the spirit of a hirling. The moral dignity and spiritual force of their personality seem, in some cases, to be in a state of chronic collapse. They fail often to respond to the higher motives of service, and seem willing to let their work drag on with no enthusiasm and little zeal. Their labor appears to be barren in results, with little to give promise of better things. Under such discouraging circumstances the heart of the missionary grows despondent, and turning away from his native help with feelings of distrust and despair, he looks longingly toward the Church at home, and prays for a brother missionary of his own race and blood who will bring aid and cheer and sympathy, and give a manly and heroic tone to the loved service of the Master. His call is loud and full of moral earnestness and heart pathos. It should be responded to promptly and sympathetically in probably the majority of cases, yet cautiously and always with discriminating inquiry as to the exact status of the problem of native agency, and the actual relative proportion of foreign to native forces in the field. In most cases it may be an absolute necessity to send

foreign missionaries; in others it may result in an over-supply of the foreign element, and prove a hindrance to the employment of native agents, who should be brought forward and made to bear responsibility and assume burdens which no one as yet has had the courage to place upon them.

An indiscriminate urgency for the multiplication of foreign missionaries throughout the world needs to be tempered and directed by a proper regard for the imperative call in most mission fields for native workers, and the undoubted propriety and advantage of committing the work of missions in foreign lands as rapidly as possible to the hands of native converts chosen and called of God to serve in His kingdom. If we take a sober view of the present and prospective resources of foreign missions, and pass a fair judgment as to the relative desirability of foreign and native laborers in the pastoral service of mission churches, and in the every-day personal contact with native communities, we are constrained to deprecate any such undue or disproportionate multiplication of foreign agents as shall render impossible an enlarged and vigorous policy in the direction of a more efficient native agency. * * *

The call of need from the foreign fields, with their vast populations and open doors, is the most impressive and startling voice of Providence to the Church in this century. * * * Granted the need, how can we best meet it? * * * At the present moment it is not so much zeal in indiscriminate sowing of the seed broadcast over the world by foreign agents which is needed, as it is the steady and diligent effort to nourish and cultivate and harvest [the product] of seed already sown, and from this native fruitage to obtain the seed, and also prepare the soil, and raise up the native laborers to further cultivate the arts of spiritual husbandry, and give the cheering promise of a natural increase of ten, twenty, fifty and a hundred fold to the Lord's harvest fields. An excess of foreign laborers to occupy positions which native agents could fill, and perform services which could safely and advantageously be committed to native hands, is a policy which in the end will surely react to the injury of missions. It is costly and absorbs funds which might be used to serve for a larger ministry in the employment of natives; it retards the progress of the native element toward the assumption of the higher functions of Christian service; it is apt to injure the feelings and excite the jealousy of worthy and efficient helpers, who feel that a larger scope should be given them in

the honors and responsibilities of the Lord's work; it has a tendency to unduly coddle and over-serve with gratuitous foreign ministrations the native Church, and in some cases to make unacceptable the humbler and less highly educated services of the native ministry.

In view of these considerations I desire to offer, at the present stage of our foreign missionary enterprise, an earnest plea for an advance in the policy of more systematic training and more general employment of native agents.

DIFFICULTIES AND DISCOURAGEMENTS.

I know there are natives in every field clamoring for employment who are utterly unworthy of a place in the Lord's vineyard. I know that there are some of those who are already employed who could be dismissed with little or no loss to the Church. I know that neither these natives nor their friends would coincide with this judgment, and that some low motive of selfishness, or favoritism, or personal feeling, or unfair discrimination is usually attributed to the missionary as exerting an undue influence over him. I am well aware of the instability, restlessness, worldliness, and mercenary spirit of some of the native helpers who have become identified with mission work in different fields, and that there is only one thing worse than a mercenary native agent, and that is a mercenary foreign missionary. Yet this is not a state of things which should lead us to lose faith in native agents. Mission work has necessarily appealed to the mercenary spirit where it existed. It offers regular and very honorable employment with fair wages to all who can secure places. Applicants have multiplied who were entirely unfit for service, and who were not capable of even passing an intelligent judgment upon the higher and more spiritual qualifications necessary in a candidate. The result is that there is usually in every field a circle of discontented and unhappy candidates who are bitterly disappointed that they are not employed, and regard themselves as unjustly treated. This is inevitable, and if in some cases mistakes have been made, and men who were not called and furnished by God have been put into places of responsibility by the missionary, it is due to that lack of perfect discernment which is ever incident to the exercise of fallible human judgment.

THE BRIGHTER SIDE.

Native agency has had a most honorable history in the modern missionary enterprise, and deserves a large and generous share of the credit of its success. There are native helpers who

are chosen and called of God, and furnished by Him with gifts of heart and mind to do noble service in the Church. There are men and women whose hearts have been made humble and tender and consecrated, and who serve in the spirit of love, with zeal and enthusiasm. Their aspirations are high, [their services loyal, their motives pure, their self-denial marked, their success indisputable. They love the Master, study and honor His Word, rejoice in His service, seek the spiritual welfare of souls, and long and pray for the coming of his kingdom in the power and glory of its triumph. They live in natural and hearty contact with the people; they are in sympathetic and helpful touch with fellow natives, they command the love and respect of their constituency, and are truly prophets and guides among God's people. Many of them are gifted and mighty in prayer, and preach the Gospel of life with tender unction and spiritual power. They have a blessed ministry as peacemakers and comforters and kindly councillors in the native circles where they live. Many of them do the work of an evangelist with conspicuous success, and teach the way of life with singular clearness, impressiveness, and persuasiveness. Every missionary can name such persons in his field. He honors and trusts them, and prays that others may be raised up like them. They seem to represent the spirit and power of the Gospel, and to adapt the lessons and apply the instructions of the Divine Word to the daily life of native families in an Asiatic village, without any unnatural wrenching of the immemorial customs of society or needless clashing with native susceptibilities. There is a certain native simplicity, tact, good sense and homely naturalness in the way in which they state and enforce the teachings of the Bible which it is all but impossible for a foreigner to imitate, unless he is thoroughly at home in the use of the vernacular and has spent many years in close contact with the native mind. Our foreign missions at the present time, almost without exception, are in desperate need of just such men as I have described. * * *

Men prominent in mission service who have the right to speak with the authority which supreme devotion and large experience give, have put themselves on record as fully convinced of the value and necessity of trained native agents as permanent factors in a true mission policy.

THE TRUE POLICY.

We should make arrangements for thorough and systematic training of native helpers, and

give ourselves with energy, perseverance and enthusiasm to the task of inspiring and guiding and helping natives into the higher and nobler walks of Christian service. This can be done, and if our mission work is to become a healthy plant of the soil it must be done. It may seem to involve a certain loss of *morale* in the service and a temporary lowering of standards, and a deterioration in the spiritual quality of the work done, while the native agents may be less able to resist powerful opposition and more exposed to persecution; yet its advantages will far out-balance its disadvantages, and the missionary himself can to a large extent remedy these defects, if they exist, by proper oversight of the work done, and by his inspiring personal influence over his native assistants. It will be an immense gain to have the Gospel mirrored in the character of the native teacher, and the truth interpreted by native experience, and the instructions and exhortations of the preacher spring out of the native heart in a simple and natural way, free from officialism, and not associated with the expectations of worldly benefits, which are almost inevitably identified in the mind of the natives with the services of the foreign agent. It will be an immense saving in money, time, and labor to select men on the ground from among the people, knowing the language, familiar with the native character and customs and modes of life, ready to mingle with men on the same social level and deal with them at close quarters, able to adjust instruction to the idiosyncrasies of the native mind, and avail themselves of the power which is often wrapped up in a native idiom or hidden away in some tone or gesture or shrug of the shoulder or familiar illustration.

This policy is already the generally accepted one in our missions with useful results; but it needs emphasizing, just at the present time, as *par excellence* the policy especially indicated by Providence and taught by experience as the one which should be adopted and systematically carried out as a permanent method of conducting the work.

PROPER TRAINING OF NATIVE AGENTS.

There seems to be practical unanimity among experienced missionaries upon two points with reference to the training which is desirable: First, it should be given on the field, and, second, it should be largely, although not exclusively, in the vernacular of the country. With reference to the desirability of conducting the training of native helpers in their native lands, there is apparently a consensus of missionary opinion; and it becomes us to be wise and cautious, and

to walk by the light of experience in a matter so vital as this. A capital mistake may be made just here in giving unwise encouragement to natives to seek an education in America or England, as a preparation for evangelistic service in their native lands. It is a far wiser and more hopeful method of securing the usefulness of native agents to provide for regular, thorough, systematic training in the fields, and to insist upon their obtaining it there. It is only exceptional natives of the highest moral calibre and finest spiritual fibre, who have been plainly called of God to a front rank in His service, and who have been tested and found true, who will profit by a course of American training. The vast majority of Asiatics would never survive it and retain the requisites of a successful ministry among their fellow-countrymen. We would not, of course, contend that this must necessarily be so in every individual case; but it may safely be said that not one in a hundred of the natives at present engaged in foreign fields could be wisely selected to stand this test. It is more likely, however, if this matter is not watched, that ninety-nine out of every hundred would seek their educational and ecclesiastical fortune in these favored lands, toward which many of them are already longingly looking, and hoping that the door may be thrown open for them to come. The other point upon which the weight of missionary opinion seems to be in one direction is that, as a general rule, the vernacular should be the medium through which this training should be imparted, especially in all that relates to biblical education and religious instruction. In many missions, however, an exception has been made in cases where an advanced academical training and a more thorough theological course is called for; in which case it seems to be the universal custom in mission fields to make the English language the medium of this advanced curriculum.

There are three points which must be guarded with special care in this process of training the native agent: First, he must not be educated above or away from the humble duties of the native ministry; second, he must not be denationalized in the process, so that this higher education will separate him from his countrymen; third, he must not be spoiled in the spirit and tone of his service by an unwise use of foreign money. He must be a native still, and whatever robs him of his native quality is likely to be a detraction from his power. While his character must be changed and elevated, his nationality must be untouched; while his service should be

properly rewarded it should be still a service of love and not of hire. Proper pay will not spoil a proper man, while any pay will be too much for an unworthy man. * * * *

When the foreign mission work which we have carried on shall crystalize into native Christian churches and institutions, and become a fountain of further missionary enterprise to the regions beyond, it will not be possible to continue to introduce the foreign missionary into this enlarged sphere of effort. Native missionaries of native churches must then have their innings; and why should we not have confidence that God is going to use His people, in what are now mission lands, as the chief agents in the general extension of His kingdom to the myriad souls in the as yet obscure and untouched villages and hamlets of Asia and Africa? Has He not called our Christian churches, within the lifetime of many still among us, out of a state of almost utter neglect of this great duty, to participate in the honors of the modern missionary enterprise? Does He intend, do you think, to limit the sacred privileges of this co-operation with Him in the crowning work of redemption to the churches now within the bounds of modern Christendom? Were not His first missionaries Asiatics? Did He not call Saul from consenting to the martyrdom of Stephen, to be Paul, the missionary to the Gentiles? Let us not be distrustful of His power or doubt the meaning of His purpose. * *

There are now sixty-eight native missionaries in New Guinea from the Samoan Islands, concerning whom one of the resident missionaries of the London Missionary Society recently gave this remarkable testimony: "Our South Sea Island teachers are our mainstay, and no pen can write the grand work they have done." Here is actual foreign missionary work, where less than a century ago the grossest darkness and superstition prevailed. At a recent meeting of the Malagasy Congregational Union, a native organization among mission churches of the London Missionary Society in Madagascar—a gathering representative of eight hundred churches of the Province of Imerina, held at Antananarivo, the capital of the island—was recently witnessed the novel spectacle of "returned missionaries" of the native churches appearing on the platform and giving accounts of their labors and of the strange customs of the tribes among whom they had been residing. * * * *

The Church can never complete this majestic enterprise by foreign agents, even were she inclined to largely increase their number. *We must have the native missionary.*

Young People's Christian Endeavor.

THE VALUE OF ASSOCIATION WITH THOSE WHOM GOD LOVES.

Those who are truly God's friends have their character improved by that friendship. A truly godly man is always an honest man, a sober man, a virtuous man. A man who is sincerely pious will not cheat you; will not betray you; will not wrong you; will not corrupt you. It is every way safer and better to be connected with those who have the character which is assured by godliness than with those who lack it.

Suppose that Joseph had not been a God-fearing young man, would Potiphar's domestic affairs and his most sacred domestic interests have been so safe? Does any skeptic believe that Joseph's piety could have been lost without endangering his virtue?—that he would have been just as reliably honest, just as incorruptibly chaste, if he had lost his faith in God?—that any natural sentiments of honor and uprightness could have kept him as whole in the midst of temptation as he was kept by his reverent love of God?

Experimental religion, coming into the sphere of natural causation, touches and quickens and rectifies all its natural forces.

Are you the child of parents whom God loves, who have by faith taken hold of his covenant to be a God to them and to their seed after them? Is there any price for which you would sell that birth-right? Have you a Christian employer whose whole authority and example urge you and encourage you to a course of uprightness and of piety?

Have you a room-mate whom you believe to be a sincere Christian? Is your most intimate friend a true Christian?

So far as you can have your choice, it is wise to seek earnestly and carefully such associates.

We cannot, in this world, be wholly separate from the wicked. God will not have us, for He wishes us to do good to them. Whenever in His providence, it is clearly made our duty to be connected with persons who do not fear Him, we may trust Him to keep us from being corrupted, and to enable us to do good to them with whom we are thus connected. Yet is it neither wise nor right, for us unnecessarily to identify our interests with those of ungodly men. A partnership in business with a man destitute of religious principle is almost sure to be a hin-

drance—quite apt to be a dangerous snare. A connection in marriage with one who does not fear God exposes the soul still more seriously. An apostle earnestly exhorts his Christian readers “not to be unequally yoked together with unbelievers.” He knew the evil and the danger of having close connection with those whose example and influence will tend to draw us from God.

On the contrary, how great, how inestimable is the privilege of being identified in interest and in hopes, with those who have a good and firm hold on God—the *covenant-keeping* God—to have an interest in the prayers of those whom God promises to hear, and a share in the destinies of those whom He promises to bless.

A still pleasanter thought is this: *You may be such a person that any connection with you will be a blessing to others.* “It is more blessed to give than to receive.” It is a higher happiness to do good to others than to have others do good to us. How shall we measure the blessedness of being such a man or such a woman that none of our fellow-creatures can be associated with us without thereby being benefitted?

To have such a servant as Potiphar found in Joseph is a great providential favor. To have such a son and brother as Joseph was—how it elevates a family! To have such a prime-minister as Joseph, what a blessing was it to Pharaoh and to Egypt! But is it not an unspeakably greater privilege to be the Joseph?—to have others feel, with good reason, that the Lord hath blessed them for your sake?

In no other human relation is it so important to be connected with those whom God loves and who love him, as in marriage. All thoughtful young people look upon marriage as a possibility to themselves in the near future, and as probably desirable. It is quite right that this should be so. It is quite right for young men and maidens to expect and to desire marriage—subject, like all other right desires, to God’s wise and holy will. Another way of expressing this, is in the words of an apostle—“only in the Lord.”

An excellent example of right Christian feeling on this subject, is given in a letter written by one John Kelly, of Norwood, Mass., seventy-five years ago, from which we find the following extract in the *Independent*, in which it is called :

AN OLD LOVE LETTER.

“I expect that she to whom I am united . . . will not be wholly unmindful of the termination of our journey—that she will sometimes, whether in prosperity or adversity, health or sickness,

sorrow or joy, look beyond the scenes of time to those far more important that will open upon her hereafter—and I hope most earnestly that she will be qualified and disposed, by her example and friendly admonitions, to recall her partner from his wanderings to a sense of his duty, and accompany and assist him on his way to a better world than this is.

“As to our prospects in life, you know they are humble, very humble, and unless our minds are humble, too, we have no chance for happiness.

“No one will suspect either of us of marrying for money. There never was a couple united who were, in fact, more dependent, or ought more sensibly to feel their dependence upon Providence than we; and if we neglect constantly and daily to acknowledge that dependence we shall be undeserving of that support and assistance on which only we can rely.

“I could wish for your sake (ten times more than for my own) that I had a fortune equal to my love for you, and could raise you to a rank that you would honor and that would do honor to you. But, Susan, I have nothing to offer you—nothing but a hand that will be cheerfully given, and a heart that is faithfully yours. If these you are willing to accept—if you are willing to share my fate, whatever it may be—to share my sorrows and my joys, and allow me to participate in yours—then come to my arms and come to my heart, thou most beloved of women.

“But examine yourself and see. If you love any other man than me—if there is any one to whom (could you choose from all the world) you would prefer being united—if you can give me only a *share* in your affections and a heartless hand—if you cannot in heart as well as in life forsake all others and cleave unto me, and to me only, so long as we both shall live, I entreat you, even now to renounce me. I would rather go to the grave than to the marriage altar under circumstances like these. I conjure you by all your hopes of happiness in this life and by all your hopes of happiness beyond the grave, not to deceive yourself or me in this great and solemn concern.”

SCENERY OF LEBANON.

The land of THE BOOK abounds in scenery both beautiful and grand. It moved and lifted up and aggrandized the souls of ancient psalmists, and it stirs to similar emotion the souls of our now living missionaries. One of them, as modest as he is earnest, was prevailed upon by a brother missionary to send us the verses, on the next page, with much “distrust of their usefulness.” Notwithstanding that modest “distrust” we gladly give them to our readers, and are quite sure that they will enjoy them.

Eight years ago, when I was spending the winter in Syria, I rode with that missionary over Mt. Lebanon, and far up Mt. Hermon. He was familiar with that country, having been born and passed his boyhood in it, his father and mother being missionaries. He was mounted on his swift, brave Arabian, which he had named *Ramapo* in affectionate remembrance of the place in the State of New York, where he was a happy pastor for a few years before he became a happy missionary. My first crossing of the upper Jordan was with him, and I have vivid recollection of the moment when, pointing southward down the valley, he showed me a small spot of water surface glistening in the morning light, and told me it was Lake Merom, and that not far beyond it was Gennesaret.

If the youth who read this may not all be permitted to ride over those mountains and view that goodly scenery with their own eyes, certainly their souls will be pleasantly and profitably stirred by the glimpse which they may now have through Mr. Ford's eyes of a noble specimen of that scenery.

A VIEW FROM MT. LEBANON.

REV. GEORGE A. FORD.

[On the summit of the southern spur of Lebanon where I have my chosen summer camping ground 600 feet above the sea, far from any human dwelling, it is my delight to let the eye sweep over the 250 cities and villages (including Tyre and Sidon) that I counted one clear morning; and of which nearly all are in our own Sidon Station, and to pray for the coming of the kingdom in this district, with the habitations in full view. The grandeur of the scenery, with Hermon looming up in the rear close by, and the broad Mediterranean and its interesting coast directly in front, Lebanon piled heap on heap to the right and the Sea of Galilee with its surroundings and its suggestions to the left, is to me intensely impressive; and there, one eve, on the tip-top, some distance from camp, in the lonely and lovely moonlight, the thoughts in my mind found this utterance.]

"For He spake and it was done. He commanded and it stood fast." Ps. 33: 9.

Jehovah! Creator, Preserver and Friend;
Whose wisdom and power and love cannot end,
I bow at thy Majesty, awed and subdued,
Beholding thy wonders my faith is renewed.

How true to thy purpose and order benign,
Is every work of thy wisdom divine.
How loyal is each to thy sovereign command,
Of all thou has wrought with omnipotent hand!

The mountains thy summons once heard and obeyed,
And rose from the deep in their grandeur arrayed;
The deep heard thy voice and fled back at thy call,
Hemmed in by thy will, as with adamant wall.

The sun and the moon, in their stately career
Await thy direction with reverent fear,
And the numberless stars beaming bright overhead,
Keep time to thy law in their orderly tread.

The clouds, as they sweep thro' th' ethereal expanse,
At thy mandate dissolve, or recede or advance.
The springs as they bubble, the streams as they flow,
Instructed by thee on their missions do go.

The thunder's loud peal and the lightning's keen flash,
The hurricane's roar and the earthquake's dread crash,
As well as the dew-drop and soft rustling breeze
And blossoming flowers, fulfil thy decrees.

The leaves as they quiver, the showers as they fall,
Wild beasts of the jungle and beasts of the stall.
The tides of the ocean and seasons that roll,
Accept thy dominion and love thy control.

The reptiles and insects, a marvellous host
Of life microscopic to reckoning lost,
The birds in the air and the fish in the sea,
And the trees in the forest yield homage to thee.

Then why should the "Lord of Creation" alone
Resist thy commandments, refusing to own
Allegiance to thee in whose image sublime
He was formed by thy hand in the morning of time?

And why are thy children so slow to respond
By bearing the Gospel to "regions beyond,"
When *Thou* hast commanded "Go carry the news,
Of grace and salvation to Gentiles and Jews?"

O, thou who hast made us and freely didst give
The Son of thy love that we sinners might live;
So teach men to love thy commands and obey,
That the BLOT OF CREATION may vanish away!

Children's Church At Home And Abroad.

A VOYAGE IN A CHINESE JUNK.

MRS. MARY LANE.

[Our young readers will be glad to hear again from Mrs. Lane, who has given them some lively and instructive stories before. See December number, 1892, and October, 1891.]

The rainy season being over, we began to prepare for moving to the new station, Chi Ning Chow, which is five hundred miles from Tungchow, in the southwest of Shantung Province. On such an occasion one is tempted to envy the poor white trash in the South, who, when they wish to change their quarters, first throw a gourd of water on the fire, then call the dogs and go. The Chinese regard the foreigner with great disgust because he moves so often and has so many things. They seldom leave their native village. They will brave famine and pestilence rather than forsake the graves of their fathers. They look upon emigration with horror.

We passed on to our boat and waited a short time on the tide. We soon weighed anchor and the sailors pulled the boat out through the water-gate into the Gulf of Pei Chili. The sailors now hoisted the sails, chanting in a wild, weird, wailing tone, as they pulled the ropes. The boat is also propelled by a scull, which is a great flat paddle fixed on a pivot to the stern of the boat and works like the tail of a fish. We sat down upon the deck to watch, and wondered who would be first to get seasick. Our party consisted of seven persons, my son and his wife, myself, two Chinese teachers, a Chinese helper and our servant. We enjoyed the splendid sunset, but the sky was soon overcast with long fleecy clouds, which reminded me of the sailors' old song,

"Mackerel scales and mares tails
Make tall ships carry low sails."

Being wearied, we soon retired to rest. There are no cabins or state rooms in a junk, only a hole fore and aft. Mine was like a well

curb six feet square. I started down, feeling much as if I were going down into a well to sleep. I was met by a strong odor of putrid dried fish, the favorite food of the Chinese, but the force of gravitation overcame even this stench, and I landed at the bottom. My Chinese teacher, a nice clean Christian woman, occupied the hole with me. We found, when lying down, we could stick our feet out under the deck on one side, likewise our hands on the other side. We were very glad of this extension. We soon fell asleep, "rocked in the cradle of the deep." I was awakened by the winds howling and shrieking, the old boat groaning and creaking, the huge waves pounding against her sides as if cannonading her. I attempted to rise, but struck my head with such force against the great wooden beam above that I was glad to subside. I tried again more successfully, hoping that I could peer out and see the storm, but in vain, we had been shut down so closely to keep out the water. I called to my son, but he could not hear. I realized how utterly helpless we were. All at once came the comforting thought, "Is not God upon the sea just as well as upon the land?" I lay down and soon fell asleep. When morning came we found that the winds had been favorable, and we had made great progress during the night. The wind was still blowing a gale, and continued to do so all day. The junk anchored for breakfast near shore, and remained there until evening. The sailors at first made excuses that the winds were contrary, but when it changed, they owned up that they were afraid of the rough sea, lest they should be seasick. There were a great many junks in harbor, some of which were loaded to the water's edge with huge logs they were bringing from Korea. Little sam pans were flitting about among them. At 4 P. M. the wind subsided, and we set sail. When night came on, it was lovely sailing through the phosphorescent waters.

About four P. M., on the fifth day, the tide was in, and we sailed up the mouth of the river "Why Ho," and stopped for the night.

Monday morning we entered port. A cable is stretched across the river to stop the

boats until customs is paid. My son sent his teacher with his passport to the official, the cable was taken down, and we passed up and anchored.

We were eight days coming one hundred and sixty miles. Truly, when it comes to travelling, China is a slow coach. We are, probably, the first white women that ever made a sea voyage on a junk.

GOD'S WORK AMONG THE CORN PLANTERS.

MRS. SARAH L. TRIPPE.

[More than a year ago, Mrs. Trippe gave us a very interesting account of "A Pic-nic Among the Corn-Planter Indians," in the western part of New York. Do you remember it? It is worth your while to go, with your mother's permission, to the shelf on which she keeps the back numbers of the CHURCH AT HOME AND ABROAD, and find that particular number, December, 1891, page 560. By reading that first, you will be better prepared to enjoy what Mrs. Trippe now tells you about the interesting people to whom she and her husband are missionaries.]

Better than "A Pic-nic Among the Corn-Planter Indians," even though that day closed with a blessed hour of prayer in the home overlooking the rivers, was the feast of good things enjoyed by the missionaries among that people during a five days meeting in November last. These special meetings beginning on Tuesday evening and closing on Sabbath evening have, for many years, been held during the Fall and Winter months on the various reservations of western New York, and they are often times of great refreshing.

To us, settled for a few days in the little mission-house, recently built and furnished by the ladies of the Red Stone Presbytery, in the Synod of Pennsylvania, and by the hands of the Indians, as we glanced over the quiet snow-covered reserve, it seemed that surely here was a place where temptation and sin might be almost unknown. Lying for two miles on the river-side, its twenty homes are clustered near the monument of a common ancestor, *Corn-Planter*, with church, school, and mission-house, all pretty and well-cared for, situated at a short distance from the resting-place of their father. All seemed to speak of peace and love; but to the missionary comes that knowledge of heart and home which dispels all happy delusion. Yet

the Lord is very gracious, and his coming to the Corn-Planters at the time of this meeting, seemed like the days of his ministry upon earth, when he came with his disciples to tarry for a time in the village.

The missionaries were accompanied by earnest Christian Indians from other reserves, whose fervent words, prayers, and hymns, were of great worth. Indeed, as the missionaries do not speak the Seneca language, these dear brothers were indispensable. The plan of meetings was to visit every home, holding a service of prayer and song, and requesting the inmates of the home to speak of their spiritual condition. We started daily at 9 A. M. and 2 P. M. for these meetings at the homes, and at half-past six all gathered at the church. The first meeting at the home of our good brother Jackson, an elder, was a precious season, where we found renewed consecration to the Master. In each home following we found the Holy Spirit had gone before us, melting the heart in contrition and love. Each following day seemed more precious than the one before, until we could realize the blessing of those ten days which the disciples spent together in the "upper room" in Jerusalem. In the evening service, the truth preached seemed given, indeed, from above, and hearts that had long resisted the pleadings of the Spirit, submitted to him. On the Sabbath, three parents were received into the church, bringing with them their children to receive the "sign of the covenant." Three young people, two of them young men, were also received, the church coming forward to give the "hand of fellowship."

These precious services it was very hard to bring to a close, but the work on other reserves must not be neglected; so the elders must take charge for five weeks till the missionary might return. On Sabbath evening the "God-be-with-you," was given, but the next morning, a large number of the people accompanied the departing ones to the station, while the band stood on the opposite shore endeavoring, by choice music, to express that which words fail to do. Pray with us for the coming and *abiding* of the Spirit on all the reserves of Western New York!

Gleanings At Home and Abroad.

The net increase in the Telugu Mission of the S. P. G. for 1891 was 2412, or nearly as great as during the whole previous decade.

The Gospel of John has been published in the Quichua language, a root language for many tribes in the interior of South America.
—*Bible Society Reporter*.

To call attention to the genuineness of mission work as seen in the changed lives of some of the more notable converts, is one purpose of Mr. Robert Young's "Trophies from African Heathenism."

In all generations to come the name of William Carey as an apostle and master-workman in missions will stand higher than any other, that of the great apostle to the Gentiles excepted.—Dr. Leonard in *Bibliotheca Sacra*.

"Caste is the chief outward obstacle to the open spread of Christianity in India to-day; but it is safe to say that all the outworks of caste have been taken, and it is fighting for life in the very keep of its castle."

Within two years, says *The Free Church of Scotland Monthly*, the C. M. S. has sent 150 new missionaries into the foreign field; and so great is the desire to undertake the work that the society is overwhelmed with applications.

Friendship is secured by stronger bands in Africa than in civilized countries. *Chibwenzi* has often an influence over a man's whole life. A native has been known to take a new name on the occasion of forming a new friendship.—*Life and Work*.

Dr. William Ashmore, of Swatow, on visiting a neighboring village asked the population, and was told, "about three or four thousand." "Does this include women?" he

asked. "Oh, no;" was the reply, "We follow the Chinese custom and do not count the women."

Two Chinese young women have entered the medical department of Michigan University in preparation for missionary work in their own country. This is believed to be the first instance of Chinese women entering an American College.—*Christian Statesman*.

The cash receipts of the Missionary Society of the Methodist Episcopal Church for the year ending October 31, 1892, were \$1,257,372, a net increase of \$24,484. The appropriations for the coming year are \$1,275,000, of which 55 per cent. goes to foreign missions and 45 per cent. to domestic missions.

The way to create and deepen home interest in missions is for those who are face to face with heathenism to keep it constantly before us. No work will in the long run tell so effectively upon the heathen world as the work of writing to the church at home.—*Presbyterian Record*.

On the island of Tanna sickness drives people away from church. It has more than once broken up the mission. Three promising young women recently died, and the heathen exultingly said: "Now, are we not right; the gospel kills, for are not all the Christian girls dying?"

Missionaries in the New Hebrides, says the *Presbyterian Record*, do not dare to keep their children, while their characters are forming, in daily contact with native children, so they are sent to Australia or Scotland to be taught and trained by strangers. What greater sacrifice can a missionary make?

The Chinese respect old age, says Miss C. E. Richter in the *Baptist Missionary Magazine*. Among the inquirers at Uni, a city of 20,000, was a woman 82 years of age, whose example had great weight with her neighbors. They thought if such an old woman can find good in this doctrine it must be good.

Mr. Lamont is attempting to reach the Singapore "Babas" through the avenue of their desire for an English education. He has organized evening classes for these Straits-born Chinamen, and hopes by winning their confidence as a friend to win a way for Christ into their hearts.—*The (London) Presbyterian*.

The work of converting the Mohammedans is not to be done at our ease, with the mere surplus of our wealth and the fragments of our time. It demands all the energy, and faith, and prayers of the Church. It is a dead lift, demanding the redeeming grace of Almighty God working through man doing his best.—*Free Church of Scotland Monthly*.

Rev. John Batchelor in his "The Ainu of Japan" says, this ancient race, which occupied the land before the Japanese, is slowly but surely passing away, one cause of their decrease being drunkenness. Fully 95 per cent. of them will get drunk whenever they can obtain *sake* enough; and the state of intoxication is their supreme ideal of happiness.

Writing of Hospital work in Ningpo, Dr. J. S. Grant says there are no other such opportunities in China to bring home spiritual truths to the hearts of the people. Separated from heathen environments, surrounded by Christian influences, and the heart made tender by sickness, the news of salvation is often eagerly sought after and thirsted for.

Dr. Cobb on his recent visit to Ferris Seminary observed no efforts to Europeanize the pupils. The daily papers of Yokohama, speaking in terms of unqualified praise, admitted that while the scholars gave such evidence of judicious and skillful training, they had lost nothing of their simple native modesty and grace.—*Christian Intelligencer*.

Only 17,000 persons at the rate of one penny a day would be required to give 26,000 pounds sterling, the entire income of the China Inland Mission for the last current year. Therefore 17,000 who will give two

pence a day can double that income during the next current year.—*Dr. Pierson at the last annual meeting of the C. I. M.*

Says Rev. Donald McGilvray in the *Presbyterian Record*: Pilgrims come from a distance of 300 li to offer incense to the grandam of Tai Shan, the sacred mountain in Shantung. Her great power is supposed to be the gift of children, the supreme longing of every Chinamen, in order that he may have some one to sacrifice at his grave and appease his hungry manes.

Dr. R. N. Cust regards the missionary as the highest type of human excellence in the nineteenth century, and his profession the noblest. He has the enterprise of the merchant without the narrow desire of gain; the dauntlessness of the soldier without the shedding of blood; the zeal of the geographical explorer, but for a higher motive than science.

Our German Work describes the *missions-fests* in which German Christians give expression to their missionary spirit and kindle missionary enthusiasm. Several ministers are secured to help the pastor; the people gather from the surrounding country; services are held morning, afternoon and evening for two days, and a collection taken at each service.

Bishop Key of the Southern Methodist Church in the Conference examinations, when a preacher's name is called, is accustomed to say: "We have sent you out to do two things; to save souls, and to raise means to save other souls. How many have you received into the Church, and how have you succeeded with your missionary collections?"—*Gospel in All Lands*.

Much of Martyn's strength was spent in translating the New Testament into the Persian. In studying the original his spirit was refreshed. His spiritual life was deepened by living and working in the atmosphere of God's Word. So far from having

his faith injured, these scholarly researches gave robustness and vigor to his saintly life. —*Free Church of Scotland Monthly*.

The Damascus Mission of the Edinburgh Medical Society, in its appeal for 5,000 pounds to build a hospital in that city, says: "Is it not almost incredible that, at the end of the nineteenth century, there should exist a city of about 200,000 inhabitants—and that the oldest city in the world—without a hospital for its sick?"—*Quarterly Edinburgh Medical Society*.

There are still among the hills and mountains of India tribes scarcely more advanced than those who used agate knives and flint weapons, erected Druidical stones, and formed mounds at a period antecedent to that remote age when the Aryans conquered the aboriginal people. It was only in 1871 that the women of the Juangs, or leaf-wearers, of Oriassa, were induced to wear any kind of clothing.—Surgeon General Moore in the *Asiatic Quarterly Review*.

The work of the Bâle Mission on the Gold Coast, with its ten principal and many out-stations, is steadily extending and increasing. Quiet companies of Christian people in outlying places, under regular supervision, are exercising an unmistakable influence for good. In January, 1892, there were sixteen native ministers and 160 catechists and teachers. During the year 614 were baptized, and there were 8,081 pupils in the schools.—*Herald of Mission News*.

According to reports from Lake Nyassa in the *Free Church of Scotland Monthly* the followers of Islam are realizing that a crisis in the history of their African influence is at hand. The Arab cannot exist in Africa without trading in ivory, and he cannot trade in ivory without slaves. He knows the antipathy of the European to slavery; and the breach between the two is increasing. The British Government is placing gun-boats on Lake Nyassa to suppress the slave trade.

A lady missionary in Burmah, after administering a famous painkiller to invalids, left a number of bottles to be used after she was gone. Returning after some months the head man of the village said: "We have come over to your side; the medicine did us so much good that we have accepted your God." She was ushered into a room where the painkiller bottles were arranged on a shelf, and before them the whole company immediately prostrated themselves in worship.—*Monthly Messenger*.

The standard of moral teaching of the Kashmiris is being raised. In spite of their objection to Christianity, ideas essentially Christian are filtering through their prejudices and influencing the lives of many. Once let ideas be received which are superior to Mohammedan teaching, and lives lived which are purer and better, there must come a silent confession of the inferiority of their creed. In this way Christianity will eventually triumph.—Dr. Neve in *Monthly Messenger*.

All India is crying out for Christian teachers; all classes are eager for instruction. We want preachers and doctors and translators, but we want teachers most of all. The majority of our teaching staff must be native, but the best American and European teachers are wanted to train this native agency. The wise laborer in a pagan land desires to reproduce himself in hundreds of native laborers whom the climate cannot drive out of the country. He desires to perpetuate himself in the hearts and lives of his pupils.—J. L. Phillips, M. D., in the *Independent*.

We distinguish between Christianizing and Europeanizing. We do not wish to make Africans bad caricatures of Englishmen. We want to Christianize them in their own civil and political conditions; to help them develop a Christian civilization suited to their own climate and circumstances. Boys in our schools are not allowed to wear European clothing. It is not our business to encourage

the trade in boots by spoiling the feet of the Africans for their own climate. We teach only those trades which will enable people to live in independence of the mission.—Bishop A. C. Smythies of the *Universities' Mission*.

The curators of Kew Gardens sent to Blantyre ten years ago a number of slips of the coffee plant. One survived the long journey, took kindly to the soil, and is to-day the progenitor of a million plants growing on a single estate, besides hundreds of thousands on neighboring lands. The coffee produced realizes a good profit in the London market. "That little cutting," says Dr. Kerr Cross, "bids fair to have a mighty civilizing influence on this part of Africa, and to confer an inestimable boon on its people."—*Johnston's Missionary Landscapes in the Dark Continent*.

The moving force in India is Christianity. The name of Christ is one of the best known in that land. Christ has been preached and read and sung into the hearts of the people. India acknowledges His beauty and supremacy, but she will not bow to Him because He was not born a Brahmin nor inaugurated His religion in India. She has compromised with her pride and adopted a religion that is half-way. The whole Somaj movement has been born of contact with Christianity, and is not due to any innate goodness in the Hindu religion.—*Rev. N. H. Russell*.

Dr. Anderson of the Taiwanfoo Hospital, Hainan, says that poor people pawn articles of clothing and jewelry that they may come for treatment. One sick man, long unable to work, had raised money for the journey by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the fifteen dollars he had paid for her, and with this money he was able to live at the Hospital while the doctor sought to effect a cure.—*London Presbyterian*.

The Chinese in Sung-pan, province of Szchuen, having exhausted the ordinary causes for drought, blamed Mr. and Mrs. Turner of the C. I. M. for the calamity. Dragged from their home, stripped of their clothing, and driven along the streets, they were rescued by a military Mandarin and taken to the Yamen. The Magistrate, wishing to appease the mob, asked the two servants if they were willing to be beaten instead of Mr. and Mrs. Turner. The brave men, who were Christian inquirers, willingly volunteered, and patiently received each one thousand blows, their only comment being that their sufferings were not greater than Peter's or Paul's.—*Chinese Recorder*.

Chinese physicians are not so ignorant of medicines as one would suppose from some of the articles of their pharmacopea. Their infusions, teas, and syrups, concocted from various roots and herbs, are upon occasion wonderfully effective. They use various pepsin compounds with great skill; but on the same principle that the powdered digestive juices of an animal will stimulate the digestive forces of a man, they hold that powdered tiger's teeth are a sovereign cure for general debility. The tiger being the strongest animal known, and the teeth the strongest part of the tiger, therefore pills made from them contain the elements of great strength, is a method of Chinese reasoning.—*Medical Missionary Record*.

Dr. John Morrison of Calcutta, noting the fact that while in 1881 there were 987 Christians in connection with the missions of the Church of Scotland in India, in 1891 there were 3,903, or four times as many as ten years before, says: "But far beyond the figures is the hope that some of the Christian knowledge, faith and power that we are implanting is self-propagating and will continue so."

"It was a girl, you know," was the reason given by a man and his wife on Epi, one of the New Hebrides, who had unblushingly confessed to having buried one of their children alive.—*The Presbyterian Record*.

Mrs. DeHeer, Mrs. Reutlinger and Miss Christensen of our Gaboon and Corisco Mission, recently made a trip up the Benito river and found to their surprise that the Boheba and Pangwe, or Fan people had come down in large numbers from the interior and were crowding the Balingis down to the coast. No native laborer has been permanently located among these tribes, but they have been visited regularly every month by a native licenciate and as a result a number are inquiring the Way of Life.

The editor of the *Review of Reviews* has contributed to his December number an article upon physical culture at Wellesley College. It takes very advanced grounds as to the duty of every college for young women in the direction of supplying complete facilities for the care of the health of students and for the development of their physical strength. Some extremely interesting steps in advance have lately been taken at Wellesley, and these are fully described. The most interesting part of the article, however, are the graphic tables with which it is fully illustrated, and which show what forty Freshmen have been able to accomplish under regular gymnasium instruction during six months in respect to the increase of the girth, depth and strength of chest, the capacity of lungs, the breadth of the shoulders, the strength of back and the strength of other muscles. It is an article which will certainly have weight in the educational world, and will interest parents who have daughters to educate.

NOTES FROM PEKING.

BOUDINOT C. ATTERBURY, M. D.


THE RIOTS seem to have stopped for the present. Still, one living here, never gets over the feeling that under all the apparent quiet an earthquake may at any time break forth. Now that severer measures are to be taken to exclude the Chinese from the United States, we Americans cannot complain if broad hints are thrown out that we should leave China. Not that this government is likely to take any direct retaliatory steps. Officials will certainly, however, point to this exclusion act whenever our minister goes to the foreign office for favors or concessions of any kind. It may not be desirable to have the Chinese go in any large numbers to America, but certainly to pre-

vent this a formal treaty need not be broken without due notice being given to the other party.

MEMORABLE DAY.—The nineteenth day of June, 1892, marked the first fifty years since Shanghai, the great trading port of the East, was thrown open to the world's markets. Though done by force, against the will of the Chinese, who desired to have nothing to do with "barbarians," the whole Empire, as well as the outside world, has gained by Great Britain's action.

GREAT CHANGES have taken place in China in this half century. More ports have been opened, foreign trade has enormously increased, foreigners, chiefly missionaries, have penetrated to all parts of the Empire, telegraphs, steamers and several short railroad lines have been built; better than all, the knowledge of a pure religion has been spread everywhere.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

ATKINSON JOHN S.—Born near Delaware, O., July 15, 1835; graduated from the Ohio Wesleyan University, 1881, and from the Western (Allegheny) Theological Seminary, 1864; licensed by the Presbytery of Marion, 1865; ordained by the Presbytery of Wooster, 1866; pastor of Wayne and Chester churches, 1866-1874; Lower Ten Miles, Pa., 1874-1880; Buffalo and Westminster churches, 1880-1887; after a season of ill-health renewed his ministration in a mission station at Hill City, Kansas, 1889; died at that place, November 14, 1892. Married Miss Lida Kerr Thompson. One daughter, Mrs. Anna Prewitt, of Hill City survives.

BRONSON, EDWIN.—Born in Delhi, N. Y., July 1, 1799; graduated from Union College, 1828; from Auburn Theological Seminary, 1831; ordained at Parma, N. Y., by Genesee Consociation, June 8, 1831; Marion, N. Y., 1831-32; Springwater, N. Y., 1833-34; Guilford, 1835-36; Wysox, Pa., 1837-39; Windsor, N. Y., 1840 to 1843; Scotts-

ville, 1844-46; Elkland and Osceola, Pa., 1847; Rome, Pa., 1848; Harford, N. Y., 1850-51; Agent of American Bible Society in Luzerne County, Pa., 1852-53; Mahanoy, 1854-61; Laporte, 1862-64; Resident at Monroeton (H. R.) from 1865. Afterwards at Aspinwall and Nelson. Married to Miss Mary Hitchcock, of Homer, N. Y., 1831. Died at Nelson, Pa., Nov. 3, 1892, aged 93 years, 4 months and 3 days. His wife survives him, a son and a daughter having died before him.

CAMPBELL, SAMUEL MINOR, D. D.—Born in Campbell, N. Y., June 1, 1823; united with the Presbyterian Church in Campbell, April, 1841; studied at Almond, N. Y., at Franklin Academy, Prattsburgh, N. Y., and privately; graduated at Auburn Theological Seminary, 1849; A. M. from Hamilton College, 1855, and D. D. from the same, 1864; married Sophia L. Burton of Prattsburgh, N. Y., Sept. 18, 1845; married Mrs. Mary B. Judson of Prattsburgh, May 1, 1878. Ordained and installed at Paris Hill, N. Y., by Oneida Association, Nov. 1850, Alder Creek and Remsen Presbyterian Church, 1849-50; Paris Hill Congregational, 1850-57; Dansville Presbyterian Church, 1857-58; Westminster Church, Utica, 1858-66; Central Church, Rochester, 1866-81; First Church, Minneapolis, Minn., 1881-89. Supplied the Presbyterian churches in Astoria, Oregon, Montecito, Cal., Oneida, N. Y., and Fort Dodge, Ia., 1889-92; died at Minneapolis, Minn., Nov. 17, 1892; buried, Campbell, N. Y., Nov. 23, 1892. His wife and sons, Charles, of San Francisco, Rev. Frederick of Jefferson Park Church, Chicago, and Edward Franklin of Portland, Oregon, survive him. Published "Across the Desert, a Life of Moses," 1872; "The Story of Creation," 1877; "The Life of Christ," 1890; "That Other World," 1890.

PALMER, EDMUND M.—Born near Flemingsburgh, Ky., May 2, 1832, and removed to California with his parents in 1849; entered Westminster College, Mo., but repeated failures of health compelled him to abandon a college course; studied theology and was ordained by the Presbytery of Palmyra, Sept. 19, 1868; ministered to Olivet church, St. Charles County; La Belle church, Lewis County; and the Philadelphia church; In 1879 removed to Parkville to educate his children. From that time to his decease, Feb. 1, 1892. Platte Presbytery was the field of his labors as pastor at Parkville, evangelist and Bible colporteur. Died Feb. 1, 1892.

Married, Miss Eliza B. Matthews who, with five children, survives him. One daughter, a missionary teacher died in Utah, in 1891; the younger one is now on her way to Japan.

Book Notices.

JAPAN IN HISTORY, FOLK-LORE AND ART, by William Elliot Griffis; Number 10 of the Riverside Library for Young People, published by Houghton, Mifflin & Co., Boston and New York. Price, 75 cents.

This little volume is full of information on the points mentioned, and is written in a bright, attractive style. Though not dealing with its subject from a missionary stand-point, it should have a place in the missionary library. It will interest those who wish to make themselves thoroughly acquainted with the inhabitants of the Sunrise Kingdom, while it gives specimens of Japanese folk-lore that will remind young readers of their favorite tales of Grimm and Hans Andersen.

THE AINU OF JAPAN, by Rev. John Bachellor, C. M. S. Missionary to the Ainu. Fleming H. Revell Co., Union Square, East, New York. Dr. Ellinwood writes of the Ainu on page 133.

AN AMERICAN MISSIONARY IN JAPAN, by M. L. Gordon, with an Introductory Note by Wm. Elliot Griffis, D. D. Houghton, Mifflin & Company, Boston and New York: Riverside Press, Cambridge, 1892.

This little book of nearly three hundred pages is one of eminently practical interest, especially to those who are to become missionaries in Japan, and also those who love the cause and are wishing intelligently for its support. The titles of its twenty-two chapters are suggestive. We give a few only:

Missionary Life in Japan is a picture of experience. *The Study of the People* is a compact epitome of common-sense suggestions. It is time for the missionary to understand more fully the absolute importance of knowing not merely the language and habits, but also the modes of thought, the religious beliefs and philosophies of a people. The chapter designated "*The Kumamoto Band*" is a little romance, full of encouragement and hope. The chapter on *Japanese Preachers* sets forth that remarkable class of men who have been found in Japan in the last twenty-five years, men of the middle class who have constituted the strength of the Japanese church. *The Doshisha University* is the subject of another chapter with the romance of Neesima as its germ. *Christian Womanhood*, another title, invites the perusal of all women who are interested in the uplifting of their sex. Chapter XX. is devoted to *Christianity and New Japan*. Chapter XXI. presents *The Present Outlook* concerning which all are so deeply interested. Dr. Gordon has proved himself one of the most observing and intelligent of missionaries in Japan.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *a. g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1899.

BALTIMORE.—Baltimore—Baltimore Hampden sab-sch 5. <i>New Castle</i> —Green Hill, 8.	8
CALIFORNIA.—Los Angeles—Riverside Calvary, 19; San Pedro, 6; Santa Ana, 15. <i>Stockton</i> —Traver, 2.	35
COLORADO.—Boulder—Cheyenne 1st, 10.	10
ILLINOIS.—Alton—Virden, 5. <i>Bloomington</i> —Watska, 5. <i>Cañero</i> —Carterville 1st, 3. <i>Chicago</i> —Chicago 3d, 250; Herscher, 5. <i>Freeport</i> —Galena South, 33 35; Prairie Dell, German, 10. <i>Mattoon</i> —Vandalia, 4. <i>Rock River</i> —Dixon, 37 06; Edgington, 10; Princeton, 26 71. <i>Schuyler</i> —Macomb, 13 50; Monmouth, 17 77; Warsaw, 2; Wythe, 5; <i>Springfield</i> —Flagah, 2 16; Unity, 1 66; Williamsville Union, 4 18.	434 39
INDIANA.—Crawfordsville—Rockville Mem'l, 7 85. <i>Fort Wayne</i> —Elkhart, 10; Lima, 3. <i>Logansport</i> —Lucerne, 4. <i>White Water</i> —Knightstown, 7 50.	32 35
INDIAN TERRITORY.—Cherokee Nation—Barren Fork, 2. <i>Muscogee</i> —Red Fork, 6; Tulsa, 5 57.	11 57
IOWA.—Cedar Rapids—Mount Vernon, 30. <i>Council Bluffs</i> —Missouri Valley 1st, 10. <i>Des Moines</i> —Jacksonville, 3 50; Ridgedale, 5 15. <i>Dubuque</i> —Independence 1st, 9 05; Wilson's Grove, 9 25. <i>Fort Dodge</i> —Spirit Lake, 5. <i>Sioux City</i> —Ida Grove, 10.	81 95
KANSAS.—Highland—Axtell, 5. <i>Larned</i> —Sterling 1st, 6. <i>Neosho</i> —Yates Central, 13 60. <i>Osborne</i> —Hays City, 9 74. <i>Solomon</i> —Glen Elder, 2. <i>Topeka</i> —Riley Centre, German, 2.	38 34
KENTUCKY.—Louisville—Hopkinsville, 5.	5
MICHIGAN.—Detroit—Brighton, 7; Erin, 3; Marine City 10 52. <i>Flint</i> —Gaines, 2; La Motte, 4. <i>Grand Rapids</i> —Grand Rapids 1st, 30 33. <i>Lansing</i> —Oneida, 1 36.	58 30
MINNESOTA.—Duluth—Duluth 1st, 41. <i>Mankato</i> —Baldwin, 3; Mankato 1st, 8 75. <i>St. Paul</i> —St. Paul House of Hope sab-sch, 6 25.	59
MISSOURI.—Platte—St. Joseph Westminster, 10; Union, 3. <i>St. Louis</i> —St. Louis Corondelet, 8 05. <i>White River</i> —Hopewell, 2.	23 05
NEBRASKA.—Hastings—Hanover, German, 4 10. <i>Kearney</i> —Buffalo Grove, German (Incl. L. M. Soc'y, 2) 6 60; <i>Nebraska City</i> —Diller, 5; Meridian, German, 40 cts. <i>Nebraska</i> —Wakefield, 1st, 6 48. <i>Omaha</i> —Omaha, Knox, 6; Plymouth, 2; Webster, 2.	33 96
NEW JERSEY.—Elizabeth—Elizabeth, Siloam, 3 39; Springfield, 16. <i>Jersey City</i> —Passaic, 1st, sab-sch, 4 92. <i>Monmouth</i> —Teunent, Y. P. S. C. E., 5. <i>Morris and Orange</i> —East Orange, Brick, 96 06; Morristown, 1st, 96 63; Orange Central, 200;—1st German, 15. <i>Newark</i> —Bloomfield, 1st, 89 57; Newark Park, 14 44. <i>New Brunswick</i> —Bound Brook, 23; Kirkpatrick Memorial, 4; Lawrenceville, 13; Trenton, 3d, 38 31. <i>Newton</i> —Beattystown, 2; Mansfield, 2d, 4.	627 23
NEW YORK.—Albany—Amsterdam, 2d, 41 06. <i>Boston</i> —Boston, 4th, 6 75; Scotch, 5. <i>Brooklyn</i> —Brooklyn, Classon Avenue, 60. <i>Buffalo</i> —Fredonia, 3; Portville, 40. <i>Champlain</i> —Feru 1st, 1 34; <i>Plattsburgh</i> 1st, 20 85. <i>Chemung</i> —Elmira 1st, 16. <i>Geneva</i> —Dresden, 5. <i>Hudson</i> —Good Will, 1 36; Hopewell, 16; Ridgebury, 32 c; Scotchtown, 10; Washingtonville, 1st, 14. <i>Long Island</i> —Bridgehampton, 20 69; Mattituck, 4; West Hampton, 15 04. <i>New York</i> —New York, 4th, 91 10;—4th Avenue, 150;—Washington Heights, 2 65;—West End, 40. <i>Niagara</i> —Lockport, 1st, 21 99; Murray 1st, 6 45. <i>North River</i> —Newburgh, Union, 35; Foughkeepsie 1st, 14 20. <i>Rochester</i> —Ogden Centre, 2 69; Pittsford 1st, 11; Rochester, Emanuel, 1 03. <i>St. Lawrence</i> —Rosale, 1st, 4 20. <i>Steuben</i> —Corning, 9 57. <i>Syracuse</i> —Canastota 1st, 10 53. <i>Troy</i> —Glens Falls, 37 24; Schaghticoke, 2 76. <i>Utica</i> —Ilion, 3. <i>Westchester</i> —Thompsonville 1st, 30 50.	805 29
OHIO.—Athens—Amesville, 4 60; <i>New Plymouth</i> , 4. <i>Bellevue</i> —Bellevue 1st, 1 98. <i>Cincinnati</i> —Bond Hill, 5; Cincinnati, Mount Auburn, 10; Reading	
and Lockland, 3. <i>Cleveland</i> —Akron, 1st, 3; Willoughby, 1st, 2. <i>Columbus</i> —Bremen, 2; Rush Creek, 3. <i>Huron</i> —Fremont, 33; Huron, 9 50. <i>Lima</i> —Kalida, 4 76; <i>St. Mary</i> 1st, 14 31. <i>Mahoning</i> —Canton, 24 39. <i>Marion</i> —Marion 1st, 15. <i>Steubenville</i> —Bethel, 10; Two Ridges, 2. <i>Wooster</i> —Holmesville, 5; Hopewell, 15. <i>Zanesville</i> —Mt. Vernon, 17; New Concord, 1 60; Norwich, 2.	191 04
OREGON.—Portland—Portland Calvary, 30 85.	30 85
PENNSYLVANIA.—Blairsville—Blairsville, 48; Salem, 5. <i>Butler</i> —Buffalo, 2; Centreville 1st, 7; Concord, 8 20; West Sunbury, 8. <i>Carlisle</i> —Gettysburg, 1; Millerstown, 7. <i>Chester</i> —Coatesville, 14 73; Fagg's Manor, 16; West Chester 1st, 31 97. <i>Clarion</i> —Mount Tabor, 7 57; New Rehoboth, 3 03. <i>Erie</i> —Belle Valley, 2; Kerr's Hill, (including S. S., 53 cts.), 5 06; Mercer 2d, 13; Venango, 2; Westminster, 4. <i>Huntingdon</i> —Milroy, 7 50; Phillipsburgh 1st, 13; Tyrone, 31 03. <i>Lehigh</i> —Slatington, 5 50. <i>Philadelphia</i> —Philadelphia Memorial, 58 75;—Tabor, 87;—Walnut Street, 114 59. <i>Philadelphia North</i> —Conshohocken, 3; Frankford, 11 03; Pottstown (including S. S., 2 97), 16 10. <i>Pittsburgh</i> —Bethany, 5 31; Chartiers, 4; McDonald 1st, 15 30; Oakdale, 23 25; Pittsburgh, East Liberty, 32;—Mt. Olivet, 4;—Shady Side, 64; <i>Redstone</i> —Lelsenring, 12. <i>Washington</i> —Fairview, 9 23; Washington 1st, 56 07. <i>Wellsboro</i> —Wellsboro, 8 07. <i>Westminster</i> —Cedar Grove, 5.	773 17
SOUTH DAKOTA.—Black Hills—Sturgis, 2.	2 00
UTAH.—Montana—Boulder Valley, 16 65.	16 65
WASHINGTON.—Olympia—La Camas St. John's, 3; Spokane—Spokane Centenary, 5.	6 00
WISCONSIN.—Madison—Beloit 1st, 11 14. <i>Milwaukee</i> —Milwaukee Immanuel, 10. <i>Winnebago</i> —Florence, 6 54; Winneconne, 10.	37 68
Total from churches and Sabbath-schools.....	\$ 3,327 54
OTHER CONTRIBUTIONS.	
C. Penna., 4; Rev. S. Murdock, Oaks Corners, N. Y., 5; Rev. W. L. Tarbet and wife, 80c....	9 80
	\$ 3,327 34
LEGACIES.	
Estate of Miss C. A. Ward, Newark, N. J.....	3,000 00
MISCELLANEOUS.	
Sale of Church property.....	498 75
Plans and specifications.....	7 50
Sale of Book of Designs.....	50
Partial loss recovered.....	26 66
Premiums of Insurance.....	346 97
	880 28
SPECIAL DONATIONS.	
CALIFORNIA.—Los Angeles—North Ontario.....	31 65
ILLINOIS.—Ottawa—Aurora 1st.....	2 00
INDIANA.—Muncie—Wabash.....	25 00
KANSAS.—Neosho—Paola.....	20 00
NEW YORK.—Utica—Lyons Falls Forest.....	8 50
NEW YORK.—Utica—Oriskany.....	5 00
Charles S. Scott, New Brunswick, N. J.....	20 00
	112 15
	\$ 7,289 57

Church collections and other contributions, 8 months, April to November, 1892	39,501 45
Church collections and other contributions, 8 months, April to November, 1891	39,501 15

MANSE FUND.

NEW YORK.—Syracuse—Canastota 1st	5 00
MISCELLANEOUS.	
Installments on loans	1,155 00
Interest	27 00
Premiums of insurance	7 50
	<hr/> \$1,189 50

SPECIAL DONATIONS.

Special for work in Utah	500 00	500 00
		<hr/> \$ 1,694 50

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, NOVEMBER, 1893.

ATLANTIC.—Atlantic—Charleston, Olivet, 1 50; Mt. Pleasant, 1 25. *South Florida*—Titusville, 3 15. 5 90
BALTIMORE.—Baltimore—Emmitsburgh, 30 50; Hampden sub-sch., 5; Taneytown, 13. *New Castle*—Buckingham, 7 50; Wilmington Central (sub-sch., 6 74), 63 85. *Washington City*—Washington City, Western, 30. 138 85
CALIFORNIA.—Los Angeles—Glendale, 3; Tustin, 2 15. Oakland—Oakland 1st, 47 25. 52 40
COLORADO.—Boulder—Cheyenne 1st, 8; Laramie, Union, 9. Denver—Denver 23d Avenue, 27 96; Golden, 6. Pueblo—Canon City, 19. 69 96
ILLINOIS.—Alton—Ebenezer, 1; Nokomis, 4. Bloomington—Bloomington 2d, 75; El Paso, 9; Rossville, 5. Cairo—Anna, 8; Murphysboro, 7. Chicago—Chicago 3d, 300; Hinsdale, 3 52; Lake Forest, 160 62; Peotone 1st, 2 15; Riverside, 21 62. Freeport—Elizabeth, 2; Forest Grove, 60; Galena 1st, 18 45. Mattoon—Ashmore, 7; Mattoon, 9 63. Ottawa—Waltham, 3. Peoria—Canton 1st, 12 15; Caldwell, 18; Elmira, 16; Farmington, 11; Washington, 4. Rock River—Centre, 5; Edgington, 7; Garden Plain 1st, 15 43; Munson, 3 50; Newton, 13 53. Schuyler—Camp Creek, 10; Elvaston, 6; Plymouth, 1 73; Rushville, 15 85; Warsaw, 3 25. Springfield—Jacksonville, 3; Pisgah, 1 63; Unity, 1 04. 759 77
INDIANA.—Crawfordsville—Rockville Mem'l, 4 91. Fort Wayne—Bluffton, 5; Huntingdon 1st, 2; Lima, 6. Indianapolis—Franklin 1st, 14. Logansport—Concord, 5. New Albany—Jeffersonville 1st, 15 80. Vincennes—Sullivan, 8 25. White Water—Knightstown, 7 20; New Castle, 17 25. 84 91
IOWA.—Cedar Rapids—Lyons, 3. Council Bluffs—Missouri Valley 1st, 5 43. Corning—Clarinda, 30. Des Moines—Albia 1st, 5 59; Derby, 3; Dexter, 3 80; Humeston, 3 50; Laurel, 2; Marietta, 4. Dubuque—Hopkinton 1st, 12 11; Line Spring, 6 30. Iowa—Mediapolis, 15 69; Morning Sun 1st, 12 10; Ottumwa 1st, 7 27; Winfield, 6. Iowa City—Columbus Junction, (sub-sch., 2 57), 4 51; Davenport 2d, 18 61; Unity, 2 50. Sioux City—Vail, 11. Waterloo—Grundy Centre (sub-sch., 2 03) 9; Kamrar, German, 10; Tama, 2; Toledo, 4 15; Waterloo 1st, 10; Williams, 5 62. 185 63
KANSAS.—Emporia—Big Creek, 2; Mount Vernon, 4; New Salem, 3; Oxford, 5 08; Peotone, 5; Walnut Valley, 4. Neosho—Cherokee, 2; Colony (Milliken Mem'l), 5 57. Kincaid, 4 85; Lone Elm, 3 13; Monmouth, 2; Neosho Falls, 2 61; Osage 1st, 9 60; Princeton, 4; Richmond, 3. Osborne—Colby, 7 79. Solomon—Abilene, 5; Cheever, 3. Lincoln, 4; Salina, 31. Topeka—Riley Centre, German, 1 50. 107 13
KENTUCKY.—Ebenzer—Frankfort 1st, 30; Ludlow, 8. 38
MICHIGAN.—Flint—Cass City, 6. Kalamazoo—Sturgis 1st, 6. Lansing—Albion, 25; Onelda, 85 cts. Monroe—Tecumseh, 27 50. Petoskey—Elk Rapids, 2. Saginaw—W. Bay City Covenant, 1. 68 35
MINNESOTA.—Duluth—Duluth 1st, 40. Mankato—Fisk, 18 49. St. Paul—Minneapolis Bethlehem (sub-sch., 4 09), 19 78; Westminister, 125 98; St. Paul 1st, 4 68. 209 93
MISSOURI.—Kansas City—Butler 1st, 11; Sedalia 2d (sub-sch., 4), 13 45. Ozark—Eureka Springs, 5; Webb City church and sub-sch., 30. Platte—Breckenridge, 2 15; New York Settlement, 2; St. Joseph Westminister, 20. St. Louis—Bethel German, 8; Poplar Bluff, 6; Salem German, 5. 103 60
NEBRASKA.—Hastings—Holdrege 1st, 5. Kearney—Buffalo Grove German (L. M. S.), 4. Nebraska City—Diller, 3; Hebron, 7 66; Meridian German, 25 cts; Table Rock, 6 75. Niobrara—Elgin, 2; Oakdale, 2. Omaha—Plymouth, 4. 34 66
NEW JERSEY.—Elizabeth—Elizabeth 3d, 28; —Marshall Street, 25 57; —Westminister, 1. Jersey City—Passaic, 4 17. Monmouth—Beverly, 38 08; Farmingdale, 3; Freehold 1st, 23 25; Lakewood, 14 65; Manasquan, 13 30. Morris and Orange—East Orange Brick, 47 28; —1st, 25 44; Fairmount, 2; Mt. Olive, 10; Succasunna, 15.

Newark—Newark Park, 8 96. New Brunswick—Amwell 1st, 7; —United 1st, 5; Kirkpatrick Memorial, 3; Lambertville, 45; Stockton, 4; Trenton 1st, 2; —Prospect Street, 29. Newton—Belvidere 1st, 25. West Jersey—Bridgeton 2d, 12 18. 456 30
NEW YORK.—Albany—Amsterdam 2d, 59; Broadabin, 1 93; Kingsboro Avenue, 17 40; Northampton, 10. Binghamton—Bainbridge, 11 78; Deposit 1st, 10 65. Brooklyn—Brooklyn Classon Avenue, 183; —Memorial, 175; —Mount Olivet, 5 90. Buffalo—Buffalo Westminister, 300; Fredonia, 10. Cayuga—Kings Ferry, 10; Port Byron, 7. Champlain—Plattsburgh, 12 60; Chemung—Elmira 1st, 10; Havana, 4; Horse Heads, 11. Genesee—Leroy, 35. Geneva—Phelps 1st, 23 87. Hudson—Good Will, 85 cts; Scotchtown, 10. Long Island—Amagansett, 7 24; Mattituck, 6; Middletown, 12 78; Southampton, 53 53; West Hampton, 18 04. Lyons—Marion, 2 45. Nassau—Huntington 1st, 27 74; —2d, 18 34; Islip, 8. New York—New York Rutgers Riverside, 121 32; —Washington Heights, 3 53; —West, 238 71. Niagara—Lockport 1st, 43 38; North River—Canterbury, 7 66; Freedom Plains, 10; Newburgh Union, 30; Pleasant Valley, 7; Poughkeepsie 1st, 8 57; Wappinger's Creek, 3 50. Otsego—Coopersstown, 22 55; Stamford, 30. Rochester—Brookport, 23 33; Fowlingville 1st, 3; Ogden Centre, 1 68; Rochester Brick, 40; —Emmanuel, 1 28. St. Lawrence—Governor, 23 30; Oswegatchie 2d, 6; Potsdam, 16; Sackett's Harbor, 2 25; Waddington Scotch, 35. Steuben—Almond, 1 50; Canisteo 1st, 26; Corning 1st, 5 98; Painted Post, 15. Troy—Schaghticoke, 2 91. Utica—Ilion, 5. Westchester—Bridgeport 1st, 98 08; Gilead, 15 50; New Rochelle, 43 46; Peekskill 1st, 28 94; Yorktown, 11. 1,968 94
OHIO.—Bellefontaine—Bellefontaine 1st, 1 23; Bucyrus, 12 34. Chillicothe—North Fork, 3; Salem South, 18 35. Cincinnati—Cincinnati 3d, 6; —Poplar Street, 8; Glendale 1st, 47; Sharonville, 3 11; Springdale, 13; Cleveland—Akron 1st, 5; East Cleveland 1st, 9 60. Columbus—Columbus Westminister, 8. Dayton—Blue Ball, 6; Dayton 4th, 10; Middletown 1st, 22 57; Monroe, 3 50; Seven Mile, 4 07; Troy 1st, 15 99; Xenia, 11 36. Huron—Freemont, 24; Huron, 9 50. Lima—Harrison, 2 75. Mahoning—Canton 1st, 19 29; Middle Sandy, 5 55; Poland, 11 10. Marion—Berlin, 9; Marion 1st, 10; Salem, 2. Maumee—Toledo 8th, 4. Portsmouth—Hanging Rock, 4; Ironton, 10. St. Clairsville—Bannock, 4; Cambridge, 8; Farmington, 3 19; Mount Pleasant, 6 66; New Athens, 5 40; Rock Hill, 9 30; Scotch Ridge, 5 14; Short Creek, 10; Wheeling Valley, 3 60. Steubenville—Carrollton, 7; Long's Run, 7 38; New Hagerstown, 3; Unionport, 1. Wooster—Loudonville, 2 25; Perryville, 3 80. Zanesville—Homer, 6 60; Mt. Vernon, 11; Muskingum, 7; New Concord, 1; Norwich, 1; Utica, 12 25; Zanesville 1st, 33 84. 467 63
OREGON.—Portland—Oregon City, 13. 13 00
PENNSYLVANIA.—Allegheny—Bellevue sub-sch., 3 59; Bull Creek, 5; Evans City, 4; Glasgow, 1 48; Glenshaw (sub-sch., 1 25), 10; New Salem, 8; Pine Creek 2d, 4 25. Blairsville—Braddock 1st, 21 18; Greensburgh Westminister, 7 50; Irwin, 12 82; New Salem, 26 36; Poke Run, 25; Salem, 10. Butler—Harrisville, 5 10; Middlesex, 20; New Hope, 3; Pleasant Valley, 3 15; Scrub Grass, 6. Carlisle—Lebanon 4th Street, 38 34; Lebanon Christ, 116 83; Mechanicsburgh, 9 43; Millerstown, 7 65; Monaghan, 9; Tionesta, 3 32. Chester—Bryn Mawr, 88 13; Coatesville, 12 94; Oxford, 47 78; Penningtonville, 10. Clarion—Academia, 4 27; Punxsutawney, 6 20; Richland, 1 50; Rockland, 3 25. Erie—Belle Valley, 2; Corry 1st, 3 45; Fairview, 3 50; Girard (Miles Grove Branch, 2 35), 7 36; Greenville, 21; Mount Pleasant, 3 14; Sugar Creek, 4. Huntingdon—Buffalo, 2 70; Clearfield, 32; Lost Creek, 11 18; Lower Tuscarora, 8; Mifflintown Westminister, 23 10. Kittanning—Boiling Spring, 2; Rural Valley, 3; West Glade Run, 10 14; Worthington, 14. Lackawanna—Canton, 19; Honesdale 1st, 23 85; Nicholson, 3; Scrant-

ton 3d, 123 99; Wilkes Barre Westminster, 21. *Lehigh*—Andenreid, 20; Brainerd, 27 96. *Northumberland*—Mahoning, 10; Mifflinburg 1st, 3; Washington, 18. *Philadelphia*—Philadelphia 3d, 29 76; —South Western, 7 50; —West Spruce Street, 243 83; —Corinthian Avenue, 7 67; —Memorial, 77; —Northern Liberties 1st, 7 12; —Northminster, 150; —Olivet, 70 84; —Oxford, 106 88; —Princeton, 173 94; —Susquehanna Ave, 40. *Philadelphia North*—Frankford, 16 43; Macalster Memorial, 4, 13; Newtown, 54 64; Pottstown 1st (sab-sch, 3 65), 34 35; Thompson 12 12. *Pittsburgh*—Centre, 18 12; Charleroi, 7; Chartiers, 250; McDonald 1st, 29 27; Mansfield 1st, 20 45; Mount Olive, 4; Pittsburgh 6th, 1; —East Liberty, 32; —Shady Side, 80; Wilkesburg, 50 30. *Redstone*—Dunlap's Creek, 12 95; Laurel Hill, 29; McKeesport 1st, 100; Mount Pleasant Reunion, 10; New Providence, 4 50; Smithfield, 2 11; Sewickley, 6. *Shenango*—Leesburgh, 5; New Castle 1st, 31 35; —2d, 5. *Washington*—Burgettstown, 22 59; Cross Creek, 27; Fairview, 6 01; Mill Creek, 5 30; Washington 1st, 56 07. *Wellsboro*—Wellsboro, 5 05. *Westminster*—Grove, 5; Leacock (sab-sch), 49 cts., 14 52; York 1st, 41 91. *Parkersburg*—Clarksburg, 5. 2,656 16

SOUTH DAKOTA.—*Central Dakota*—Madison, 6 72. 6 72
TENNESSEE.—*Holston*—Mount Bethel, 4 90. *Union*—Hopewell, 3; New Salem, 2; St. Paul's, 1. 10 90
WASHINGTON.—*Olympia*—St. John's ch, 5; *Willamette*—Spring Valley, 3 80. 7 80
WISCONSIN.—*La Crosse*—Nellville, 3. *Madison*—Baraboo 1st, 10 77; Kilbourne City, 4 26. *Milwaukee*—Assembly, 12; Milwaukee Calvary, 32 70; Somers, 11 10; Stone Bank, 2 14. 75 97

Total receipts from churches in November, 1892.....\$ 7,499 39
Total receipts from Sabbath-schools in November, 1892..... 80 02
Total.....\$ 7,519 41

LEGACY.

Est. Rev. Sam'l Wilson, D. D., Portland, Oregon, 50. \$ 50 00

GRATITUDE FUND.

87 50; 2.....\$ 89 50

INCOME ACCOUNT.

20 25; 61 50; 262 50.....\$ 344 25

MISCELLANEOUS.

Rev. Geo. Morton, 2; A friend, 50; Jno. H. Converse, Esq., 400; Rev. A. S. Taylor, 15; C. Penn, 2; Rev. W. L. Tarbet and wife, 60 cts. 470 60

Total receipts in November, 1892.....\$ 8,473 75
Total receipts from April 15, 1892..... 63,269 78

JACOB WILSON, Treasurer,
1234 Chestnut Street, Philadelphia,

RECEIPTS FOR FOREIGN MISSIONS, NOVEMBER, 1892.

ATLANTIC.—*Knox*—Madison, 2. *South Florida*—Eustis Y. P. S. C. E., 13 00. 15 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 243 53; Frederick City, 3; Hampden sab-sch, 10. *Washington City*—Falls Church Ballston Branch, 26; Washington City, 4th, 29 80. 311 33
CALIFORNIA.—*Benicia*—San Rafael, 123 45; sab-sch, 15 05. *Los Angeles*—Cucamonga, 4; Glendale sab-sch, * 2 89; Antelope Valley, 10. *Stockton*—Traver, 2. 163 39
COLORADO.—*Denver*—Littleton sab-sch, 5 96. *Pueblo*—Canon City, 24; Rocky Ford sab-sch, * 2 87; Fountain sab-sch, * 7 21. 109 74
ILLINOIS.—*Alton*—Alton, * 29 11; Bethel, 5; Ebenezer, 5; Edwardsville, * 16 25; Virden, 11. *Bloomington*—Philo sab-sch, 6; Roseville, * 6 00, sab-sch, * 2 00, Y. P. S. C. E., * 2 00. *Cairo*—Anna, * 12; Cairo, * 10; Metropolis, 5 18, sab-sch, 2 31; Murphysboro, * 6 00, sab-sch, * 4 00. *Chicago*—Chicago 1st, 105 50—2d, 3d, 144 80—5th, 28 40—8th, 78 72—Covenant, * 370 66—Scotch, 12; Riverside, * 60; South Evanston, 80; Hinsdale, * 11 80. *Freeport*—Belvidere, * 50 47; Prairie Dell German, 5; Ridgefield, * 3 65. *Mattoon*—Arcola, 5; Effingham sab-sch, 9 54; Kansas, * 4. *Ottawa*—Earlville sab-sch, 3; Ottawa, 23 52. *Peoria*—Brimfield, 10. *Rock River*—Aledo, Y. P. S. C. E., 25; Coal Valley Y. P. S. C. E., 4 63; Dixon, * 3 00; Edgington, * 10 00; Morrison, 277 83, sab-sch, 3 86; Morrison Y. P. S. C. E., 11 18; Munson, * 5 50; Princeton, 18 69, * 41 83; Sterling, * sab-sch, 2 88. *Schuyler*—Carthage, * 1 00; Doddsville, Y. P. S. C. E., 5; Macomb, * 8 10. *Springfield*—Manchesters sab-sch, 2 55; Mason City sab-sch, * 7; Pisgah, 7 56; Springfield 2d, 159 60; Unity, 6 85; Winchester sab-sch, 8 23. 1740 53
INDIANA.—*Crawfordsville*—Ladoga, 4 85; Rock Creek, 8 48; Rockfield, 3 44; Rockville, 23 37; Union, 5 50; Williamsport, 2 90. *Indianapolis*—Indianapolis Tabernacle Y. P. S. C. E., 25. *Muncie*—Wabash, Y. P. S. C. E., 15. *New Albany*—Livonia, 5. *Vincennes*—Terre Haute Central Y. P. S. C. E., 7 00. *White Water*—Cambridge City, 1. 110 54
INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah, 6. *Chickasaw*—Purcell sab-sch, 2. 8 00
IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian sab-sch, 2 11; Clinton sab-sch, 40; Mount Vernon, Bethany Band, 5; Wyoming, 19 85. *Council Bluffs*—Villisca, 26. *Des Moines*—Des Moines Central, Y. P. S. C. E., 43 50. *Fort Dodge*—Paton, 5; Rolfe, 2d, 7 05. *Iowa*—Fairfield sab-sch, 16. *Iowa City*—Davenport, 1st, 207 69, sab-sch, 8 00; Davenport, 1st, Y. P. S. C. E., 5 00; Summit, 24 50; Wilton sab-sch, 4 25; —Y. P. S. C. E., 1 75. *Sioux City*—Hospers, 5 00. 529 70
KANSAS.—*Emporia*—Peotone, 5; Wichita 1st Y. P. S. C. E., 10; Winfield sab-sch, 7 44. *Larned*—Burton sab-sch, 2 50; Hutchinson Y. P. S. C. E., 4 07. *Neosho*—Glendale, 1 20; Parsons, 100. *Solomon*—Carlton sab-sch, 4 56; Glen Elder, 2. *Topeka*—Lawrence, 2; Riley Centre Ger-

man, 7; Topeka Westminster sab-sch, 2 48; K. C. Central, Y. P. S. C. E., 2 22. 150 60
KENTUCKY.—*Louisville*—Louisville 4th Y. P. S. C. E., 6. 6
MICHIGAN.—*Detroit*—Holly sab-sch, * 3; Ypsilanti, 23. *Flint*—Galena, 1. *Grand Rapids*—Grand Rapids Westminster, 17 89. *Kalamazoo*—Niles Y. P. S. C. E., * 6 82; Richland Y. P. S. C. E., 4. *Lansing*—Albion, 20; Oneida, 5 61. *Monroe*—Blissfield, 17; Coldwater Y. P. S. C. E., 10; Erie, (sab-sch, 1 50,) 1 50; La Salle, 1 75. *Saginaw*—Alpena Y. P. S. C. E., 5; Westminster, 17 90; West Bay City Covenant, 25 cts. 136 42
MINNESOTA.—*Duluth*—Duluth 1st, 22 62. *Mankato*—Balaton, 2; Winnebago City Y. P. S. C. E., 3 66. *Red River*—Scotland, 6. *St. Paul*—Minneapolis Stewart Memorial, 56; St. Paul House of Hope sab-sch, Bible Class work in Africa, 30 00. *Winona*—Claremont, 5. 124 29
MISSOURI.—*Kansas City*—Butler sab-sch, 2 70; Kansas City 2d, sab-sch, 116 79. *Ozark*—Ebenezer sab-sch, * 3; Joplin, 34 88. *Palmyra*—Milan, 5 30. *Platte*—Avalon, 23; Barnard, 31 85; Lathrop, 14; New York Settlement, 2 50; Parkville, * 16 45. *St. Louis*—St. Louis West, 15; North, * 6; Webster Grove, 7 50. 275 95
NEBRASKA.—*Kearney*—Buffalo Grove German, 4; North Platte, 16 19. *Nebraska City*—Burchard, 18 86; Hebron, 14 13; Meridian German, 1 65; York "a friend," 5. *Nebraska*—Ponca, 7 40; South Fork, 2 62. *Omaha*—Omaha 1st, (sab-sch, 100,) 74 45; —Castellat Street sab-sch, * 7 79; —Low Ave, Y. P. S. C. E., 2 65; Silver Creek sab-sch, * 43 cts.; Tekamah (sab-sch, * 2 60, Y. P. S. C. E., * 4 30,) 1 50; Webster, 5. 263 87
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 333 67; Elizabeth Westminster, 10 00; Pluckamin sab-sch, 4 75. *Jersey City*—Jersey City 1st sab-sch, 45; Passaic sab-sch, 8 84; Tenafly sab-sch, 26. *Monmouth*—Burlington, 26 19; Cranbury 1st, 100 10; Farmingdale, 15 63; Forked River, 10; Freehold, 26 79, Y. P. S. C. E., 8 54; Hightstown, * 6; Long Branch, 24; Providence sab-sch, * 2 70; New Gretna, * 4 06. *Morris and Orange*—Dover, * 75; sab-sch, * 109 21; East Orange, Brick, 323 12; Morristown 1st, 159 30; South Street, Special for Sao Paulo, 19 22; —1st, Special for Sao Paulo, 19 22; —South Street, Men and Boy's Special Fund, 266 50; —South Street sab-sch, * 71 86; Orange German sab-sch, * 9; Summit Central, 508 43. *Newark*—Newark 1st, 254; —High Street Y. P. S. C. E., 25 37; —Park, 53 09, Y. P. S. C. E., 25; —Roseville, 261 55; —Woodside sab-sch, * 5; —Fifth Avenue, 40. *New Brunswick*—Milford Y. P. S. C. E., 7; Pennington Harboursat sab-sch, 7 32; Trenton 1st, 2 members, 15; —Prospect Street, 39. *Newton*—Belvidere 1st sab-sch, * 6 18. *West Jersey*—Bridgeton West sab-sch, 24 53; Deerfield sab-sch, * 10; Hammonton, 28 01. 3,034 68
NEW YORK.—*Albany*—Albany 6th, 3, sab-sch, * 20 00; Amsterdam 2d, 173 60; Corinth, 2; Rockwell Falls, 12; Menard's Bethany, 72. *Binghamton*—Binghamton, West sab-sch, 12. *Boston*—Newburyport 2d, 50; Windham

sab-sch.* 83. Brooklyn—Brooklyn 1st.* 161 78, sab-sch.* 11 21; —Greene Avenue Y. P. S. C. E., 10; —Lafayette Avenue, 19 64; —Memorial, 687 60; —Mount Olivet, 3 66; —Prospect Heights sab-sch.* 8 26; —South Third Street, 42 83; —Throop Avenue, 101; —Trinity Y. P. S. C. E., 7 05; Edgewater 1st, 20 00, sab-sch, 26 00; West New Brighton Calvary Y. P. S. C. E., 1. Buffalo—Allegheny sab-sch.* 1 40; Buffalo 1st, "a friend," 2,000; —Bethany sab-sch.* 20; —Central sab-sch.* 5 80; —North, 111 99, sab-sch, 30 47; —Westminster sab-sch, 33 36; —West Avenue, 10 45; Fredonia, 13; Silver Creek sab-sch, 3 70. Cayuga—Genoa 1st, 32; —2d.* sab-sch 2 00.* Y. P. S. C. E., 1 60; —3d sab-sch.* 2 60; Owasco, 15 00, sab-sch.* 9 08. Champlain—Chazy, 17. Chemung—Burdett, 11 40; Elmira 1st, 66; —Lake Street, 50. Columbia—Catakill, 12 94; Windham, 35. Genesee—Batavia sab-sch.* 8 88; Bergen Y. P. S. C. E., 15. Geneva—West Fayette Y. P. S. C. E., 5; Shortsville Y. P. S. C. E., 20. Hudson—Cohecton, 4 00, sab-sch, 1 60; Good Will, 5 61; Goshen sab-sch, 50 Hamptonburgh, 25; Haverstraw 1st, 10; Ridgebury, 2 35; Scotchtown, 50; Unionville, 3; Washingtonville 1st, 50. Long Island—Amagansett sab-sch, 6 21; Cutchogue 16 86; Greenvort Y. P. S. C. E., 5 73; Mattituck, 8; Shelter Island Y. P. S. C. E., 32 47. Lyons—Alloway sab-sch, 6; Rose sab-sch, 2; Wolcott 1st, 5 54. New York—Montreal American, 600; New York 1st, 2,960 35; —Central, 2,080; —Christ, 37 71; —Covenant, 268; —Harlem sab-sch, 46; —Mizpah sab-sch, 50; —Rutgers Riverside Y. P. Asso. for Jacot Fund, 31 70; —West 23d Street, 100, sab-sch, 75. Niagara—Lockport 1st (sab-sch, support of Miss Murray 150), Y. P. S. C. E., for support of Miss Murray, 11 12; Wright's Corners, 10. North River—Amenia Y. P. S. C. E., 11; Highland Falls, 11; Newburgh Calvary, 13 43; Pine Plains, 15; Poughkeepsie (sab-sch 70 87), 58 37. Otsego—Delhi 2d, Rev. F. H. Seely, 40. Rochester—Brighton, 10; Ogden Center, 11 07; Parma Centre, 7; Rochester 3d Y. P. S. C. E., 10; —Emanuel, 3 07; —St. Peter's, 138 06; Webster, 28 75. St. Lawrence—Chaumont sab-sch, 5; Or Bow, 23 81; Watertown 1st Y. P. S. C. E., support of Mr. Chatterjee, 150. Steuben—Corning, 46 09; Cuba, 28 27. Syracuse—Fulton Y. P. S. C. E., 9 20; Liverpool sab-sch, 76c; Oswego Grace, 100. Troy—Argyle, 7; Cambridge, 37 58; Fort Edward, 3; Troy Westminster, 47 43. Utica—Ilion, 15 00; Little Falls, 50; Rome, 34 74; Sauquoit,* 4; Vernon Centre, 8 23; Waterville sab-sch.* 10; Westchester—Bedford 40; Peekskill 1st, 143 53; Yonkers 1st, R. E. Prime, Esq., 100. — 11,763 86

NORTH DAKOTA.—Bismarck—Mandan, 5. 5

OHIO.—Athens—Barlow,* 5; Bristol, 13 20. Bellefontaine—Belle Centre, 11; Bellefontaine, 8 15; Chillicothe—Chillicothe Memorial, 3; French, 3; North Fork, 10; Union, 2; White Oak Y. P. S. C. E., 14. Cincinnati—Bond Hill, 8; Cincinnati Fairmount, German, 3 50; Reading and Lockland, 5; Reading and Lockland Y. P. S. C. E., 6. Cleveland—Akron Y. P. S. C. E., 5; Cleveland 1st, Student Vol Soc., 187 50. Dayton—Bath,* 1 50; Dayton Riverdale Y. P. S. C. E., 5; Osborn,* 2. Lima—Kalida, 7 75; North Bethel, 3 80. Mahoning—Hanover, 9; Poland, 43 80. Marion—Marion (sab-sch, 37 50), 60; Milford Centre, 4; Richwood sab-sch,* 2. Maumee—Toledo Westminster,* 22; North Baltimore, 15. Portsmouth—Ripley sab-sch, 10. St. Clairsville—Cambridge sab-sch,* 6; Crab Apple sab-sch, 59 81; Nottingham, 114. Steubenville—Scioto, 10; Two Ridges, 3 68; Yellow Creek, 14. Wooster—Fredericksburgh sab-sch,* 22; Fredericksburgh Y. P. S. C. E., 4; Holmesville sab-sch,* 3 20; Mansfield 50; Nashville, 11 82. Zanesville—Jersey, 19; Mt. Vernon, 18; New Concord, 7; Norwich, 8; Zanesville 2d sab-sch, 26. 945 21

OREGON.—Portland—Portland Cavalry, 31 90; —Chinese sab-sch, 2 65. South Oregon—Ashland, 5. Willamette—Brownville, 7 75; Crawfordville, 5. 43 80

PENNSYLVANIA.—Allegheny—Allegheny, School Street sab-sch for Junna High School, 25. Blairsville—Greensburg sab-sch, 7 15; Johnstown Y. P. S. C. E., 15; Ligonier, 14 30; Murrysville, 28; Salem, 5. Butler—North Butler, 14. Carlisle—Burnt Cabins, 3; Harrisburgh, Pine Street Y. P. S. C. E., 7; Lower Path Valley, Fannettsburgh sab-sch, 1 92; —25 06; Upper Path Valley,* 14; J. W. Bidle Memorial,* 4 75. Chester—Ashmun, 25; Bryn Mawr, for Mr. Fulton's House, 500 00; —sab-sch,* 34 96; Darby borough sab-sch, 7; Fagg's Manor sab-sch, 50; Ridley Park, 31 57; sab-sch, 40. Clarion—Shiloh, 2; Tionesta sab-sch, 50. Erie—Hadley sab-sch, 1 07; North East sab-sch,* 15; Stoneboro, 7; Westminster sab-sch, 5 96; —,* 3 16. Huntingdon—Altoona, 1st, 121 45; Clearfield, 53; Middle Tuscarora sab-sch,* 4 27; Mount Union, 50; Sinking Valley Y. P. S. C. E., 16 41. Kittanning—Bolling Spring, 8; Rayne sab-sch, 1 00; West Glade Run sab-sch,* 2 45. Lackawanna—Dunmore, 7 18; Harmony, 97; New Milford, 10 50; Scranton, 2d, Y. P. S. C. E., 105 13. Northumberland—Great Island sab-sch,* 20; Lycoming, 43; Sunbury sab-sch,* 17. Philadelphia—Philadelphia, 1st, sab-

sch, 50; —2d, 45 22; —Atonement, 2 56; —Walnut Street Y. P. S. C. E., 25; —West Spruce Street Y. P. S. C. E., 25. —Gaston Memorial Y. P. S. C. E., 30 30; —Zion, German, 4; Harper Memorial Y. P. S. C. E., 4; —McDowell Memorial, 5 19; Philadelphia North—Ambler, "through Christian Steward," 2 00; Fox Chase, 38 88; Frankford, 37 46; Y. P. S. C. E., 4 50; Jenkintown, Grace, 11; Manayunk, 60. Pittsburgh—Centre, 43 20; Chartiers, 16 50; Fairview, 4; Pittsburgh, 1st sab-sch, 143 04; —2d sab-sch, 35 58; —East Liberty, 160; —H. C. Ayers, salary of Henry Wilson, 68 00; —S. L. Fullwood, support of Zia Zin Tong, 13 50; —sab-sch, support of Hira Zahl, 12 50; Shady Side, 122. Redstone—Brownsville, 12; Dunlap's Creek, 20; McKeesport sab-sch, 31 89; Mount Vernon, 6; Rehoboth, 29; Round Hill, 1. Shenango—Clarksville sab-sch, 13 87; Neshannock sab-sch, 100; Mich Hill (sab-sch, 4 00), 20 00; Westfield sab-sch,* 7. Washington—Burgettstown (sab-sch, 6 47), 8 69; Cross Creek, salary J. C. R. Ewing, 14; Washington, 1st 113 14; Waynesburgh, 14. Wellboro—Beecher Island, 4; Farmington Y. P. S. C. E., 2 78; Wellsboro, 33 31. Westminster—Union sab-sch, 13 20. 2,987 85

SOUTH DAKOTA.—Aberdeen—Castlewood Y. P. S. C. E., 6. Central Dakota—Miller sab-sch, 3. 9 00

TENNESSEE.—Union—Eusebia, 14 51. 14 51

TEXAS.—Austin—Austin, 1st, 167 45

UTAH.—Montana—Anaconda, 4 55; Helena, 1st, 43 48; Stevensville, 5; Kallispell, 8 00, sab-sch, 2 50. Utah—Huntington, 3 01. 66 51

WASHINGTON.—Olympia—St. John's, 5 00. Puget Sound—Kent, 6 10; White River, 8 00. Spokane—Spokane Centenary* 15 00. 34 10

WISCONSIN.—Chippewa—Chippewa Falls sab-sch, 10 97; Hudson sab-sch,* 4 50, Y. P. S. C. E., 11 00. Milwaukee—Beaver Dam, 1st, Y. P. S. C. E., 2 42; Beaver Dam Assembly, 14 14; Cedar Grove, 20; Milwaukee, Calvary, King Sons, 6 25; Immanuel, 165 51. Winnebago—West Merrill, 5 00, sab-sch, 5 00. 244 79

WOMAN'S BOARDS.

Woman's Board of Philadelphia, 4,784 99; New York, 3,445 60; North West, 4040 00; South West, 518 99.....\$ 12,789 58

LEGACIES.

Estate of D. C. Reed, dec'd, 5,700; Estate of W. S. Culbertson, dec'd, 1,000; Estate of Miss Julia Chandler, dec'd, 27 10; Estate of Alexander Cook, dec'd, 1,500; Estate of S. R. Rutledge, dec'd, 100; Estate of Alfred Benedict, dec'd, 200; Estate of Margaret Sloane, dec'd, 450; Estate of Laura Carter, dec'd, 5,000; Estate of Susan H. Hoyt, dec'd, 200; Estate of Jno. Davison, dec'd, 1,766 74.....\$ 15,943 84

MISCELLANEOUS.

State of California, 1,000; Rev. I. N. Sprague, Poultney, Vt., 5; Mrs. L. B. Stone, Llewellyn Park, 500; Washington and Jefferson College, support of W. G. McClure, 12 00; Rev. Thomas Marshall, D. D., \$65; Donald Ross, Spokane, Washington, support of U. S. K. K. 35; Friends in Markleton Sanitarium, 10; "F. M." Montgomery, O., 2 50; Miss. Society of Wooster University, support of Henry Forman, 236 00; Miss Adelaide Smith, Eau Claire, Wis., 5; Woman's Missionary Meeting, Jamaica, L. I., 5; Rev. Austin D. Wolfe, State Center, Ia., 10 00; Mrs. Thomas Marshall, Pittsburgh, Pa., support of S. B. Groves, 1900 00; Louis Shoup, Widroon, Pa., 5; E. W. Sample, N. Y., 50c; Mrs. Sarah W. Sample, Sewickley, Pa., 25; E. R. Forsythe, Greensburg, Ind., support of J. M. Irwin, 100; Madison Ave. Reformed Chapel, N. Y., 29 20; "T. and M., 8; "Haplant," 800; Mrs. Emeline Barker, Homer, Mich., 50; Brook Sayre, 5; Julia L. Ozanne, Cleveland, O., 100; "M. E. P.," 2; Miss Carrie Pierson, for Mr. Mateer's work, 20; Rev. Paul D. Bergen and wife, Alledo, Ill., 18 51; William Campbell, Lexington, Ky., 50; Rev. J. H. Rankin, Buffalo, Pa., for Persian Scholar, 30; "A friend," Springfield, Mo., 5; E. K. Mechlin, Allegheny, Pa., 2 50; Faculty and Students of Hastings College, 50; H. T. Walker, St. Joseph, Mo., 100; Miss C. G. Williamson, Philadelphia, 5; Miss B. A. R. Stocker, Pine Ridge Agency, South Dakota, 15; H. M. Bartlett, Montchanin, Del., 30; "Thanksgiving," 5; Y. M. and Y. W. O. A., of Parson's College, support of W.

G. McClure, 27 85; Mrs. S. J. M. Eaton, Franklin Park, 26; A. D. A. Miller, Buffalo, N. Y., 100; Miss M. T. Cockcroft, N. Y., 6; James Rattray, Reading Center, N. Y., 3; Miss Hughes-Waterville, N. Y., 100; A. D. Jacke, Clarendon, Ind. Territory, 10; "C. Penna., 22; Miss M. Graham, Afton, N. Y., 28; Rev. S. Murdock, 10; J. H. Conant, Chester, Ill., 10; Rev. W. L. Tarbet and wife, 2 80; Mrs. B. B. Brier, 5; J. D. Lynde, Haddonfield, N. J., 100; Rev. A. G. Taylor, Japan, 50; Contribution through Mrs. Van Hook, 12; T. H. P. Saller, for Industrial School, Sangli, 123 78; Mrs. Sarah D. McNair, Groveland, N. Y., for

Hahn Hospital, 1,000; Rev. G. W. Saller, 6 25.....\$ 5,571 90

Total receipts during November, 1892.....\$37,570 63
Total receipts from May 1st, 1892, to November 30, 1892.....232,089 05
Total receipts from May 1st, 1891, to November 30, 1891.....242,687 24

WILLIAM DILLER, JR., Treasurer,
55 Fifth Avenue, New York City.

* Offerings on Columbus Day for Foreign Missions in the Western Hemisphere.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1892.

ATLANTIC.—*South Florida*—Titusville, 3 15. 3 15
BALTIMORE.—*Baltimore*—Baltimore Broadway, 7;—*Fulton Avenue*, 5; *Hampton* sab-sch, 5; *Highland*, 5. 22
COLORADO.—*Fueblo*—Cañon City, 16. 16
ILLINOIS.—*Bloomington*—Minnok, 10; *Chicago*—Chicago 2d sab-sch, 40;—3d, 300;—*Hapland*, 100; *South Evanston*, 35. *Freeport*—*Freairie Dell*, German, 4; *Willow Creek*, 31 40; *Winnebago*, 20. *Peoria*—*Peoria*, 2d, 33 51; *Yates City*, 5. *Springfield*—*Pisagah*, 2 24; *Unity*, 1 04; *Williamsville Union*, 4 18; *Jacksonville*, 3. 639 37
INDIANA.—*Crawfordsville*—*Rockville* Mem'l, 4 90; *Spring Grove*, 20 65. *Indianapolis*—*Bethany*, 6 50. 41 08
INDIAN TERRITORY.—*Choctaw*—*Choctaw Nation*, per A. T. Hunter, 4 15. 4 15
IOWA.—*Cedar Rapids*—*Anamosa*, 7. *Council Bluffs*—*Corning*, 8. *Des Moines*—*Winterset*, 20 87. *Dubuque*—*Dubuque* 2d, 3; *Waukon*, German, 20. *Sioux City*—*Sioux City* 1st, 5 25; *Spirit Lake*, 8. *Iowa*—*Ottumwa East End*, 5. *Iowa City*—*Iowa City*, 45; *Williamsburg*, 8. 121 98
KANSAS.—*Solomon*—*Culver*, 5 85. *Topeka*—*Black Jack*, 3 60. 9 34
MICHIGAN.—*Detroit*—*South Lyon*, 11 78; *Ypsilanti*, 20 35. *Grand Rapids*—*Grand Rapids Westminster*, 14 64; *Lansing*—*Oneda*, 55 cts. *Flint*—*Marlette* 1st, 6; *Mundy*, 5. *Saginaw*—*Saginaw Immanuel*, 4. 73 63
MINNESOTA.—*St. Paul*—*St. Paul House of Hope* sab-sch, 6 23. *Winona*—*Owatonna*, 10. 16 25
MISSOURI.—*Kansas City*—*Sedalia Central* sab-sch, 3. *Ozark*—*Eureka Springs*, 6. *Platte*—*Parkville W. M. Soc.*, 4 65. *St. Louis*—*St. Louis Carondelet*, 6 75. 20 41
NEBRASKA.—*Kearney*—*Buffalo Grove*, German, 4. *Nebraska City*—*Diller*, 3; *Hopewell*, 3; *Humboldt*, 5 70; *Lincoln* 1st, 40; *Meridian*, German, 25 cts. *Omaha*—*Plymouth*, 1. 56 95
NEW JERSEY.—*Jersey City*—*West Hoboken*, 22. *Morris and Orange*—*East Orange Brick*, 63 80; *Myersville*, German, 3; *Orange Central*, 200; *Whippany* sab-sch, 18 84. *Newark*—*Bloomfield* 1st, 78 52; *Newark Park*, 9 83. *New Brunswick*—*Trenton* 3d, 50 38. *Newton*—*Harmony*, 15 33; *Wantage* 1st, 5. 465 70
NEW YORK.—*Albany*—*Sand Lake*, 3 65. *Binghamton*—*Binghamton Floral Ave.*, 2 76. *Boston*—*Antrim*, 14 75. *Brooklyn*—*Brooklyn* 2d, 123 80;—*Classon Avenue*, 75;—*Memorial*, 61 16; *Edgewater* 1st, 20. *Buffalo*—*Fredonia*, 6. *Cayuga*—*Genoa* 1st, 16. *Chemung*—*Elmira* 1st, 10. *Geneva*—*Bellona*, 9; *Geneva* 1st, 24 39. *Hudson*—*Good Will*, 85 cts.; *Scotchtown*, 5; *Unionville*, 3; *Long Island*—*West Hampton*, 21 76. *Lyons*—*Newark* sab-sch, 20 48. *Nassau*—*Far Rockaway*, 17; *Whitestone*, 10. *New York*—*New York* 14th St., 5;—*University Place*, 570 94;—*Westminster* sab-sch, 50. *North River*—*Little Britain*, 8 25; *Lloyd*, 8 78; *Marlborough*, 48 41; *Poughkeepsie*, 8 87. *Osage*—*Gilbertsville*, 17. *Rochester*—*Dansville*, 9 80; *Ogden Centre*, 1 68; *Rochester Emmanuel*, 1 03. *St. Lawrence*—*Plesia*, 2. *Steuben*—*Corning*, 5 98. *Troy*—*Johnsonville*, 2. *Utica*—*Ilion*, 5; *Rome*, 8 62. *Westchester*—*White Plains*, 39. 1,346 96
OHIO.—*Bellefontaine*—*Bellefontaine*, 1 22; *Crestline*, 5; *Gallion*, 13. *Chillicothe*—*Memorial*, 1; *North Fork*, 4; *Union*, 2. *Cincinnati*—*Avondale*, 100. *Cleveland*—*Cleveland* 1st, 40. *Columbus*—*Columbus* 2d sab-sch, 22 22; church, 25 36; 47 43. *Dayton*—*Dayton Memorial*, 10. *Lima*—*Delphos*, 4. *Mahoning*—*Hanover*, 3 15; *Kinsman*, 25. *Marion*—*Marion*, 10; *Ostrander*, 5; *Richwood*, 8 50; *York*, 4. *Steubenville*—*Yellow Creek*, 9. *Zanesville*—*Mt. Vernon*, 27; *New Concord*, 1; *Norwich*, 1. 321 36
PENNSYLVANIA.—*Allagheny*—*Emsworth*, 2110; *Freedom*, 7. *Blairsville*—*Parnassus*, 71 14; *Salem*, 5. *Chester*—*Honeybrook*, 15 88; *West Grove*, 4 70. *Huntingdon*—*Buffalo Run*, 2 70. *Kittanning*—*Kittanning* 1st, 78; *Salisbury*, C. E. S., 20. *Lackawanna*—*Scranton* 1st, 239. *Northumberland*—*Jersey Shore*, 14. *Philadelphia*—*Philadelphia* 3d, 24 03. *Philadelphia Central*—*Philadel-*

phia Cohocksink, sab-sch, 15 40;—*Mantua* 2d, *West Hope*, 16 56—*North Broad Street*, 54 25. *Pittsburgh*—*Bethany*, 14 35; *Chartiers*, 2 50; *Middletown*, 10; *Pittsburgh* 1st, sab-sch, 44 72;—*Central*, 29 51;—*East Liberty*, 80;—*Shady Side*, 80; *Raccoon* sab-sch, (7 25) 68 19. *Redstone*—*Smithfield*, 1 23. *Shenango*—*Rich Hill*, 4; *Sharpsville*, 4. *Washington*—*Washington* 1st, 56 07. *Wellsboro*—*Elkland* and *Osceola*, 5; *Wellsboro*, 5 04. *Westminster*—*Cedar Grove*, 5. 1012 42
SOUTH DAKOTA.—*Central Dakota*—*Woonsocket*, 4 86. 4 86
WISCONSIN.—*Chippewa*—*Chippewa Falls*, 5. *La Crosse*—*Nellville*, 2 40. *Winnebago*—*Wausau*, 61 70. 69 10

Total receipts from churches.....\$ 4,144 63

Woman's Executive Committee.....1,104 49
"C. Penna.".....8 00
Rev. W. L. Tarbet and wife, Springfield, Ill.,...1 20
J. H. Conant, Chester, Ill.,.....10 00
James T. Imley, Hamilton, Ohio,.....5 00
Mrs. Harriet G. Curry, Pittsburgh, Pa.,.....20 00
Wylie Homer, Grant, I. T.,.....1 00
J. D. Thompson, E. Los Angeles, Cal.,.....400 00
"A. W." Ohio,.....5 00
"T. and M." Chicago, Ill.,.....4 50
Miss M. B. Campbell, Uniontown, Pa.,.....5 00
"A Friend," Poughkeepsie, N. Y.,.....100 00
Miss Martha Graham, Afton, N. Y.,.....3 00
John Updegraff, Fort Palmer, Pa.,.....100 00
L. P. S., Cambridge, Mass.,.....250 00
Estate of Amelia Kerr, deceased, N. Y.,.....9,205 00
Transfer church Shenango, for Board of Education, Pa.,.....2 75

\$ 11,233 94

Directs sent to Cotton Plant, for October.
Y. P. S. C. E., White Lake, Mich.,.....10 08
Chester sab-sch, Pa.,.....15 08
L. M. Society Presbyterian Church, South
Evaston, Ill.,.....30 00
Students for October and November,.....111 00
Sent to Scotia.
Miss Caroline Willard, Auburn, N. Y.,.....200 00
Scotia Circle, First Church, New Castle, Pa.,...50 50
B. S. Colwell, Portville, N. Y.,.....25 00
Miss Lizzie French, Clark, Pa.,.....10 00
H. M. S., Immanuel Church, Los Angeles, Cal.,...5 00
Sent to Cotton Plant for November,
Oshkosh, L. H. M. S.,.....2 00

Total directs,.....\$ 458 00

Total receipts for November,.....\$ 15,896 57
Previously reported,.....47,696 32

Total receipts to date,.....63,533 29
Receipts during corresponding period of last
year,.....63,482 37

Decrease of.....4,958 98

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1893.

- ATLANTIC.**—Fairfield—Ladson, 1. *South Florida*—Crystal River, 28 96.
- BALTIMORE.**—Baltimore—Baltimore, Boundary Avenue, 75;—Fulton Avenue, 10. *New Castle*—Buckingham, 13 25; Dover, 100; Forest, 30 26; New Castle 1st, (sab-sch, 9), 225 63; Stockton Gunby Mem'l, 3 42; Wilmington, East Lake Mission, 3 79. *Washington City*—Darnestown, 8 50; Falls Church (Ballston Branch, 1), 16; Washington City Assembly, 23;—Guntton Temple Mem'l, 9 24. 586 30
- CALIFORNIA.**—Benicia—Healdsburg, 9 60; Napa City, 233 30; Shiloh, 5. *Los Angeles*—Los Angeles 3d and sab-sch and Y. P. S. C. E., 20;—Boyle Heights (sab-sch, 5 55), 27 36;—Grand View Y. P. S. C. E., 6 65; Rivera sab-sch, 5; Tustin, 16 05. *Oakland*—Concord, 14; Danville add'l, 9. *San Francisco*—San Francisco Westminster (sab-sch, 7 60), 93 20. *San Jose*—Centreville, 5; Livermore (sab-sch, 3 25), 10. *Stockton*—Madera, 5 25; Sanger, 30. 659 21
- COLORADO.**—Boulder—Fort Morgan, 138 92. *Denver*—Akron, 5; Littleton sab-sch, 5 96. *Gunnison*—Aspen 1st, 13 70; Gunnison, 13. *Pueblo*—Alamosa (sab-sch, 4 53), 11 88; Canon City 1st, 94. 371 97
- ILLINOIS.**—Alton—Ebenzer, 5; Jerseyville 1st, 73; Moro, 10; Virden, 15. *Bloomington*—Wenona, 17. *Cairo*—Cairo, 11; Murphysboro sab-sch, 4; Old Du Quoin, 1. *Chicago*—Chicago 1st, 990 15;—1st German, 5;—2d, 1900;—3d, 740 27;—Glenwood Ave. Mission, 2 50;—St. Ann, 5;—Scotch, 13; Du Page, 28 50; Evanston, south, 75; Hyde Park, 199 64; Kenwood Evangelical, 573 90; Lakeview, (a friend, 15), 66; Libertyville, 12; Manteno, 61; Peotone 1st, 73 87. *Freeport*—Middle Creek, 60; Prairie Dell, German, 5; Rockford 1st, (sab-sch, 4 16), 91 52. *Mattoon*—Arcola, 5; Charleston, 48 23; Greenup, 8; Redmon, 3; Toledo, 8. *Ottawa*—Aurora, 24 91; Earlville, (sab-sch, 3), 15; Mendota, 70 45; Oswego, 50; Waltham, 17. *Peoria*—Princeville sab-sch, 16 80. *Rock River*—Morrison Y. P. S. C. E., 11 18; Norwood, 51; Rock Island, Central, 45. *Schuyler*—Bushnell, 6; Elvaston sab-sch. Thanksgiving Offering, 12. *Springfield*—Jacksonville, State Street, 108; Lincoln, 41 45; Manchester sab-sch, 2 60; Piquan, 6 48; Springfield 1st, 311 95; Unity, 6 23; Winchester sab-sch, 8 29; Rev. W. L. Tarbet and wife, 2 40. 5,116 47
- INDIANA.**—Ft. Wayne—Elkhart, 14. *Logansport*—La Porte, 28 21. 43 21
- INDIAN TERRITORY.**—Cherokee Nation—Clear Creek, 2; Pleasant Hill, 5; Pleasant Valley sab-sch, 2 40. *Choctaw*—McAlester, 5; Philadelphia, 1 60. 16 20
- IOWA.**—Cedar Rapids—Anamosa, 6 10; Cedar Rapids, Bohemian, 2 11; Clarence 1st, 9; Linn Grove (sab-sch, 10), 20; Lyons, 12 05; Monticello, 3 85; Vinton add'l (sab-sch, 54), (H. M. Band, 15), 101. *Cornwall*—Anderson, 5; Conway, Sharsburg Branch, 11 80; Sidney, 8. *Council Bluffs*—Shelby, 5 50. *Des Moines*—Adel, 9 75; Colfax, 17; Dallas Centre, (sab-sch, 9), 23. *Fort Dodge*—Boone, 109; Coon Rapids, 46 23; Dedham, 2 80. *Iowa*—Martinsburg, 20 80; Mediapolis (sab-sch, 3 13), (Y. P. S. C. E., 6 12), 8 25. *Iowa City*—Atalissa, 5 90. *Sioux City*—Early, 5 10; O'Brien Co. Scotch, 6. *Waterloo*—Greene, 10; Holland, German sab-sch, 5 30; Janesville, 7; Marshalltown, 19; Rock Creek, 9 65. 587 88
- KANSAS.**—Emporia—Clear Water, 5; El Paso, 7 69; Ewell, 1 08; Indianola, 4; Marion (Y. P. S. C. E., 5) 40; Melvern, 3; Morris, 3; Peotone, 5; Silver Creek, 3 20; White City, 9; Wichita First, 60;—Oak Street, 25. *Highland*—Highland, 12; Larned—Burton sab-sch, 2 56; Dodge City 1st, Y. P. S. C. E., 5. *Neosho*—Fredonia, 34 60; New Albany, 3 80; Weir City, 3. *Osborne*—Colby, 20 03; Hays City, sab-sch, 6 72; Osborne, 4 75. *Solomon*—Carlton, 6 05; Clyde, (sab-sch, 3) 59; Cuba, 2; Glen Elder, 3; Lucas, 1. Mt. Pleasant, 10 25; Solomon, (sab-sch, 5) 18 50. *Topeka*—Clinton, 12; De Soto, 3 50; Junction City, add'l, 1; Lawrence 1st, 47 32; Manhattan (sab-sch, 5) Y. P. S. C. E., 5 50) 23 70; Riley Centre German, 7; Topeka, Westminster (sab-sch, 2 95); (Y. P. S. C. E., 2 21) 5 16. 459 00
- KENTUCKY.**—Ebenzer—Falmouth, 1st, 10. *Louisville*—Owensboro 1st, 50 50. 60 50
- MICHIGAN.**—Detroit—Ann Arbor, 54 36; Detroit, 1st, in part 100;—Bethany, 10 25; East Nankin, 7; Milan, 5; Ypsilanti 1st, 18 10. *Flint*—Brookfield, 2 23; Berne Junction, 1 43; Cassville, 1 68; Flint—in part, 60; Elkton, 1 30; Gaines, 1; Bingham, 3; Vassar, 8 60; Papple, 3 12. *Grand Rapids*—Grand Rapids Westminster, 37 68. *Lansing*—Albion, 20; Homer, 55; Jackson, 37; Lansing 1st, 44; Marshall, 11 50; Onoda, 5 10. *Monroe*—Coldwater 1st, Y. P. S. C. E., 10; Erie, and sab-sch, 3; Jonesville, 16 25; La Salle, and sab-sch, 1 50; Tecumseh, 81 70. *Petokey*—Cadillac 1st, 43 55. *Saginaw*—Saginaw Washington Avenue, 5; Westminster, 20 19. 606 54
- MINNESOTA.**—Duluth—Brainerd, 19; Cloquet, 5. *Manitowish*—Beaver Creek, 12; St. James, 5 10; St. Peter's, Union, 6; Shetek, 4; Wells 1st, 9 50; Winnebago City, 25 75; Worthington Westminster, 63. *Red River*—Bethany, 5 50; Dearborn, 3 25; Maine, (W. M. S., 4 25) 15; Maplewood, 4 50; Sabin, 3; Scotland, 5 33. *Western* (W. M. S., 10) (Y. P. S. C. E., 1 51) 24. *St. Paul*—Minneapolis Bethlehem, (sab-sch, 6 34) 41 20;—House of Faith, 5 27;—Stewart Light Bearers, 8; Oak Grove, 9; St. Paul Westminster, 6 10. *Winona*—Claremont, 7 27; Fremont (sab-sch, 2 56) 15 65; Oronoco, 5 37; Owatonna, 1st, 37 50; Ripley, 3 13; Robertson Stations sab-sch, 64 cts.; Rochester, 64; Utica, 2 52. 395 63
- MISSOURI.**—Kansas City—Butler 1st, 40; Creighton, 5; Holden, 13 10; Kansas City 2d, sab-sch, 86 80. *Ozark*—Ebenzer, 12; Eureka Springs, 14. *Palmyra*—Centre, 2 88; Glasgow, 9 10; Louisiana, 11. *Platte*—Lathrop, 8; Mirabile, 3; New York Settlement, Mrs. Etta Town, 2 50. *St. Louis*—Emanuel German, 10; St. Louis West, additional, 5; Zoar, 10. 230 78
- NEBRASKA.**—Hastings—Axtel, 4; Hanover German, 5. *Kearney*—Buffalo Grove German, L. M. S., 14; St. Edwards, 12; Shelton, 7. *Nebraska City*—Auburn, 6 40; Beatrice 2d, 5; Goshen, 3 23; Lincoln 2d, additional, 1 75; Meridan, German, 1 50; Plattsmouth, 14 21; York, A Friend, 5. *Nebraska*—Apple Creek, 1; Black Bird, 1 40; Scottville, 4 60; Wayne, 45; Willowdale, sab-sch, 1 30. *Omaha*—Fremont, 14 88; Tekamah, 9 75. 157 04
- NEW JERSEY.**—Elizabeth—Basking Ridge (sab-sch, 43 38) 131 63; Bethlehem, 11 23; Cranford 1st, (sab-sch, 31) 93 63; Elizabeth Siloam, 6 91; Lamington, 114; Plainfield 1st, 57 57;—Crescent Avenue, 1000. *Jersey City*—Jersey City, 1st, Sab-sch Missionary Association, 45; Tenafly, sab-sch, 16 43. *Monmouth*—Burlington, 77 66; Calvary, additional, 2 50; Freehold 1st, 13 37; Jacksonville, 2 66; Mount Holly, 175 69; Providence, 3 11. *Morris and Orange*—Chatham, additional, 2; East Orange, Brick, (sab-sch, 46 85) 219 43; New Providence, 9; Orange, 1st, sab-sch, 100; St. Cloud, sab-sch, 13 25. *Newark*—Bloomfield Westminster, 1058 60; Newark 6th, 25;—Park, 61 97;—Roseville, sab-sch, 50;—Woodside, 15 78. *New Brunswick*—Amwell United, 1st, 9; Hamilton Square, 21; Holland, 10 50; Milford, 36 75; Pennington 1st, (sab-sch, 7 32) 55; Trenton 1st, 707 14;—Prospect Street, 71. *Newton*—Beattystown, 3; Blairtown (sab-sch, 27 48) 258 79; Danville, and sab-sch, (Allamuchy Mission, 2 73) 5 53; Mansfield 2d, 7; Oxford 1st, 43; Phillipsburgh Westminster, 18. *West Jersey*—Bridgeton West, sab-sch, 24 53; Cedarville 1st, 10 20. 4674 22
- NEW MEXICO.**—Santa Fe—Las Vegas 1st, 35 33. 35 33
- NEW YORK.**—Albany—Albany 6th, 8; Amsterdam 2d, 166 01; Ballston Centre, 6 12;—Spa, 23; Charlton, 41; Esperance, 24; Northampton, 19; Sand Lake, 10. *Binghamton*—Bainbridge, 35; Coventry 2d, 17 64. *Boston*—Newburyport 1st, 40. *Brooklyn*—Brooklyn Lafayette Avenue add'l, 330;—Westminster, 811 16; Edgewater 1st, 20. *Buffalo*—Buffalo 1st, "By a friend," 3,000;—North (A. D. A. Miller 50, 90 71;—West Ave. 5 81; East Aurora (sab-sch, 13 65), (Y. P. S. C. E. 1), 14 65. *Cayuga*—Fair Haven, 3; Genoa 1st, 21; Ithaca 1st, 990 63; Port Byron, 10. *Champlain*—Chazy, 10. *Chemung*—Big Flats sab-sch, 30; Elmira 1st, 60;—Lake Street, 50; Havana (sab-sch, 3), 31; Horse Heads, 18 50; Moreland, 10; Watkins, 32. *Columbia*—Ashland, 8; Catskill, 218 63; East Windham, 4 21; Windham Centre, 56. *Genesee*—Warsaw (sab-sch, 56 15), 191. *Geneva*—Branchport, 5; Dresden, 10; Manchester 1st, 14; Orleans, 2 70; Penn Yan 1st, (sab-sch, 22 30), 95; Seneca Castle, 3 61; Seneca Falls 1st, 97 36. *Hudson*—Chester, 25 60; Circleville, 3; Good Will, 5 10; Middletown 2d sab-sch, 50; Montgomery, 69; Palisades, 33 31; Ridgebury, 1 50; Scotchtown, 50; Washingtonville 1st, 50. *Long Island*—Amagansett sab-sch, 6 21; Greenport Y. P. S. C. E., 2 69; Mattituck, 8; Sag Harbor 1st, 40. *Lyons*—Wolcott 1st, 8 30. *Nassau*—Christian Hook, 13; Hempstead Christs 1st, 40 50; Jamaica, 173; Oyster Bay (sab-sch, 15), 28; Springfield, 63. *New York*—New York Brick, 1068 30;—Faith, 45;—Scotch, 160 92;—University Place (sab-sch, 45), (Bethlehem Chapel, 4 40), 107 32;—West 33d Street Westminster sab-sch, 75. *Niagara*—Lockport 1st (sab-sch, 50), 123 42; No. Tonawanda North (sab-sch, 5), 17 50. *North River*—Matteawan (sab-sch, 5), 38 37; Millerton, 8; Milton, 8; Newburgh Calvary, 87 66; Poughkeepsie 1st, (sab-sch, 79 87), 124 11; Smithfield, 5. *Osego*—Delhi 2d Rev. F. H. Seely, 75; Guilford Centre, 23 55; Shavertown, 5 43. *Rochester*—Brighton, 10 54; Dansville, 3 71; Genesee Village (sab-sch, 60), 360; Mount Morris, 29 13; Nunda, 43 86; Orden Centre, 10 06; Parma Centre, 9; Rochester Grace, 7 25;—Emmanuel, 1 26; Sparta 1st, 48 77;—2d, 21 63; Sweden, 40; Victor 1st, 22 71. *St. Lawrence*—Adams, 14; Carthage 1st, 22 66; Gouverneur 1st, 149 40; Hammond, 54; Heuvelton, 5. *Steuben*—Belmont, 1; Canisteo, 112;

Cohocton, 4; Corning 1st, 48 51; Jasper, 11 63. *Syracuse*—Baldwinsville 1st, 38 05; Mexico 1st (sab-sch Primary Class, 5), 113; Oswego Grace, 100. *Troy*—Cohoes, 100; Lansingburgh 1st, 189 78; Schaghticoke, 30 77; Troy Liberty Street, 5;—Second Street, 874 69;—Woodside, 231 56; Waterford 1st, 623 52. *Utica*—Clinton, 66 19; Knoxboro, 26 33; Little Falls 1st, 12; Redfield, 3; Vernon Centre, 3 09. *Westchester*—Huguenot Memorial, 310; Patterson, 140; Peekskill 1st, 123 63; South East Centre, 19; Yonkers 1st per R. E. Prime, Esq., 100; Yorktown, 23.

13,515 60
NORTH DAKOTA.—*Fargo*—Durbin, 2; Lamoure, 11; Mapleton, 10; Sanborn, 5. *Pembina*—Ardoch, 8 10; Elk-mont, 3; Greenwood, 3 15; Locke School House, 9 85; Webster Chapel, 15 33. 66 48

OHIO.—*Athens*—Amesville, 10 80; Beverly, 10; Cross Roads, 2 75; Guysville, 3; Pleasant Grove, 2 08. *Bellefontaine*—Bellefontaine 1st, 7 41; Gallon 1st, 21 25; North Washington, 3; Zanesfield sab-sch, 3 49. *Chillicothe*—Hillsboro (Sycamore Valley sab-sch, 2 55), 85 33; Memorial, 3; North Fork, 10; Union, 3. *Cincinnati*—Bond Hill, 9; Cincinnati 2d, 25;—6th, 33;—Clifton, 12 97;—Mount Auburn, 45; College Hill, 41. *Cleveland*—Cleveland 1st, 348; East Cleveland 1st 233 63. *Columbus*—Columbus 2d, 25 57; Darby, 10; Darbyville, 2. *Dayton*—Bethel, 2; Dayton 1st, 250 04;—Memorial, 10; Eaton, 13; Jacksonburg, 3 04; New Carlisle (sab-sch, 3), 15. *Huron*—Fremont, 35 25; Peru, 5 50. *Lima*—Ada, 80; Blanchard (Y. P. S. C. E., 6), 56; Bluffton sab-sch, 3 25; McComb (Y. P. S. C. E., 10 50, sab-sch, 6 55), 51 87; St. Mary's (sab-sch, 19 01), 79 60; Van Buren, 10. *Mahoning*—Ellsworth, 80; Leetonia, 10 58; Vienna, 4 25. *Marion*—Liberty, 10; Marion 1st (sab-sch, 37 50), 93 50. *Maumee*—Perrysburgh Walnut Street, 10 75; Weston (sab-sch, 2), 7 28. *Portsmouth*—Hanging Rock, 10 40; Mount Leigh, 7; Portsmouth 1st add'l, 131 96; Red Oak, 15. *St. Clairsville*—Buffalo (sab-sch, 20 03), 65 62; Farmington, 1 72; Scotch Ridge, 3 63; Wheeling Valley, 10. *Stubenville*—Bakersville (sab-sch, 2 60), 3 60; Bethel, 40; Buchanan Chapel, 11; Carrollton, 26; East Springfield 1st, 139; Feed Spring, 3 50; Island Creek, 15; Nebo, 1 33; New Cumberland (Y. P. S. C. E., 2), 5 60; Still Fork (sab-sch, 10 95), (Y. P. S. C. E., 1 55), 25; Two Ridges, 6 96; Yellow Creek, 16. *Wooster*—Apple Creek (sab-sch, 21 62), 53 62; Berlin, 1 75; Doylestown, 8; Lexington, 20 50; Loudonville, 1; Marshallville, 1; Orrville, 3; Perrysville, 1; Savanah, 27 20; Shelby, 11. *Zanesville*—Bladensburg, 7 72; Dresden, 7 46; Jersey, 12 60; Madison, 29; Martinsburg, 15 48; Mt. Pleasant, 12 54; New Concord, 6; Norwich, 9; Utica, 20; Zanesville 1st, 85 18.

2,760 57
OREGON.—*East Oregon*—La Grande, 5. *Portland*—Portland 1st, 1,401 35;—3d, 42;—Calvary, 19 90. —*Mizpah*, 10. *South Oregon*—Ashland (L. M. S., 8), 14; *Willetta*—Corvallis, 25; Oak Ridge, 5; Yaquina Bay, 35. 1,537 25

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible School, 27 84;—Providence, 126; Bellevue, 23; Concord, 2 25 Hoboken sab-sch, 10; Leetsdale, 119 41; Sharpsburgh 53 46. *Blairsville*—Fairfield, 57 88; Greensburgh Westminster, 28 08; Salem, 5; Unity, 30; Rev. W. B. Carr, 30. *Butler*—Harrisville, 13 12; Pleasant Valley, 6 23; Princeton, 14. *Carlisle*—Mercersburgh, 68 50; Shippensburg, 70 55; Woman's Annual Meeting, 10. *Chester*—Downingtown Central, 3; Fairview, 12; Honeybrook, 75 82; Wayne (sab-sch, 54 08), 169 08. *Clarion*—Beech Woods, Wm. B. Ray, 6; Brockwayville, 8 50; Brookville, 23 70; Clarion, 25 19. *Erie*—Bradford, 61 61; Corry, 12; Erie Chestnut Street, 19 15; Fairfield, 8; Franklin add'l, 5; Garland, 17 26; Harbor Creek, 2; Milledgeville, 8; Oil City 1st, 74 40; Pittsfield, 10 09; Titusville, 179 96; Westminster (sab-sch, 5 96), 10 96. *Huntingdon*—Bellefonte, 160 63; Birmingham, Warrior's Mark Chapel, 68 79; Curwensville (King's Daughters, 5), 20; Fruit Hill, 18 52; Lower Spruce Creek, 12 12; Mount Union, 27 91; Petersburg (sab-sch, 5), 11 23; Sinking Creek, 2 45; Spruce Creek, 90; Tyrone, 120; Williamsburgh, 41 43. *Kittanning*—Slate Lick, 18 40; Brader's Grove, 16 40. *Lackawanna*—Bethany, 4 01; Brooklyn, 20; Carbondale, 177 89; Franklin sab-sch, 1 50; Hawley 1st, 11; New Milford, 8 50; Rushville, 8; Stevensville (sab-sch, 5), 14; Towanda 1st, (sab-sch, 50), 180; Troy, 54 83; Wyoming, 4; Sarah C. Adams, 5. *Lehigh*—Bangor, 5 16; Easton, Brainard, 572 85; Mahanoy City, Y. P. S. C. E., 3 25; Mountain, 11 62; Reading 1st, 77; South Easton Y. P. S. C. E., 10; Upper Lehigh, 17 59; Ladies, 10. *Northumberland*—Bald Eagle and Nittany, 8 33; Berwick, 20; Derry, 4 25; Hartleton, 6; Mahoning (sab-sch, 15 47), 17 47; New Columbia, 7 50; Sunbury sab-sch, 18; Washington sab-sch, (Allentown sab-sch, 1 86), 6; Ladies, 11. *Parkersburgh*—Clarksburgh, 3 55; French Creek, 4; Hughes River, 9; Lebanon, 3 25. *Philadelphia*—Philadelphia 10th, 1230;—Evangel, 29; Holland Memorial, 43;—McDowell Mem'l, 4 53;—South, 15;—Tabernacle, 500 61;—Woodland, 1100 16;—Cohock-

sink, 3d Street Mission, 6 22;—Covenant, 24;—Susquehanna Avenue, 40. *Philadelphia North*, 159; Ambler, 2; Carversville, 3 14; Chestnut Hill, 159; Doylestown, 68 25; Frankford, 87 46; Germantown, Redeemer (sab-sch, 14 55), 93 25; Leverington sab-sch, 10; Morrisville, 5 60; Springfield, 10. *Pittsburgh*—Bethany, 31 33; Cannonsburgh 1st, 38; Cannonsburgh Central, 21 50; Centre sab-sch, 46; Chartiers, 15 50; Lebanon, 75; Miller's Run, 13; Mount Olive, 10; Pittsburgh 1st sab-sch, 136 82;—2d, 300;—4th, 67 25;—6th, 177 50;—East Liberty, 534;—McCandless Ave., 5;—Shady Side, 128; Raccoon (sab-sch, 5), 84; Wilkinsburgh, 205. *Redstone*—Dunbar (sab-sch, 10), 61; McKeesport 1st, 200; Scottsdale (sab-sch, 1 71), 32; Uniontown, 261 50; Friends, Markleton Sanitarian, 6. *Shenango*—Clarksville, 29; Little Beaver sab-sch, 12 16; Neshannock sab-sch, 100; New Castle 1st, 35;—2d, 23 50; Sharon, 34 38; Transfer, 3; Unity, 30; Westfield, 156. *Washington*—Burgettstown (sab-sch, 35 12), 105 12; Cross Creek, Mary Vance, 10; Forks of Wheeling, 105; Upper Buffalo (sab-sch, 7 19), 122 80; Washington 1st, 100 93; Wheeling 1st, 55 33;—3d, 15. *Wellboro*—Elkland and Osceola, 67; Farmington (Y. P. S. C. E., 2 09), 7 15; Tioga, 4; Wellsboro, 31 29. *Westminster*—Chestnut Level, add'l, 10; Middle Octorara 11; Union sab-sch, 13 20; Wrightsville, 12; York Westminster, 10. 10,225 25

SOUTH DAKOTA.—*Aberdeen*—Andover, 3; Britton sab-sch, 32; Holland 1st, 8 55; Huffton, 1 25; Leola, 6 59; Pembroke, 6 50. *Central Dakota*—Endeavor, 2; Union, 3. *Southern Dakota*—Scotland, 7 50. 70 30

TENNESSEE.—*Holston*—Chuckey Vale, 2; Lamar, 3. *Kingston*—Chattanooga, Ft. Chatham Chapel, 1 03; Piney Falls, 71 cts. *Union*—New Providence, 36; Shannondale, 23 11. 65 85

TEXAS.—*Austin*—Rev. C. F. Richmond, 25. *North Texas*—Denison 1st, 26 65. *Trinity*—Waskom, 10. 61 65
UTAH.—*Montana*—Anaconda, 7 50; Boulder, 20; Deer Lodge, 67 25; Philbrook, 1. *Wood River*—Bellevue, 7; Boise City (sab-sch, 6), (Y. P. S. C. E., 5), 30; Caldwell, 10; Nampa, 10. 153 75

WASHINGTON.—*Olympia*—Hoquiam, 4; Montesano 1st, 38 50; Tacoma 2d, Y. P. S. C. E., 8; Wynooche, 6. *Puget Sound*—Ballard, 4 47; Lake Union, 2 45; Seattle, Calvary, 5 15. *Spokane*—Coeur d'Alene, 6 40. 75 17
WISCONSIN.—*Chippewa*—Ashland, Bethel, 5; Cadotte, 5; Chippewa Falls 1st, (sab-sch, 10 97), 37 12; Hurley, 11 81. *Madison*—Beloit 1st, 58 69; Madison St. Paul's German, 5 50; Middleton, German, 1 50; Pierceville, 7. *Milwaukee*—Beaver Dam Assembly, 12; Milwaukee Immanuel, 163 62. *Winnebago*—Buffalo, 14 50; Little River, 2 50; Neenah (sab-sch, 15), 95 04; Packwaukee, 5 50; Stiles, 2 50. 427 23

Woman's Executive Committee of Home Missions.....\$ 15,147 18

Less amount refunded to Hays City Church, 53,008 16
Osborne Presbytery.....9 74

Total received from churches.....\$ 57,998 42

LEGACIES.

Legacy of Rev. D. Reed, dec'd, late of New Castle, Pa., 2,850; William S. Culbertson, dec'd, late of New Albany, Ind., 1000; Miss Julia Chandler, dec'd, late of Chicago, Ill., 27 10; Mrs. Grier, late of Elkland, Pa., 1-10, 25; Alexander Cook, dec'd, late of Cottage Grove, Wis., 1,500; Margaret Sloan, dec'd, late of Poughkeepsie, N. Y., 450; Laura Carter, dec'd, late of Geneva, N. Y., 5,000; Susan H. Hoyt, dec'd, late of Stamford, Ct., 200; Mrs. E. Spangler, dec'd, late of Edgerton, O., 130 60; Miss Callista M. Bessac, dec'd, 25; John S. Davison, dec'd, late of Cranbury, N. J., 1,766 74; Louisa M. Gardner, dec'd, late of East Hampton, N. Y., 787 55.....\$ 13,751 99

MISCELLANEOUS.

Unknown, 1; F. M., Montgomery, O., 2 50; Rev. Wm. Drummond, Stone Bank, Wis., 50 cts.; Donation from a friend, 20; Mrs. Sarah W. Semple, Sewickly, Pa., 25; Mrs. Jane M. Anderson, Bellairs, O., 5; "T. and M.", 8; "Hapland," 300; Mrs. Emeline Barker, Homer, Mich., 50; M. L. Roberts, Brooklyn, N. Y., 60; Brooks Sayre, Summit, N. J., 5; Rev. I. S. Lord, Lainsburg, Mich., 1; "C. Penna.", 14; Miss Martha Graham, Afton, N. Y., 3; Rev. S. Murdock, Oaks Corners, N. Y., 10; J. H. Conant, Chester, Ill., 10; Mrs. Edwin G. Benedict, Cleveland, O., 1; M. E. Potter, Brooklyn, 2; a friend of Missions, special for New Mexico, 30; Mayer Wetherill, Syracuse, N.

Y., 1; "M. S. S.," 500; "L. R. F.," 500; A friend, La Porte, Ind., 15; Mrs. S. J. M. Eaton, Franklin, Pa., 20; "L. B.," 5; "A believer in Missions," 500; A friend through Rev. John Hall, D. D., 250; Sabbath-school at East Bloomfield, N. Y., 15 52; "A. E.," 70; Friend, Logansport, Ind., 5; A friend who loves Missions, 20; A. D. A. Miller, Buffalo, N. Y., 100; Ithaca, N. Y., 90; A believer in Missions, 500; J. W. Parks, South Haven, Kans., 25; Octogenarian, Ashland, N. Y., 3; Rev. A. G. Taylor, Japan, 20; Mr. and Mrs. J. C. Brookmilt, Cedar Rapids, Iowa, 25; Sab-

bath-school of Monticello, Minn., 1 55; E. Sterling Ely, Buffalo, N. Y., 23 75; Interest on John C. Green Fund, 535; Interest on Permanent Fund, 30.....\$ 3,513 82
Total received for Home Missions, November, 1892.....\$ 75,563 23
Total received for Home Missions from April 1, 1892.....\$ 398,554 53
Amount received during same period last year.....\$ 364,496 80

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, NOVEMBER, 1892.

ATLANTIC.—*South Florida*—Upeala, Swedish, 2 60. 2 60
BALTIMORE.—*Baltimore*—Ashland sab-sch, 1 21; Baltimore Aisquith St., c, 16 81;—*Central* sab-sch, 16 51;—*La Fayette* Square c, 20;—*Westminster* sab-sch, c, 8 08; Waverly c, 17 70. 80 25
CALIFORNIA.—*Los Angeles*—Orange 1st, 16. *Sacramento*—Roseville (sab-sch, 2 10), c, 21 50; *Sacramento* Westminster, (sab-sch, 2 75), c, 27 75. *San Jose*—Monterey 1st, 7; Wright Highland, c, 8. 80 25
CATAWBA.—*Yadkin*—Bowers Chapel, c, 2 50; Freedom and sab-sch, c, 4 20. 6 70
COLORADO.—*Boulder*—Greeley, c, 15; Rankin, c, 7 25. *Pueblo*—Cañon City 1st sab-sch, c, 107; Pueblo Fountain, c, 2 50. 121 75
ILLINOIS.—*Alton*—Alton 1st, c, 24 21; Edwardsville, c, 16 25; Plainview, Mrs. A. R. Edward, son and two daughters, 10. *Bloomington*—Clarence sab-sch, c, 3 50. *Calro*—Anna, c, 18; Cairo 1st, c, 10; Murphysboro, c, 6. *Chicago*—Cahery, c, 8; Chicago 10th, c, 25;—*Covenant*, 545 07; Harvey Y. P. S. C. E., c, 15 55; Hinsdale, c, 11 80; Maywood, c, 4; Riverside, c, 21 77. *Freeport*—Belvidere, c, 67 50. *Mattoon*—Ashmore, c, 10; Kansas, c, 4. *Ottawa*—Troy Grove, c, 5. *Rock River*—Dixon, c, 31 28; Edgington, c, 44; Munson, c, 10; Princeton, c, 41 55; Rock Island Broadway, c, 15 30; Sterling sab-sch, c, 3 58. *Schuyler*—Carthage add'l, c, 2; Kirkwood, 11 91; Macomb, 14 15. *Springfield*—Greenview, c, 19. 1,007 97
INDIANA.—*Logansport*—Union, c, 3 06. *White Water*—Clarksburg, c, 15 53; Kingston, c, 51 59. 69 98
INDIAN TERRITORY.—*Muscogee*—Wewoka, c, 2. 2
IOWA.—*Cedar Rapids*—Atkins, 4 50; Mechanicville, c, 10. *Council Bluffs*—Hamburg, c, 2; Missouri Valley and sab-sch, c, 16 90. *Fort Dodge*—Lohrville sab-sch, 8 29. *Iowa*—Wapella, c, 6 10. *Iowa City*—Davenport 1st, c, 17 03; Wilton, c, 6. *Sioux City*—Vall, 9 53. *Waterloo*—Grundy Centre, 10; State Centre, c, 16; Tama sab-sch, 1 61; Waterloo 1st sab-sch, c, 40. 148
KANSAS.—*Emporia*—Clear Water, 1; Melvern, 2. *Highland*—Axtel, c, 13 16; Baileyville, c, 12 37. *Neosho*—Columbus, 7; Fort Scott 2d, c, 4; Princeton, c, 6; Richmond, c, 4. *Osborne*—Bow Creek, 4; Long Island, 4 46; Phillipsburg 1st, c, 6. 63 99
KENTUCKY.—*Transylvania*—Harrodsburgh Assembly sab-sch, c, 6 18. 6 18
MICHIGAN.—*Detroit*—Detroit Trumbull Avenue sab-sch, c, 45;—*Westminster* sab-sch, c, 20 24; Holly, c, 10. *Lake Superior*—Iron Mountain 1st, c, 6 07. *Lansing*—Brooklyn, c, 5; Oneida sab-sch, c, 4. *Saginaw*—Saginaw E. S. 1st, c, 26 75. 117 06
MINNESOTA.—*Mankato*—Fulda, c, 4 27; Madella, c, 7 60; St. James, 3. *Red River*—Red Lake Falls, c, 13 85. *St. Paul*—Minneapolis Andrew, a member, c, 1. *Winona*—Alden, c, 8 67; Austin, 4; Claremont, 3 20; Ripley, 2 40. 47 99
MISSOURI.—*Kansas City*—Butler sab-sch, c, 4 95. *St. Louis*—De Soto, 10; Rolla, 5; St. Louis North, c, 10;—*West*, 101 12. 131 07
NEBRASKA.—*Hastings*—Hanover German, 5; Nelson, c, 10 16. *Nebraska City*—Bennett, c, 12; Palmyra, c, 8. *Tamora*, c, 3. *Omaha*—Omaha 1st German, c, 10;—*Knox*, c, 36;—*Southwest*, c, 18; Silver Creek (sab-sch, 43 cts.) c, 79 cts. 102 25
NEW JERSEY.—*Elizabeth*—Pluckamin sab-sch, c, 4 75; Springfield, c, 12. *Jersey City*—Garfield Y. P. S. C. E., c, 6. *Monmouth*—Beverly sab-sch, c, 13; Manalapan, c, 13 90; Mount Holly, c, 24 41. *Morris and Orange*—Boonton, 1st sab-sch, c, 16. *New Brunswick*—Kirkpatrick Memorial, c, 7; Trenton Prospect Street, 20. *West Jersey*—Janvier, c, 3 17; Williamstown, c, 8 08. 128 26
NEW MEXICO.—*Arizona*—Tombstone, c, 12 50. *Rio Grande*—Las Cruces 1st, c, 8 25. *Santa Fe*—J. P. Ortega, N. M., 12; R. Blea, N. M., 8; A. A. Maes, N. M., 5; Juan Y. Martinez, N. M., 5; Juan L. Torres, N. M., 5. 50 75
NEW YORK.—*Albany*—Pine Grove, c, 5; Sand Lake sab-sch, c, 4; Stephentown, c, 2 50. *Binghamton*—Cortland L. H. M. Soc'y., 43 50. *Boston*—Portland, c, 13 20. *Brooklyn*—Brooklyn Arlington Avenue Y. P. S. C. E., c, 5. *Buf-*

falo—Dunkirk sab-sch, c, 2 46. *Cayuga*—Genoa 2d, c, 4;—*2d*, c, 6; Ithaca 1st, 75. *Champlain*—Plattsburgh 1st Y. P. S. C. E., 10. *Chemung*—Elmira 1st, c, 137 69. *Geneva*—Bellona, c, 17. *Hudson*—Hamptonburgh and sab-sch, 13; Mount Hope (sab-sch, 3 20), c, 14; Ridgebury, c, 8 50. *Long Island*—Marion, c, 2 58. *Nassau*—Astoria sab-sch, c, 14 50. *New York*—New York, Madison Avenue, c, 156 20; University Place, c, 45. *North River*—Pleasant Valley and sab-sch, c, 8 75; Poughkeepsie 1st, c, 109 82. *Rochester*—Brighton (sab-sch, 5 87), Allen's Creek sab-sch, 2), c, 13 46; Mount Morris, c, 3 35; Ossian, c, 3. *Steuben*—Cuba, c, 25 15; Woodhull, 4 20. *Syracuse*—Mexico, c, 40; Oswego Grace, 44 46; Troy—Warrensburg, c, 40 06. *Westchester*—Port Chester sab-sch, c, 3 21; South East, c, 5. 879 70

NORTH DAKOTA.—*Pembina*—Milton, c, 2; Osnabrock, c, 3 50. 5 50
OHIO.—*Athens*—Barlow, c, 5; Logan sab-sch, c, 4. *Bellefontaine*—Bellefontaine 1st c, 22 34; Forest, 5; Gallion sab-sch, c, 21; Mount Blanchard, 2. *Cincinnati*—Cincinnati 3d, 10;—*7th*, 25;—*North*, c, 29 37; Reading and Lockland, 6. *Cleveland*—Ashtabula, 1st c, 8 79. *Dayton*—Dayton 4th, 23. *Huron*—Fremont, c, 26. *Maumee*—Toledo Westminster, 25; West Unity, c, 10. *Steubenville*—Bakersville, 6 40; New Hagerstown, c, 2 26. *Wooster*—Savannah sab-sch, 22 53. *Zanesville*—Bladensburg, 3 74; Martinsburg, 5 62. 271 05

OREGON.—*South Oregon*—Ashland sab-sch, c, 11; *Willamette*—Yaquina Bay, c, 2. 26
PENNSYLVANIA.—*Carlisle*—Gettysburgh sab-sch, c, 13 51; Middle Spring sab-sch, c, 12 58. *Chester*—Fairview, c, 5 20. *Erie*—Bradford 1st sab-sch, c, 25 98; Erie, Chestnut Street Y. P. S. C. E., 3 25. *Huntingdon*—Williamsburgh sab-sch, c, 12 94. *Kittanning*—Slate Lick, 11 60. *Lackawanna*—Honesdale 1st sab-sch, c, 23 82; Montrose (sab-sch, 8 80), c, 28 23. *Wyoming* Y. P. S. C. E., c, 4. *Northumberland*—Berwick, c, 40. *Philadelphia* North—Ambler, 4. *Pittsburgh*—Cannonsburgh Central sab-sch, 4 62. *Shenango*—Westfield sab-sch, c, 7. *Washington*—Claysville, c, 20. 237 43

SOUTH DAKOTA.—*Central Dakota*—Beulah, c, 5 45; Howell, c, 2. 7 45

TENNESSEE.—*Holston*—Jonesboro, c, 10 20; Salem sab-sch, 12. *Union*—Hopewell, 3; Mt. Zion, c, 8; St. Paul's, 5. 27 20

UTAH.—*Utah*—Corrine, c, 1 50; Box Elder, c, 2 85. *Wood River*—Malad, c, 3. 7 35

WASHINGTON.—*Puget Sound*—Port Townsend 1st, 8 85; White River (sab-sch, 2 19, Y. P. S. C. E., 2 85), c, 19. 27 85

WISCONSIN.—*Chippewa*—West Superior Steel Plant, c, 2 50. *La Crosse*—Neillsville, c, 4 54. *Milwaukee*—Milwaukee Calvary, c, 160. 166 84

Less amounts transferred to Home Missions from Los Angeles.....\$ 3,338 11

Presbytery Los Angeles, 3d ch, sab-sch and Y. P. S. C. E.....\$ 20 00

Amount refunded to Foreign Missions from Waterville sab-sch, Utica Presbytery.....\$ 11 00

Total received from churches.....\$ 3,807 11

MISCELLANEOUS.

Miss K. D. Stewart, Abington, Pa., 19; "From a friend," 5; "An aged lady," 2; "H.," 5; Mr. and Mrs. John W. Keese, Cortland, N. Y., 500; A friend of the cause in Bellefonte, 5; "M. W. G.," 2.....\$ 539 00

Total received for the Home Mission debt, November, 1892.....\$ 4,336 11

Total received from the Home Mission debt from July 1st, 1892.....\$ 13,941 27

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

NOTE.—All items marked "c" were contributions on Columbian Home Mission Day, October 9, 1892.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1892.

ILLINOIS.—Ottawa—Waterman, 3. Rock River—Rock Island Central, 3 50. Springfield—Pisgah, 1 08; Unity, 21 cts.; Rev. W. L. Tarbet and wife, 40 cts. 8 19
 MICHIGAN.—Lansing—Onelda, 17
 MISSOURI.—Kansas City—Sunny Side, 2. St. Louis—Zoar, 1; Emmanuel, 1. 5 00
 NEBRASKA.—Nebraska City—Meridian, German, 05
 NEW JERSEY.—Newton—Wantage 1st, 5 00
 OREGON.—Willamette—Yaquina Bay, 5 00

Total received for Sustentation, November 1892..... 23 41
 Total received for Sustentation from April 1, 1892..... 2,253 99
 Amount received during same period last year..... 1,188 58

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1892.

Albany—Sand Lake, 12; Albany 6th, 6; Amsterdam 2d, 106 23. Boston—Newburyport 1st, 9 40. Brooklyn—Brooklyn South 3d Street, 58 44. Buffalo—Fredonia, 3. Cayuga—Fair Haven, 2. Champlain—Chazy, 3. Chemung—Elmira 1st, 2. Geneva—Geneva 1st, 26 13. Hudson—Greenbush, 3 40; Nyack 1st, 20; Good Will, 17 cts.; Scotchtown, 10; Washingtonville 1st, 20. Long Island—Westhampton, 21 61; Mattituck, 5. Lyons—Joy, 5. Nassau—Oyster Bay, 23; Far Rockaway, 23. New York—Christ, 6; West End, 23 50; Fourth, 21 10. North River—Pine Plains, 7; Poughkeepsie 1st, 1 78. Rochester—Ogden Centre, 24 cts.; R. Emanuel, 77 cts. St. Lawrence—Hammond, 13; Chamont, 10. Steuben—Campbell 1st, 10; Corning 1st, 1 20. Syracuse—Hannibal, 12 50. Troy—

Troy, Liberty Street, 5. Utica—Boonville, 13 17. Westchester—Stamford, 43 65.
 Total from churches..... 610 41

MISCELLANEOUS.

Rev. S. Murdock, Oaks Corners, N. Y. 5 00
 Total received for New York Synodical Aid Fund, Nov., 1892..... 615 41
 Total received for New York Synodical Aid from April 1, 1892..... 5,115 99
 Amount received during same period last year 6,083 06

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1892.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 41 57; — Brown Memorial, 133 06; Taneytown, 23 86. New Castle — Wilmington Gilbert, 1. Washington City—Washington City 4th add'l, 11. 219 49
 CALIFORNIA.—Los Angeles—Los Angeles, 3d, 5; Riverside, Calvary, 12; Santa Ana 1st, 15. Stockton—Stockton, 1st, 23 30. 54 30
 COLORADO.—Boulder—Rankin, 3. Denver—Denver 23d Avenue, 30 23; — Central, 193 63. Pueblo—Canon City 1st, 28. 254 06
 ILLINOIS.—Alton—Virden, 5. Bloomington — Bement 1st, 15 83; Bloomington 1st, 23 09; Normal, 10 43; Philo, 7. Cairo—Carterville 1st, 2 50; Dubois, 1; Fairfield 1st, 5 25; Flora, 5 50. Chicago—Chicago 3d, 250; — 6th, 69 73; Oak Park 1st, 120 17. Freeport—Prairie Dell, German, 5. Mattoon—Assumption 1st, 10 73; Pleasant Prairie, 10 40; Vandalla, 7. Ottawa—Waterman, 6. Rock River—Newton add'l, 23 cts.; Princeton, 14 65. Schuyler—Plymouth, 2 35. Springfield — Pisgah, 1 06; Unity, 1 87. 574 26

INDIANA.—Crawfordsville — Rockville Memorial, 8 63. Fort Wayne—Fort Wayne 1st, 108 45. Muncie—Union City, 6. New Albany—Jeffersonville 1st, 15 50. Vincennes—Claborn, 6. 189 73
 IOWA.—Corning—Clarinda, 25. Council Bluffs—Missouri Valley, 5. Des Moines—Grimes, 7 25; Newton, 21 81. Iowa City—Summit, 6; Unity, 4 60. Waterloo—Dysart, 4. 73 66

KANSAS.—Emporia—Peabody, 21 23. Neosho—Chanute, 5 44; Fort Scott 1st, 20; Neosho Falls, 3 65. Topeka—Lawrence 1st, 19 71; Wamego, 4. 84 03

KENTUCKY.—Transylvania—Lancaster, 8 05
 MICHIGAN.—Detroit — South Lyon, 13. Flint—Flint, 24 48. Lake Superior — Negaunee, 20 86. Lansing—Homer, 13 25; Onelda, 1 53. Monroe—Adrian 1st, 12 50; Jonesville, 8 34; Tecumseh, 51. Potoskey—Potoskey 1st, 25 46. Saginaw—Mount Pleasant, 5. 181 42

MINNESOTA.—Mankato — Mankato 1st, 21 23. Minneapolis—Minneapolis Westminster, 129 51. St. Paul—St. Paul House of Hope sab-sch, 6 25. Winona—Rochester 1st, 19. 175 04

MISSOURI.—Ozark — Ebenezer, 11; Neosho, 4; Springfield Calvary, 26 97. Palmyra—Louisiana 1st, 4. Platte — Cameron 1st, 5; St. Joseph Westminster add'l, 10. St. Louis—St. Louis Cote Brillante, 13 23; — Westminster, 5 80; Webster Grove (sab-sch, 4) 84. 164 00

NEBRASKA.—Kearney—Buffalo Grove Ger. (4 from L. Miss. Soc.), 8. Nebraska City — Diller 3; Lincoln 1st, 37; — 3d, 10 25; Meridian, German, 45 cts; Table Rock 7 65; York 1st, 18 44. Omaha—Omaha 1st, 55 07; — Knox, 9; Plymouth, 1. 149 86

NEW JERSEY.—Elizabeth—Perth Amboy, 47 75. Monmouth — Beverly add'l, 5; Burlington, 56 93; Calvary, 20 40; Perrineville, 5 25; Tennent Y. P. S. C. E., 5. Morris and Orange—East Orange 1st, 28 44; — Brick, 118 85. Mendham 1st, 31 50; — 2d, 13; Mt. Olive, 14 26; Orange Central, 400. Newark—Newark Park, 55 32. New Brunswick—Dutch Neck, 15; Princeton 1st, 90 09; Trenton 1st, 2; —

3d, 75 79; — 4th, 55. Newton — Andover, 7 26; Beattytown, 2; Harmony, 6 13; Mansfield 2d, 4; Phillipsburgh Westminster, 8. West Jersey—Salem, 54 33. 1,193 35

NEW YORK.—Albany—Amsterdam 2d, 41 72; Sand Lake, 6; Stephentown, 2. Brooklyn—Brooklyn, Classon Avenue, 60; — Lafayette Avenue, 543 97; — Memorial, 236 98; — Mount Olivet, 3; — Throop Avenue add'l, 1. Buffalo—Fredonia, 6. Cayuga—Ithaca, 1st sab-sch, 24 26; Champlain—Plattsburgh 1st, 24 55. Chemung—Elmira 1st, 18. Columbia—Greenville, 8; Jewett, 12. Genesee—Batavia 1st, 60. Geneva—Seneca, 23 44. Hudson—Good Will, 1 53; Scotchtown, 5; Unionville, 1; Washingtonville 1st, 15. Long Island—Amagansett (thank off'g), 4 35. Lyons—Marion, 2 33; Newark 1st sab-sch, 30 47. New York—New York, 4th, 303 48; — Covenant, 257 28; — West 23d Street, Westminster sab-sch, 50. Niagara—Niagara Falls (8 35 from sab-sch), 23 12. North River—Amenia, south, 20 43; Highland Falls 1st, 15 06; Milton, 2; Newburgh Union, 40; Poughkeepsie 1st, 15 97. Rochester—Lima, 8 75; Ogden Centre, 3 02; Rochester Emmanuel, 1 54; Sparta 1st, 27 11. Steuben—Corning 1st, 10 77. Syracuse—Casenovia, 23 29. Troy—Schaghticoke, 6 62. Utica—Ilion, 5; New Hartford, 15 25. Westchester—Mt. Vernon 1st, 120 23; Rye, 60. 2,149 22

NORTH DAKOTA.—Fembina—Inkster, 1 47. 1 47

OHIO.—Athens—Athens, 25. Bellefontaine—Bellefontaine 1st, 2 22; Chillicothe—Memorial, 1; North Fork, 2; Union, 1. Cincinnati—Avondale add'l, 25; Cincinnati, Poplar Street, 6; Hartwell, 13. Cleveland—Willoughby 1st, 2. Columbus—Bethel, 1 21; Bremen, 3 27; Columbus 1st, 75; Rush Creek, 3 22. Dayton—Dayton 4th, 23; Monroe, 2 50; Oxford, 27 50. Huron—Fremont, 40. Lima—Bluffton, 2 27. Mahoning—North Jackson, 6. Marion—Brown, 3 20; Marion 1st, 17; Pisgah, 3 25; Salem, 2. Massene—Toledo 5th, 4. St. Clairsville—Pleasant Valley, 1 01. Steubenville—Bakersville, 4; East Liverpool 1st, 70; Two Ridges, 4 15. Wooster—Hopewell, 15; Nashville, 10. Zanesville—Mt. Vernon, 19; Muskingum, 5; New Concord, 1 50; Norwich, 2. 422 20

OREGON.—Portland—Calvary, 50 06; —St. John's, 6 89 59 86

PENNSYLVANIA.—Allegheny—Allegheny 1st, 78; Avalon, 6; Bull Creek, 8; Pine Creek 1st, 11; Sharpsburgh, 16 40. Blairsville—Beulah, additional, 6; Laird, 6; McGinnia, 3; Murrysburg, 5; Salem, 5; Turtle Creek, 30. Butler—New Hope, 3. Carlisle—Great Conewago, 2 40; Lebanon Christ, 229 06; Lower Marsh Creek, 4 60. Chester—Coatesville, 17 23; Middletown, 23; Oxford 1st, 49 78; West Chester 1st, 69 66. Clarion—Academia, 3; Tionesta, 15. Erie—Greenville, 21; Harbor Creek, 9; Mercer 2d, 13; North East, 25 59; Tideoute, 13; Westminster, 4. Huntingdon—Clearfield, 20; Huntingdon, 49 29; Sinking Creek, 2 55. Kittanning—Kittanning 1st, 58. Lackawanna—Scranton 2d, 173 21; Tunkhannock, 43; Wilkes Barre 1st, 278 99; Wyoming, 5. Lehigh—Shenandoah 1st, 5. Northumberland—Mahoning, 26 79; Milton, 100. Parkersburg—Terra Alta, 17. Philadelphia—Philadelphia 10th, additional, 53; —Calvary, 221 51; —Tabernacle sab-sch., 49 47; —

Walnut Street, 260 05;—Westminster, 14 72;—Woodland, 297 66;—Covenant, 10 50;—Northern Liberties 1st, 26 58.
Philadelphia North—Bristol, 22; Chestnut Hill 1st, 180; Frankford, 15 43; Germantown 1st, 672 43;—Second, 231 32;—Redeemer, "Thanksgiving," 20; Pottstown 1st, (4 67 from sab-sch.) 23 97. *Pittsburgh*—Bethany, 8 32; Bethel, 87 50; Chartiers, 4 50; Crafton, 13; Fairview, 4 30; Forest Grove, Ladies Society, 8 25; Homestead, 25 30; McKee's Rocks, 8 07; Mount Olivet, 4; Pittsburgh 6th, 8 50;—East Liberty, 53;—Homewood Avenue, 10 12;—Shady Side, 64; Sharon, 23 85. *Redstone*—Sewickley, 7; Uniontown, 58 98. *Shenango*—Sharpsville, 3 30. *Washington*—Burgettstown, (9 01 from sab-sch.) 26 04; Hookstown, 7; Washington, 1st, 56 07; *Wellsboro*—Wellsboro, 9 09. *Westminster*—Cedar Grove, 5; Chestnut Level, additional, 4; York Calvary, 26 42. 4,318 66
 SOUTH DAKOTA.—*Black Hills*—Whitewood, 3. 3 00
 TENNESSEE.—*Holston*—Mount Bethel, 4 95. *Union*—Caledonia, 2. 6 25
 WASHINGTON.—*Olympia*—St. John's, 2. 2 00
 WISCONSIN.—*Madison*—Janesville, 19 13. 19 13
 From the Churches and Sabbath-schools.....\$ 10,233 10

FROM INDIVIDUALS.

Through Rev. Chas. J. Young, Paterson, N. J., 50; William Kershaw, Germantown Pa., 25; Rev. J. H. Blackford, West La Fayette, O., 2; "Friends," Poughkeepsie, N. Y., 100; Mrs. Martha Graham, Afton, N. Y., 2; "T. and M.," Chicago, Ill., 3; Wm. Campbell,

Lexington, Ky., 50; Mrs. E. J. Burghardt, Washington, D. C., 5; Rev. C. C. Carr, Horseheads, N. Y., 5; Mrs. Mary E. Little, Newton, Mass., 10; Rev. G. W. Newell and wife, Central City, Neb., 10; Mrs. Jennie Keefer, Germantown, Pa., 5; "E. C. G.," Phila., 100; Rev. W. C. Cattell, D.D., Phila., 50; Mrs. Mary A. Cargen, Cambridge, Wis., 5; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; Mrs. Rev. J. B. Hall, Grand Lodge, Mich., 1..... 490 40
 Interest from Permanent Fund including \$100 50 from Roger Sherman Fund,..... 6,276 60
 Interest on bank deposits,..... 200 28
 For the Current Fund,.....\$ 17,170 38

PERMANENT FUND.

(Interest only used.)

Legacy from W. S. Culbertson, New Albany, Ind., \$2,000; Legacy from Rev. Samuel Wilson, Streator, Ill., 50. From the Estate of Mrs. Amelia Kerr, New York, 2,205..... 11,255 00
 Total for November, 1893.....\$ 23,425 38
 Total for Current Fund since April 1st, 1892... 93,776 99

WILLIAM W. HENNETON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1893.

ATLANTIC.—*East Florida*—Hawthorne sab-sch, 4 60; Knox—Hopewell sab-sch, 1; Madison sab-sch, 1 40; St. Paul, sab-sch, 30 cts. 7 20
 BALTIMORE.—*Baltimore*—Frederick City, 5. 5 00
 CALIFORNIA.—*Los Angeles*—Coronado Beach, 12 75. *San Francisco*—San Francisco Trinity sab-sch, 25. 27 75
 CATAWBA.—*Catawba*—Miranda sab-sch, 6;—Yadkin Durham sab-sch, 3. 9 00
 COLORADO.—*Denver*—Denver, Central, 89 75; Pueblo—Canon City, 9. 95 75
 ILLINOIS.—*Bloomington*—Bloomington, 2nd 40. *Castro*—Vergennes sab-sch, 2 74. *Chicago*—Chicago 2d, sab-sch, 20;—Jefferson Park, 23 80. *Mattoon*—Pana sab-sch, 8 67. *Ottawa*—Sandwich C. E. S., 5 50. *Springfield*—Pisgah, 1 63; Unity, 63 cts. 105 97
 INDIANA.—*Crawfordsville*—Frankfort sab-sch, 15; Rockville, 3 94. *Muncie*—Wabash sab-sch, 15. *New Albany*—Jefferson sab-sch, 1; Pleasant Township sab-sch, 2. *White Water*—Richmond, 33 68. 69 68
 IOWA.—*Council Bluffs*—Missouri Valley, 8; Yorktown sab-sch, 1. *Des Moines*—Des Moines, Bethany sab-sch, 2 25. *Dubuque*—Dubuque 2d sab-sch, 40. *Fort Dodge*—Laverne sab-sch, 13. *Iowa City*—Davenport 1st, 27 54. *Waterloo*—Kamrar, 5. 21 86
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8 69; Ogden, 1; Rochester Emmanuel, 1 02;—Westminster sab-sch, 7 34. *Steuben*—Corning, 3 59. *Syracuse*—Oswego Grace sab-sch, 24 01; Troy—Salem sab-sch, 20; Schaghticoke, 11 11. *Utica*—Rome, 11 71; Waterville, 8 21. *Westchester*—Bedford, 7. 341 88
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 OHIO.—*Bellefontaine*—Bellefontaine, 74c; North Washington sab-sch, 2. *Chillicothe*—North Fork, 2; Dayton—Bethel sab-sch, 4 06; Blue Ball, 6; Dayton Third Street sab-sch, 22. *Huron*—Fremont, 24. *Lima*—Van Wert sab-sch, 25. *Mahoning*—Canton sab-sch, 92 53; Warren sab-sch, 7 50. *Marion*—Iberia sab-sch, 21. *Steubenville*—Two Ridges, 1 60. *Zanesville*—Mt. Vernon, 6. 225 43
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 SOUTH DAKOTA.—*Aberdeen*—Britton sab-sch, 52. *Black Hills*—Sturgis sab-sch, 4. 56
 WASHINGTON.—*Olympia*—St. John's sab-sch, 6 62. *Spokane*—Spokane 1st sab-sch, 13 44. 20 06
 Total from Churches, November, 1893..... 1,294 78
 Total from Sabbath-schools, November, 1893... 1,388 10
 Total from Churches and Sabbath-schools, November, 1893.....\$ 2,682 88

MISCELLANEOUS.

Robinson sab-sch, Alliance, Neb., 3 22; Mrs. John Webber, Rapid City, South Dakota, 2 10; Murray Missionary Society, Elizabeth, N. J., 53; Bloomville sab-sch, Wisconsin, 8 15; Matana sab-sch, Ontario, 2; A. Friend, Princeton, N. J., 200; Stanley sab-sch, South Dakota, 1; E. M. Atwood, North Dakota, 2 71; David Brown, North Carolina, 1 53; Joseph Brown, Wis., 55c; Camp Russell sab-sch, Oklahoma Ter., 2 25; D. N. Good, Iowa, 2 26; Jas. P. Harper, Missouri, 1 70; W. H. Long, North Carolina, 2 28; False Bottom sab-sch, South Da-

162 Contributions of Clothing, Etc., to Poor Children on Mission Fields. [February,

kota, \$ 40; Cotton Wood Creek sab-sch, South Dakota, \$ 60; Cottonwood sab-sch, Minnesota, 1 60; Osceola sab-sch, Washington, 3 20; Burton sab-sch, Oregon, 1 30; Burton sab-sch, Minnesota, 1 50; State C. E., Florida, 5; Mt. Joy sab-sch, Arkansas, 15c; Bradford sab-sch, Minnesota, 1 70; "C. Penna.," 1; Rev. W. L. Tarbet and wife, Illinois, 60c; Georgiana Willard, Auburn, N. Y., 600; A Friend, Bridgehampton, N. Y., 3; Miss Ann

Consty, Philadelphia, 200; Miss Kate Wentz, Philadelphia, 200.....\$ 1,305 20

Total receipts, November, 1892..... 3,968 06
Amount previously acknowledged..... 72,843 77

Total receipts since April 1, 1892.....\$ 76,811 85

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Woman's Missionary Society of Parma church, Mich., 60 08; Woman's Missionary Society of 1st church, Hastings, Neb., 60; Woman's H. and F. Missionary Society, Loudonville, Ohio, 64; Woman's H. and F. Missionary Society, Paton, Iowa, 20; Sabbath-school, Ackley, Iowa, 20; Woman's Missionary Society of Greensburg church, Pa., 60; Woman's Missionary Society of E. Kishacoquillas, Pa., 55; Sabbath-school, Plymouth, Pa., 40; Woman's Missionary Society Central church, Canonsburg, Pa., 75 50; 1st Sabbath-school, Ingram, Pa., 55; Woman's Home Missionary Society Central church, Wilmington, Del., 55; Children's Band, Smith Centre, Kan., 30; Shining Circle King's Daughters, Bakerstown, Pa., 40; Sabbath-school, Columbiana, Ohio, 50; C. E. Society, Washington, Ills., 32; Young Ladies Missionary Society, 1st church, Gloversville, N. Y., 35; Y. P. S. C. E., Oxford 2d church, N. J., 163 48; Rev. J. L. Polk, Fagg's Manor, Pa. 43; Miss A. Buchanan, Honeybrook, Pa., 35; Toughkenamon church, Pa., 75; Woman's Missionary Society Pittsfield church, Pa., 16.50; Beckwith Mem. S. School, Cleveland, Ohio, 49; S. School 1st church, Youngstown,

Ohio, 15; Woman's H. Missionary Society, 48; S. School, Cadiz, Ohio, 110; S. School and C. E. Society, Holden, Mo., 20; Woman's Missionary Society Buchanan Chapel, Jewett, Ohio, 48; Rev. Jno C. Hill, Belvidere, Illa., 60; Y. P. S. C. E., 1st church, Verona, N. Y., 15; Home Missionary Society, 1st church, Chambersburg, Pa., 60; S. S. and Woman's H. M. Society, Monroeton, Pa., 113; Woman's F. M. Society, Mt. Pleasant Reunion church, 40; Ladies Missionary Aux. Society Maple church, Broomall, Pa., 12; Woman's H. and F. Missionary Society, Bethany church, Bridgeville, Pa., 138; Y. P. S. C. E., Parker church, Parker's Landing, Pa., 50; H. H. Beadle Band 2d church, Bridgeton, N. J., 47; S. School Ludlow Grove, Ohio, 25; Ladies H. M. Society and S. S., Belleville church, Ohio, 33; Rev. M. R. Baer, Alexis, Ills., 50; Mrs. Traill Green, Easton, Pa., 58; S. School, Hector, N. Y., 25; Norristown Central church, 75; Pres. church, Morrissonville, Illa., 30.

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November 30, 1892.

A Turkish local official having closed a mission school unrighteously and unlawfully, intimated to a missionary that for a certain sum of money he would open it, the missionary indignantly answered, that "if he would open the school for a bribe of one cent we would not give it, but would sooner spend \$500 in lawful efforts to sustain our rights."

Rev. James S. Dennis, D.D., in the "Presbyterian and Reformed Review" says: "There are school children in Syria, under fourteen years of age, who know the cream of Scripture by heart, and have been trained in evangelical doctrine until they can pass a better examination in it than in any other branch of study. Not long ago I attended an examination of one of our mission schools, where a class of larger boys were questioned upon the life of Paul. They seemed to be familiar with every movement and incident of the apostle's life which is recorded in scripture."

WASHINGTON AND JEFFERSON COLLEGE was reported to the Synod of Pennsylvania as having 208 students in attendance, of whom 142 are communicants, and probably fifty preparing for the ministry.

LAFAYETTE COLLEGE was also reported as "in the best condition it ever experienced."

STATE UNIVERSITIES are said to have furnished only twenty of the nearly 1800 students in five great theological seminaries last year.

The Commissioner of Indian Affairs congratulates the nation on the freedom from hostilities which has characterized the last year, and also on the decided advance in the education of Indians.

Two Sunday-school teachers of little girls asked their classes what was meant by a "trance," where it is said that Peter "fell into a trance," Acts x. 10. Both received the same answer: "A window over the top of a door."

An intelligent lady in Missouri says: "When I was at Parkville lately it struck me, as it has before, that when they speak, as they often do, of the Bible being a textbook there, they might add that the CHURCH AT HOME AND ABROAD is another, they quote it so constantly."

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Vol. 13.

No. 75.

THE CHURCH AT HOME AND ABROAD.

**PUBLISHED MONTHLY BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.**

MARCH, 1893.

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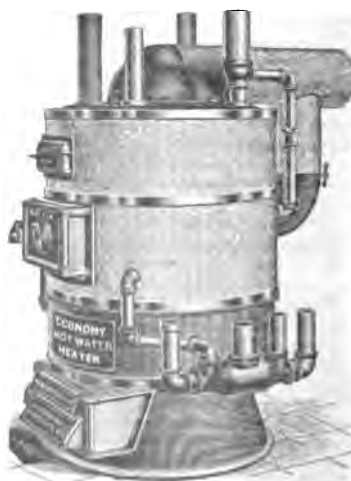
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THE CHURCH AT HOME AND ABROAD.

MARCH, 1893.

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The price of the CHURCH AT HOME AND ABROAD is ONE DOLLAR per year, payable in advance. No new subscription is received without the payment of one dollar accompanying it. But subscriptions, not accompanied with directions to discontinue at the end of the time paid for, will be continued and bills will be sent to remind the subscriber that another payment is due.



A STANDARD HYMN BOOK FOR PRESBYTERIAN CHURCHES

Within sixty days of publication sixty churches have adopted it, including The Central, (John M. Freeman, D.D.) Denver; West Hope, Phila.; First, Wheeling, W. Va.; Immanuel, Milwaukee; Brown Memorial, Baltimore; First, Evanston, Ill.; Second, Tacoma, Wash.; Second, Washington, Pa.; First, Orange, N. J.; Central, Allegheny, Pa.; First, Los Gatos, Cal.; First, Glens Falls, N. Y.; First, Dansville, N. Y.; First, Zanesville, Ohio; Union Presbyterian, Seoul, Korea.

26.
Lillian B. Allen
4-6-82

THE CHURCH AT HOME AND ABROAD.

MARCH, 1893.

“ADVANCE! ADVANCE! ADVANCE!”

This was the “battle cry” with which the fervid Cymrian genius of Professor Morris thrilled the hearts of his hearers in the First Church of Brooklyn and in University Place Church, New York, at the supreme moment of his eloquent Memorial Discourse, as if it had been indeed “the clarion voice of HENRY KENDALL.”

The orator had caught the very spirit of the illustrious subject of his discourse. He knew him well and knew that he would say to us: “Pause not from the forward march in which you have owned me as leader, either to weep for me or to eulogize me. Only for my work’s sake may you rightly honor me, and that work I have only begun. Let it not stop. Let it not linger. Advance! advance!—Westward, Southward, Northward—to the Gulf, to the Pacific, to the Arctic Sea. Advance and strengthen your lines from torrid Florida to frigid Alaska.”

Not to those only who were privileged to hear that discourse has that thrilling cry come. The press has borne it to many myriads of readers, and to thousands of them the printed words will seem to make the familiar voice sound in their ears again with its old clearness and strength.

It is well thus, from the grave of Henry Kendall, to look forward and to move forward in the direction to which the whole course of his earnest life points us.

The term “statesmanship” has been frequently applied to the wide-seeing, far-seeing, sober and sagacious planning, and the steady, strong pushing which made that life memorable. We abate not a jot from that estimate and hold it not more generous than just. Yet long and intimate connection with that life leaves us fully persuaded that its great “statesmanship” resulted mainly from simplicity and steadfastness of faith in God, and continual looking for divine guidance. The wide and great results were not all foreseen; the bold steps were not all taken with full foresight of all to which they would lead. The “kindly light” was often only sufficient for one step forward. “*One step enough for me,*” was the trustful courage in which each step was firmly taken.

We hold it to be greatly significant, that when the appreciative orator called us to “look once more on the dead face” of our Christian hero, and made us seem to hear his “clarion voice” crying, “advance, advance, advance”—in that solemn contact with the very soul of his departed comrade, he gave

immediate utterance to the following statesmanlike, business-like, Kendall-like words: "There is no doubt that the sustenance of churches and the support of missionaries in the Eastern States, and even as far as the Mississippi, ought very soon to be cared for by synodical or other provincial agencies, so that the Board might be free to employ its resources entirely in more distinctively missionary work."

When, ten years ago, the synods of our Church were made larger bodies than before and generally became co-terminous with States, there came a reviving of the consciousness of definite responsibility of each synod for all Presbyterian work of evangelization and of planting and sustentation of churches within its own field. The need of help for this work in the younger and feebler synods was recognized, and these were seen to furnish the proper field for the agency representing the entire Church, the honored BOARD OF HOME MISSIONS. But in the stronger synods in the older States, whose people were able and willing to furnish more money and to rear more ministers than are needed for their own accessible populations, it was seen to be incongruous that there should any longer be dependence upon the Church at large. The responsibility of providing for their own should be distinctly recognized and assumed by the synods, and then, thus invigorated, they should generously replenish the treasuries of the two great Boards of missions for their work outside of such weaned and full-grown synods, within and beyond the boundaries of our great land. It was felt to be a graceful, manly, Christian thing, for such a synod to say to our Church's Board of Home Missions, "As soon as we can make the necessary arrangements, we will cease to ask of you any appropriations for any portion of our field. We will nevertheless continue

and enlarge our contributions to your treasury and our rearing and training of men and women, that your proper work may go on in accelerating progress all across the Continent. Nor will we doubt that this very exercise of our faith, working by love, will cause also a steady increase of our gifts of money and of our educated sons and daughters to the work of world-wide evangelization, conducted by the Board of Foreign Missions."

Of the three synods in which this virile purpose earliest took practical form the Synod of New Jersey was the most favorably situated, inasmuch as its territory was less extended, and it had long occupied the entire State, whereas in Pennsylvania and New York a number of synods in each had been recently consolidated and needed time to become fully conscious of their unity and fully acquainted with their field.

It is not surprising that the Synod of New Jersey has found itself able soonest to fulfill that purpose.

But it did surprise those who were most hopeful that, at once, it entirely relieved the Board of Home Missions of all care of its field and no longer made any drafts at all upon its treasury; and this, not by withholding contributions which it had been wont to make to that treasury and turning them into its own, but actually giving to the treasury of the Board more than ever before, at the same time that it gave directly to its own churches more than they had before drawn from the Board.

It must be only a question of time when all adjustments will be so satisfactorily made in the two larger synods, that not only will they give, as they have all the while given, far more money to the general treasury than they draw from it for their needy churches, but will themselves directly and sufficiently

provide for their own, relieving the general Beard of all perplexing care for them, and conserving its strength and increasing its resources for its continental work. Surely the greatest and strongest synod of all, the one within the bounds of which Henry Ken-

dall was born and educated and lived all his grand life, except its three years in his Pittsburgh pastorate, and in which he died and was buried, will not fail to hear and obey the "clarion voice" in which he being dead yet cries, "Advance! advance! advance!"

MIRZA IBRAHIM.

Our readers will remember the interesting account of this faithful witness for Christ in our October number, 1892. That narrative was prepared by Dr. Mitchell from narratives contained in letters from Persia. Rev. Dr. Labaree, the senior member of the West Persia Mission, informs us that Mirza Ibrahim is still in rigorous imprisonment in Tabriz, sometimes with a chain about his neck. Rev. Rabi Baba, of the native Evangelical Church, a resident of Oroomiah, is now in this country, and has been several times in our editorial room. In one of these visits we had this

CONVERSATION.

Editor. I understand that your home, all your life-time, has been in or near the city of Oroomiah, and that you came from there in June 1891. Did you know Mirza Ibrahim, who is now in prison for confessing Christ?

R. B. Yes: I knew him quite well. A good many times we have spoken and prayed with each other.

Editor. Did he live in Oroomiah when he was a Moslem?

R. B. No, he lived in Khoi, three days' journey from Oroomiah—about 100 miles.

Editor. Did he learn the Gospel and become a Christian in Khoi?

R. B. Yes, he learned the Gospel from the Evangelical preacher there, whose name is

Warda,* and he was baptized by Rev. J. C. Mechlin a missionary.

Editor. It was at the house of that very preacher, Warda, that I spent a night with Dr. Cochran, Mr. Rogers and my son, when we were journeying from Oroomiah to Djulfa in November, 1884. I remember Brother Warda's hospitality very well. Is he now preaching and teaching in Khoi?

R. B. He is. Mirza Ibrahim was persecuted in Khoi after his baptism, and on that account came away and lived in Oroomiah. He came, I think, in 1889. There he was employed to do writing for the missionaries, for which they payed him four dollars a month.

Editor. Could he live on so small a sum and support his family?

R. B. He had no children, and his wife forsook him when he became a Christian.

Editor. Did he make open confession of his faith in Jesus at Oroomiah?

R. B. Yes, he could not keep still. He went out to preach to Mohammedans for Jesus. He kept on doing this nearly a year, until they put him in prison. He went once to a village near Dizza Taka, and was in the house of the preacher there, a young man, David, a son of Kasha (pastor) Hourmudz, whom you heard preach at the dedication of the new chapel in Dizza Taka.

*Warda in Syriac means a rose. Just so we have Mr. Rose.

Ibrahim and David went about the village talking with Mohammedans and telling them about Jesus and his Gospel.

The news of this came to the Khan (ruler of that village), who sent a message to David, requiring him to put Ibrahim out of his house.

David's answer was: "I will not put him out, for he is my brother." The Khan sent a message to the governor, who sent men to bring Ibrahim and David before him.

The governor asked Ibrahim what was his religion. He held a New Testament in his hand and said, "This is Injil (Gospel); do you acknowledge it to be a book of God?" The governor answered, "Yes."

Ibrahim said: "I follow the teachings of this book."

The governor then asked: "What think you of Jesus?" Ibrahim replied: "I believe in Him as the Saviour. Whoever believes in Him will have eternal life."

The governor then asked: "What is your opinion of Mohammed?"

He answered, "That which I believe I have told you. About Mohammed it is for you to decide." The governor then ordered both Ibrahim and David to be severely beaten. This order was fulfilled, and then both men were sent to prison. After two days David was set free, but Ibrahim was kept in prison, and there he began to speak the Gospel to the other prisoners. Just as Paul said, "The word of God was not bound."

The prisoners all liked him, and thought him a good man.

Letters from Oroomiah tell me that Ibrahim is still kept in prison. By Mohammedan law, a Mohammedan declaring himself a Christian should be put to death. But if this should be openly done, all the people would know that one intelligent Mohammedan had become a Christian. This the rulers

seem to be trying to avoid. They hope, I have no doubt, by keeping him in prison and making him suffer so much, to make him renounce his faith in Christ and come back to Islam. Lately the Shah and the Governor of Azerbaijan at Tabriz sent a message to him asking, "What is the fault for which you are in prison?" Such a question from the rulers in Persia to any prisoner was never heard before. They knew very well for what offense Ibrahim was in prison! But I am sure that they hoped he would name some other thing and not confess himself a Christian. But Ibrahim answered, "I am a new converted Christian; I believe in that same Jesus whom the Koran declares to be Ruh Allah, i. e., Spirit of God.

Being kept in prison, this man preaches Christ more than if he was not in prison. This is in three ways:

1. The Mohammedans never believed that any one of them would become a Christian. Now they are convinced that Mirza Ibrahim has become a Christian, and that he cannot be frightened to deny his faith.

2. My friends write me that many Mohammedans are getting the Bible and studying it to find out what this Christian faith is.

3. This man's example is making the Christians much more courageous in avowing their faith, and in working for the conversion of the Mohammedans.

So Paul wrote to his beloved Philippians from his imprisonment in Rome:

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest: and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

PACIFIC COAST PIONEERS.—In Dr. Babb's interesting account of them in our January number, page 9, he wrote, "The only survivors of the ministers who came in 1849-50 are Rev. S. H. Willey, D. D., who is principal of a Female Seminary in San Francisco, and Rev. Albert Williams, organizer of the First Presbyterian Church in San Francisco."

Dr. Babb afterward wrote us, he had learned that another of those honored pioneers still lives, Rev. T. Dwight Hunt. We have also received a letter from Mr. Hunt, giving some interesting reminiscences which should go to our readers, to be kept with Dr. Babb's. They came after our February number was entirely printed, and ready for the mail.

In Dr. Babb's article, (page 8) he gives "December, 1848" as the time of Mr. Hunt's arrival from the Sandwich Islands, where he had been a missionary. Mr. Hunt corrects this, and gives October 29, 1848, as "the exact date." This seems to show him the first pioneer of them all. He says:

Allow me also to add that *all classes of people* united in calling me to the chaplaincy of the town. So desperate had become the morals of the place, and so universal had become the desire for some minister of the Gospel to set up the Sabbath and institute needed reforms, that even the most godless united with the few Christians in the welcome that met me on the very day of my arrival, and in the call that two days after, in public meeting, invited me to become the village pastor.

This general relationship to Christians of several denominations, was the reason, as Dr. Babb says, why I did not at once organize a Presbyterian Church.

The same reason will explain why Rev. Albert Williams, coming 5 or 6 months later, was the organizer and first pastor of the first Presbyterian Church in San Francisco, and why soon after, to meet the next call for a church organi-

zation, I organized and became first pastor of the first Congregational Church in the city and State.

The same reason will also explain why the Rev. O. C. Wheeler, of the Baptist Board, who came on the first steamer, anticipated us both by the organization of a Baptist Church.

May I add also that the same General Assembly (1849) which grouped Messrs. Willey and Douglas with myself into the Presbytery of San Francisco also appointed me, as the first pioneer, its first Moderator.

I was alone in the State four months until the first steamer brought Rev. Messrs. Woodbridge, Douglas, Willey and Wheeler to share in the toils and honor of laying the foundations of the future Church and State.

My first dwelling place—for six months—was in the unfinished attic of a very friendly Mormon, and my bed for that period was a canvas hammock hung between two rafters. My study table was a dry goods box, at which I sat and wrote sermons and letters all winter without a fire—my legs kept warm by an extra pair of pants, and my shoulders and arms covered with a cloak.

But I was never so happy—and never in better health—as in those early days of pioneer work, when heart and hands were full of care and work, and when the rapid growth of all things, material and spiritual, inspired my hope for the best results, and quickened my zeal to my best endeavors.

Similar was and is the testimony of those grand men sent out by our Boards whom I had the pleasure to welcome to their important parts of that work, most of whom have been called up higher, but two of whom remain—one in a most useful supplementary work of education in San Francisco, and the other in honorable and well earned retirement at West Orange, New Jersey.

It should here be added that Rev. T. Dwight Hunt, now in his seventy-second year, is still in the active work of the ministry as settled pastor of the Church in Westernville, N. Y., in the Presbytery of Utica.

CHAUTAUQUA AND THE BROTHERHOOD OF CHRISTIAN UNITY.—Bishop J. H. Vincent has arranged for a day at the Chautauqua Assembly next summer to be devoted to the interests of the Brotherhood of Christian Unity, under the direction of its founder, Mr. Theodore F. Seward.

The following departments or subjects will be represented by eminent speakers:—

1. The evangelical denominations; 2. De-

nominations that are not classified as evangelical; 3. Non-Church members who are Christians; 4. Lay congresses and inter-denominational movements; 5. Sectarian waste in frontier towns; 6. The relation of Christian Unity to Foreign Missions.

Suggestions on the above lines or in any way tending to the promotion of Christian Unity are solicited. Address Theodore F. Seward, 19 Park Place, New York.

THE HAUSA MEMORIAL ASSOCIATION IN THE SOUDAN.

REV. JAMES JOHNSTON.

In a commendable form the friends of that deeply lamented missionary, the Rev. J. A. Robinson, have decided to perpetuate his labors in the Hausa countries on the Middle Niger, which will take the shape of a scientific-philanthropic association for the study of the Hausa language and people, and the advancement of the highest interest of the natives. An equally important object contemplated by the Hausa Association is the translation of the Scriptures into that language, which must, by and by, materially aid in the evangelization of the Mohammedan lands of the Central Soudan. The death of Mr. Robinson last year was a disastrous blow to the prospects of Niger Missions and the conversion of the Hausa Mohammedans to Christianity.

This intrepid pioneer was a co-leader with Mr. Graham Wilmot-Brooke, another martyr missionary who, in March, 1892, succumbed to black water fever at Lokoja, a malignant disorder which had previously carried off his colleague. For the cause of Mohammedan missions in that part of Africa Mr. Robinson gave up a brilliant career at Cambridge, England, and a large income at home. A devotedly self-sacrificing man his personality recalls the figure of that scholarly and sainted missionary, the Rev. Marsham Argles, who died a few years back in the service of the Oxford Mission to Calcutta.

It was with some difficulty that Mr. Robinson, on account of modesty, though possessing inexhaustible energy, could be per-

suaded to accept the post of joint leader of the fresh mission to the Upper Niger and the Soudan. For two brief years he lived among the Hausa races, and, in an astonishing degree, won their confidence. At the time he was fatally seized by fever he had mapped out a prolonged missionary expedition and sojourn. He has fortunately left behind him very clear suggestions respecting the lines which it is desirable to follow in the effort to evangelize the large populations, and, as far as possible, avoid rousing Arab fanaticism in the wide Soudan. One of the first planks in Mr. Robinson's missionary platform was an accurate translation of the Bible in the Hausa tongue, to which the newly-formed association will give its warm coöperation.

Of the Hausas, one of the most important races in West Central Africa, little is known in Europe and the United States. As soon, however, as the recently-accomplished brilliant journey of the Frenchman, Commander Monteil, is published, some valuable contributions will be made to the knowledge of a dangerous and hitherto inaccessible region. On this trans-Saharan expedition to Lake Chad, M. Monteil set out two years ago and traveled successfully from Segon, on the Upper Niger, across the chord of the arc formed by the Niger to Say, due east through Sokoto, the Sultan of which is one of the most powerful rulers of the Hausa states in the Central Soudan, to Gandu, Kano and Kuka, the capital of the Mohammedan

State of Bornu, eventually reaching Tripoli. The Hausas represent the enterprising and commercial portion of a large, though not wholly barbarous population of a territory in and near the basin of the Niger, which covers about half a million square miles identified primarily with the voyages and travels of Lander, Mungo Park, Dr. Barth, Caille and Binger. One reason of this part of the Dark Continent being shrouded from the eye of the outside world may be the vast breadth of savage or fanatical states which separate the Central Soudan from civilizing influence, both on the west and on the east coasts of Africa, while on the other hand the Great Sahara, with its nomad Tourregs, has rendered access from the Mediterranean well nigh impossible.

A direct and most natural route to the Central Soudan is evidently feasible by ascending the waterways of the Niger, crossing a malarial belt some hundreds of miles broad which later experience shows has not the deadly perils frequently attributed to it. Mr. Joseph Thomson, the Scotch traveller, describes this area of the Central Soudan as of enormous extent and more densely populated than any other sphere of the Dark Continent. It is dotted over with numerous towns inhabited by varying numbers up to 150,000 souls, a people far advanced in civilization and, throughout Northern Africa, famous for a variety of manufactures and industry. Much superior to the savage tribes on the Congo, for example, they have many of the wants and ideas which progress implies. Over the greater part of this immense region the Hausas, the principal merchant traders on the face of the African Continent, whose home in the Hausa States lies south of the Great Sahara, between the Middle Niger and Lake Chad, are continually passing with their caravans.

Hausa-speaking merchants travel with their caravans northward to Tripoli, eastward to Suakim, southward to the Gulf of Guinea, and westward to the Atlantic, representing a total population estimated at one-hundredth of the human race and, possibly, a greater portion, who use the Hausa tongue. In the speech of this race there

is not a complete dictionary or grammar, a linguistic blank which hindered Mr. Robinson from holding familiar communication with the people. The influential English committee, whose funds have already received handsome donations, includes leading men in religious and missionary organizations and, in the departments of science and travel, who have resolved upon founding two or more studentships of the Hausa language. These will be held by acknowledged capable philologists, who are also qualified in other ways to fulfil the necessary conditions.

The primary work of the "Robinson students" will be to gather materials for translations of the Scriptures into that tongue. For this purpose they will take up their residence at Tripoli with a view to proceeding later to the Central Soudan, and there more definitely preparing the way in the heathen wilderness for the enlightenment and Christianizing of millions, to rescue whom, those promising young laborers, John Alfred Robinson and Graham Wilmot-Brooke, died heroically in carrying out the loftiest traditions of the missionary spirit and enterprise.

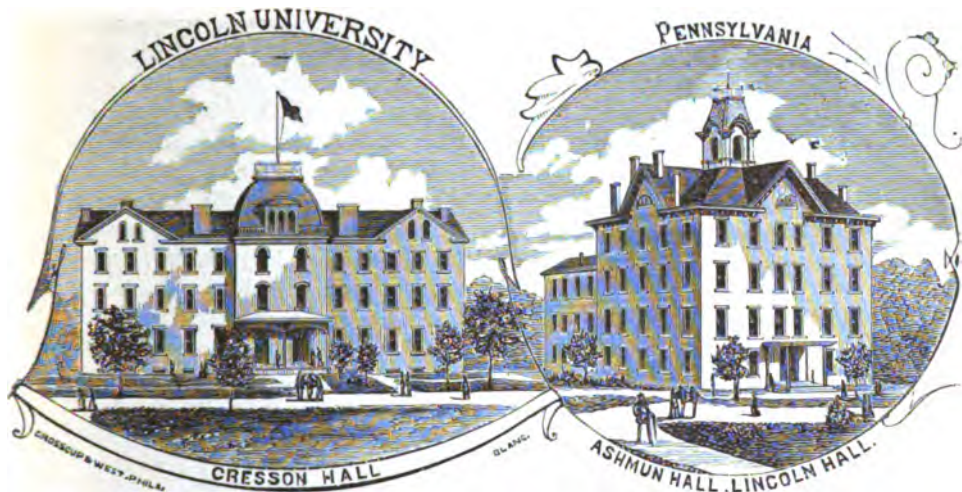
What effect the death of Cardinal Lavigerie may have on North African and Soudan missions it is impossible at present to forecast. He will be remembered as one of the most zealous champions of the anti-slavery cause in Africa and a friend of the Negroes. With some of his methods Protestants naturally had small sympathy. The Cardinal's organization of a fraternity of armed laymen as pioneers, to restore fertility to the Sahara, has not succeeded, and the community has just been dissolved. He died at Algiers on November 26 and was buried at Carthage.

Turning to Church of England missions there is deep regret at the resignation, and its acceptance, of the Rev. Eric Lewis of the Soudan Mission. Recognized as a man of power, of conspicuous devotion on the field, and well acquainted with the Soudan, he was equally loyal to the Committee's instructions.

"But to do good and to communicate forget not; for with such sacrifices God is well pleased."



UNIVERSITY HALL—ERECTED 1892.



LINCOLN UNIVERSITY.

W. P. WHITE, D. D.

Of all the forms of benevolent effort now engaging the attention of churches, societies and individuals none is of greater importance to us, at least as citizens of the United States, than that which seeks the education and elevation of the eight millions of the African race residing among us. They are our fellow citizens. The right of suffrage is possessed by them. They are increasing at the rate of 130,000 a year. And great numbers of them are ignorant and degraded, with scant opportunities of Christian education. What a threatening element to national peace, progress and prosperity!

Who can help being interested in the effort to provide for them, from their own race, Christian educators—those who shall be competent to preach to them and instruct them and endeavor, as brethren, to lift them to a higher plain?

Of institutions, making the advanced education of colored youth and their training as teachers and preachers to their own people a chief end and aim, one of the foremost, as well as the earliest established, is Lincoln University.

It is located in Eastern Pennsylvania on the line of the Philadelphia and Baltimore Central Railroad, 46 miles from Philadelphia

and 61 from Baltimore. No better physical or geographical location could be found.

It is near enough the border line of the South to be easily accessible by the great majority of those needing and desiring its benefits, and yet far enough from the associations and influences to which they have all their life been subjected.

It was founded in 1854, six years before the war which gave emancipation to the colored race. During this period it had to contend with prejudice strong and bitter. The negro's right to be a man and to receive the blessings which Christ offers freely to every race was not then so universally admitted.

Previous to 1864 it was known as Ashmun Institute; but in that year an amended charter, with additional privileges, was obtained for it, and a new name was assumed—one that will be forever linked with the freedom of the negro and with the most eventful crisis of American history.

Since then the institution has grown largely in resources, in influence and in adaptability to the end for which it was established.

The results of its work will compare favorably with that of any institution of like age in the history of our country.

Five hundred young men have been sent out from the Preparatory Department and from the lower classes of the Collegiate Department, many of whom are engaged in important positions as teachers in the Southern States.

Nearly four hundred have been graduated from the Collegiate Department after a course of instruction extending through four and in many cases seven years. Most of these graduates are engaged in professional and educational labors in the South.

About two hundred have graduated in the Theological Department and received ordina-

Mr. Fayerweather in including it, a few years since, with other representative institutions of the land, for a share in his munificent bequest, to the extent of one hundred thousand dollars, testified in the most striking way to its importance and usefulness.

The campus or grounds of the University consist of seventy-eight acres on which are four dormitories for students; nine residences for professors; LIVINGSTON HALL for commencement assemblies, capable of seating one thousand persons; UNIVERSITY HALL, a four-story building, containing eighteen rooms, designed largely for recitation and class purposes, carefully constructed and conveniently arranged and surmounted by a revolving observatory for the reception of the telescope recently presented to the University; and THE MARY DOD BROWN MEMORIAL CHAPEL, containing an audience room for Sabbath services seating four hundred persons, a Prayer Hall for daily use communicating with the chapel by sliding frames, and two class-rooms similarly connected with the Prayer Hall.

The nine professorships, including the president's chair, are all endowed and filled by able and efficient scholars and teachers.

For twenty-seven years Rev. Isaac N. Rendall, D. D., has been its President and to his eminent fitness for the position is owing largely its success and present proud position among institutions of its kind.

The connection with it in earlier years, as instructors, of such men as Reverends E. E. Adams, E. R. Bower, Thomas W. Cattell and Casper R. Gregory served to give it wide reputation.

Each successive year of its history has brought to it an increased number of students until now two hundred and forty crowd its halls and tax to the utmost its measure of accommodation and means for their support.

These 240 students represent twenty-two states of the Union, the West Indies, South America and Africa.

Among them are seven sons of Alumni. Three-fourths of them at least are professing Christians. Perhaps one-half of them will study for the ministry.

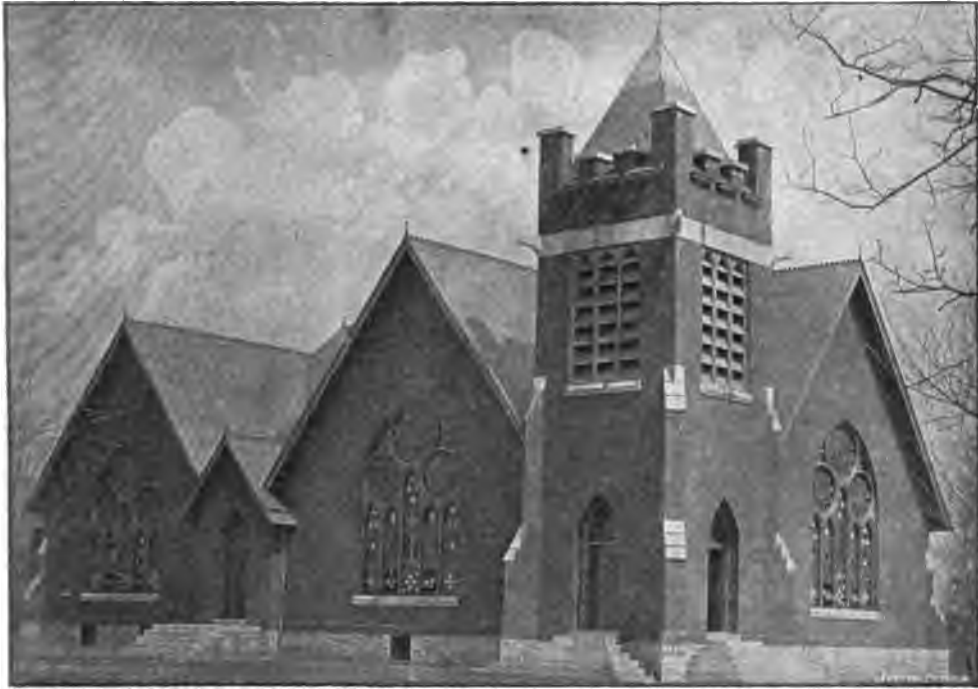


REV. JOHN MILLER DICKEY, D. D.
(Founder of Lincoln University)

tion as ministers in different Evangelical denominations.

Thirteen have gone to Africa as missionaries of the cross.

The Institution has so commended itself to noble men and women of wealth during the past twenty-five years as to lead them to place it upon a firm financial basis, thus securing to it a large degree of success in its work.



THE MARY DOD BROWN MEMORIAL CHAPEL—ERECTED 1891.

In their eager desire for knowledge and in their aptness of reception of it; in their application to study and their readiness in recitation; in their observance of the rules of the institution and in their conduct of their devotional meetings little difference is observed between them and those of white institutions.

The most of them however are very poor and nine-tenths of them will fail to acquire an education unless they receive help from the benevolent. Hence though Lincoln University is well equipped and endowed, yet yearly it must appeal to the public for the maintenance of those students who have sought admission within its walls, but have no means of support while there. Scholarships of from one hundred to one hundred and thirty dollars a year is needed to feed and warm them and provide with light, furniture, &c.

The curriculum of the University has in the past been at least on a par with, if not in advance of, other institutions,

but if it would keep abreast of the times it is felt that advance must be made in courses of study, and hence endowments for new chairs are earnestly sought.

To meet the increasing applications of students for admission a new dormitory must also be erected. Without it the institution must remain stationary.

A suitable building for the accommodation of the growing library of fifteen thousand volumes is also most urgently demanded.

How soon the friends of the colored race, recognizing the importance of the work which Lincoln University is doing and the still greater work it is possible for her to do will supply her present needs we know not. We feel assured that in time they will. But we hope that the waiting period will not be allowed to last very long, for the fields are already white to the harvest and the cry to come over and help us is heard from many thousands who are anxiously desirous of being helpers to others of the millions of their race.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO JAN. 31, 1893 AND 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$151,191 86	\$106,786 20	\$17,439 01	\$3,549 15	\$68,057 23	\$32,250 25	\$389,275 80
1893	154,178 60	112,716 28	19,079 50	6,786 26	*112,438 06	53,410 27	458,609 63
Gain Loss	\$2,986 74	\$5,928 08	\$1,640 49	\$3,237 11	\$44,381 43	\$1,160 02	\$59,323 28

* The Board has received from the estate of Mrs. Mary Stewart \$30,000, subject to a refunding bond and interest.
 Total appropriated.....\$1,075,263 99
 Deficit of May 1, 1893.....54,521 06

Total needed for year.....1,059,805 04
 Received from all sources to February 1, 1893.....458,609 63

Amount to be received before May 1, 1893, to meet all obligations.....601,195 42
 Received last year, February 1, 1892, to May 1, 1893.....522,016 67

Increase needed before the end of the year.....\$69,178 75
 Copies furnished on application.

Happily the tide of receipts, which, with distressing uniformity has been running at ebb most of the year, has turned. Comparing the figures with those of last year we note with devout gratitude to God an increase in every department, not only for the month of January, but for the fiscal year to January 31st. Of course, we do not forget that this large advance is owing mainly to the appropriation for current use of \$50,000 from the legacy of the late Mrs. R. L. Stuart, which the Board had hoped to use as a fund to borrow against during the dry season of the treasury. But even this apart, we are still more than \$9,000 in advance of the same period last year. Let us thank God and take courage, for courage, vigilance and energy are still needed. More than \$600,000 must be received between February 1st and April 30th, in order to close the year without debt, or \$69,000 over the amount received during the same period last year.

We are glad to see various calls for meetings of the representatives of the Presbyterian Christian Endeavor Societies for the purpose of discussing practical methods of interesting their members and others in the work

of Home and Foreign Missions. The importance of training the young for the great responsibilities which must soon devolve upon them along these lines cannot be over-estimated.

F. F. ELLINWOOD,
WM. C. ROBERTS.

Dr. Samuel Jessup, of our Syria Mission, who*endeared himself to so many of God's people during his recent furlough in the United States, and who has recently returned to his field, writes, "I find the work here growing everywhere. Our schools were never so full, especially the boarding schools. There is the same repression on the part of the Turk but our mission pushes steadily and quietly on. We are praying hard for a special blessing—that after all these years of subsoiling and deep plowing and sowing, we may reap a harvest that will make men and angels rejoice!"

The Rev. A. A. Fulton, of Canton, with three native preachers, recently visited forty-nine villages, holding three preaching services daily. He baptized five persons, making twenty-seven in all since May last.

MISSIONARY CONFERENCES IN NEW YORK.

Three important Missionary Conferences were held in the Mission House, 58 Fifth Avenue, New York, on as many successive days, beginning January 11th. The first two were held at the suggestion of the Alliance of Reformed Churches, which recently sat in Toronto. That held on the 11th consisted of the members of the Committee of the Alliance, and representatives of the Boards of Foreign Missions connected with Churches identified with the Alliance; while that held on the 12th was open to all Foreign Missionary Boards of the United States and Canada. Eight boards and societies were represented on the first day, and nineteen on the second, besides the Committee of the Alliance, the American Bible Society and the International Committee of the Y. M. C. A. Expressions of interest in the Conference were received from several missionary societies who could not respond to the invitation, while it was deeply regretted that owing to an unfortunate oversight the Moravians were not represented. Practical topics, both on the home and foreign side of the work, were discussed briefly and earnestly, the time being so distributed as to give every Board represented an opportunity of being heard. The discussions throughout were interspersed with prayer, the intention being to keep everything connected with the Conferences on a high spiritual plane. The officers and members of our Board counted it a great privilege to welcome so many distinguished guests, including honored brethren occupying positions of responsibility in Foreign Missionary Boards in this country and Canada. The fellowship was delightful and helpful,—so much so that provision was made for calling a similar conference at some subsequent time. Arrangements were made for printing the proceedings of the two conferences in pamphlet form. Meanwhile it is thought wise to lay before the Church the conclusions reached as embodied in the resolutions adopted which are given below.

The Conference of the third day was between representatives of the Executive Committee of the Southern Presbyterian Church and of our own Board, and was held in ac-

cordance with the recommendation of the respective General Assemblies. The entire day was spent in considering various topics bearing upon co-operation in the foreign field. The proceedings were marked throughout by a spirit of brotherly love and an earnest desire on both sides to reach some working basis of co-operation in fields already jointly occupied, and to take steps for even wider co-operation wherever possible. The recommendations, after approval or modification by the Executive Committee and the Board, respectively, will be presented to the General Assemblies at their next sessions.

ACTION OF CONFERENCE HELD JANUARY 11TH.

(1.) With respect to the question of uniformity in the salaries and other allowances paid to missionaries of different societies occupying the same fields the Conference would express its deep sense of the importance of joint efforts on the part of all Presbyterian and Reformed missions to diminish the wide differences which now exist.

To this end the Conference heartily recommends that the different Presbyterian and Reformed Boards of Foreign Missions shall by conference or correspondence or both, study to accomplish at least an approximate uniformity in salaries on the fields where their missions are contiguous.

(2.) The Conference feels that the principle of uniformity in the salaries of native preachers, teachers and other helpers is of still greater importance. The possibility of receiving a larger salary from a neighboring mission is one of the worst temptations that can possibly present itself to the mind of a native laborer. It not only involves serious injustice to the mission which has borne the expense of training up a preacher or other helper, but it sadly demoralizes the native ministry by giving emphasis to an unworthy motive.

Moreover it is fatal to that harmony among different missions which it is most important to preserve and cultivate. The Conference therefore earnestly recommends all the missions which it represents, to avoid the offer of a larger salary in any case, without consultation with the mission to which the helper belongs.

(3.) The plan of raising funds for missions in the home churches by subscription commends itself to the Conference as likely to result in an increase; and without presenting any particular method of securing subscriptions, and without suggesting any pledges made by Presbyteries or Synods, the Conference recommends that individual churches carefully consider the feasibility of adopting some systematic method by which all church members and the congregation may be asked to contribute for the cause of missions.

(4.) The Conference would express its great satis-

faction at the results which have been accomplished within the last two decades, by Women's Boards and Societies of the Presbyterian and Reformed Churches. By their generous additions to the funds of the Boards and by the diffusion of knowledge on the general subject of missions especially among the young; in the goodly number of representatives of their own sex whom they are supporting on the mission fields, and in the bonds of sympathy which they are establishing, they are exerting an influence of incalculable value. It is the prayer of the Conference that in the years to come still greater blessings may attend their efforts and their prayers.

(5) The Conference sympathizes with the missions which it represents in their difficulty of developing the self-help of the native churches. But such is its deep sense of the importance of this subject that it is constrained to urge upon the missions continued effort in this direction.

We realize the poverty of the native churches in all foreign lands, but we believe that the New Testament example in its methods of spreading Christianity so largely on the principle of self-support is not an example which it is impossible to follow in our day. As a rule the burdens laid upon the native churches are even less than those imposed by their own heathen systems. It is believed that the efforts to gradually develop self-support in the churches is not only safe but most salutary. It promotes not weakness, but increased strength, intellectually and spiritually.

(6) The Conference, therefore, recommends, (a) That the churches be encouraged to call native pastors at as early a day as possible. (b) That from the first they be trained to assume at least some small part of their pastor's support and that the proportion be increased as rapidly as possible till self-support be attained. The history of the churches in the New Hebrides and in Samoa has shown that now, as in the days of the churches of Macedonia, the very poor may set examples worthy of being followed by all.

(7) Whereas, some Mission Boards spend large sums upon institutions for the Higher Education of natives, while others are content to confine their efforts mainly to evangelistic work,

Resolved, That we recommend co-operation among Presbyterian and Reformed Missions in the conduct of institutions for the Higher Education, especially in the education of mission agents, and that when one mission takes advantage of the educational institutions of another mission for the training of their mission agents, these advantages should be gratefully acknowledged, and some share taken of the financial burden of the mission which supports these institutions.

(8) The Conference takes a deep interest in the question of sending lay missionaries to the foreign field. It regards the subject as worthy of earnest thought, and of future conference. The comparative value of industrial education presents a problem upon which further light seems likely to be thrown

by the experiments which are being made in some of our missions along that line. The whole subject should have increased attention.

(9) *Resolved*, That it is the sentiment of this Conference that it should be embodied in the regulations of the different Boards and Societies in connection with this Alliance that in no case a communicant from another mission should be received without a certificate of good standing, and that in all respects there should be proper Christian courtesy maintained with all other churches.

(10) The Conference recommends to the various Boards here represented, that they seek to establish co-operation and concert of action in all matters relating to Foreign Missions, which shall not conflict with the rights, duties and privileges of the respective Boards.

ACTION OF THE CONFERENCE HELD JANUARY 12TH.

(1.) The importance of the examples and deeds of the apostles, who were divinely commissioned to plant the Christian Church in so many parts of the Roman Empire, is to be heartily recognized, and so far as a change of circumstances will admit, the methods of evangelistic work in New Testament days are to be taken as instruction and guide to the missionary work of to-day.

(2.) The Conference, recognizing the desire of some of the more able and promising native converts in many fields to visit America and enjoy the advantages of the schools and Christian life of this country, is at the same time agreed in the conviction, warranted by the express judgment of the missionaries on the field and the experience of past years, that native converts should be discouraged from coming to Europe and America for education; and the Conference is unanimously of the opinion that such natives educated in America should not be commissioned on the ordinary missionary basis.

(3.) The Conference desires to express its conviction of the importance of a careful and economical administration of missionary funds; and while satisfied that in no part of church affairs is so great economy shown as in the collection and distribution of funds for foreign missionary work, it would emphasize the importance of still further effort being made to perfect and simplify the financial business of these Boards. To this end it adopts the following resolution:

That the Conference urge upon the Boards of Foreign Missions the careful consideration of plans for analyzing appropriations and expenditures, with a view to securing, if possible, some uniformity in this respect which will make the study of different forms of work more practical.

(4.) The Conference deeply feels the importance of developing spiritual power, and stimulating missionary effort in the native churches, and desires to express its unanimous and emphatic conviction that this interest rightly take the first place in the thought, both of missionary Boards at home and of missionary laborers in the field. It would call the especial attention of missionary laborers to the im-

portance of this part of their work, and would urge as an indispensable condition to success in this effort, a deepened tone of personal Christian life.

(5.) The Conference is agreed that the direct preaching of the Gospel should have precedence in all missionary effort. Other forms of work—educational, literary and medical—are important, but they should be subsidiary to the prime matter of giving the gospel for the salvation and edification of the people.

(6.) In awakening the churches on the subject of the world's evangelization, the main instrumentality is a faithful ministry giving regular instruction on the essential obligation of giving the gospel to man-

kind and the progress of mission work. The success of all other agencies will largely depend on the enthusiasm of pastors in preaching the gospel of missions.

(7.) The Conference heartily rejoices in the growing interest of the young people of our churches in this great work of evangelizing the world, and recognizes in these youth the promise and strength of the church of the future. It earnestly recommends that in every possible way this interest be so recognized and guided as to secure both an increasing number of volunteers for the foreign field and enlarged gifts to our mission treasuries, and the enthusiastic devotion of our youth to this supreme movement of the age.

SECOND JOURNEY IN THE INTERIOR.

REV. A. C. GOOD, PH. D., WEST AFRICA.

My second journey into the region east of Batanga began August 30, and ended October 4, the party consisting of myself, seven carriers and a guide.

I took with me provisions and trade goods to purchase food for six weeks or two months. My guide led me down the beach to a point about four miles south of Batanga and thence east and southeast seven or eight miles to the Lobe River, which flows north and northwest and enters the sea at the north end of Batanga. Next day we kept on southeast having the river on our left till noon when we reached Lole, the first Bule town. Here we were, from twenty to twenty-five miles southeast from Batanga. This is the most westerly point reached by the Bule in their advance from the interior; but they are preparing for another move, and it is only a question of a few years when they will be within eight or ten miles of Batanga.

This road differs entirely from that followed on my first journey. All the way from the beach to this Bule town we were passing through villages and farms of the Mabea people. Here there is no wide forest belt to be crossed where neither shelter nor food can be obtained.

Next day we crossed the Lobe River, and after a march of twelve or fourteen miles in a direction averaging about northeast we reached a long line of Bule towns called Kokoa. Our road had been all the way through unbroken forest, but I was told that

on a longer road to our right were many towns. At Kokoa a Bible reader would have a population of some thousands of souls which he could reach within a day's journey. All the Bule encountered thus far belong to the same clan or family, and as we go further east I continue to hear of large towns of this same clan north of our road for thirty or forty miles. As there are over one hundred Bule clans of which this, the Esakuta, is only one, the aggregate population must be large.

About 2 P. M. on Tuesday in a pouring rain, as usual, we reached Minkale, having traveled about thirty miles through a very mountainous country in a direction a little north of east. Here we had expected to rest for a few days, but we found food so scarce and expensive that we dared not stay long. Minkale is a fine situation, elevated from 2,200 to 2,300 feet above the level of the sea, surrounded by peaks three or four thousand feet higher, the climate cool and bracing, but there is here no field for mission work.

We stayed one day here and then, hearing that there was food in the towns northward, we set out in that direction. A tramp of four hours brought us to a group of towns called Nyabitande. Here hundreds of people crowded about me, and I found villages and people everywhere. I now began to realize that I had been skirting the southern end of the Bule country, hence the sparse population. But here I found myself again on the main line of migration from the interior which I had left at Kokoa. One fact I re-

gretted, however. The barometer which indicated an elevation above the sea of over 2,200 feet for Minkale, only showed 1,640 feet here at the highest point in these towns. We had left the mountains to the south and descended into the valley of the Kribi River.

SITE FOR A MISSION STATION.

Having laid in a supply of provisions we started east next day. From Nyabitande eastward in the first four or five miles our road passed through twenty or more towns, some of them quite large, and together containing what is, for this part of Africa, a very large population. I was especially attracted by a long line of almost continuous villages called Nkonemekak where the people seemed to swarm on all sides. This line of towns partly encircled the base of a hill which struck me as an admirable site for a mission station. The elevation of the town was only 1,600 feet, but this hill is I think at least 200 feet higher. Here is, in my opinion, the site for our first interior station. Taking into consideration all my observation both going and returning, I should say Nkonemekak is from fifty-five to sixty-five miles a little south of east from Batanga in a direct line. By the crooked path we must travel, the distance is not less than seventy miles, but this is the first large centre of population on elevated ground we met with in coming from the coast, and the largest to be found in this region within one hundred miles of the sea. This point can be reached from the coast by two or three different roads, and from here we can go eastward by two roads, which soon become three. This is an important consideration in a country where any chief who imagines he has a grievance may close the road against us. Here too food is reasonably abundant, though not very cheap. And in all this region I found the people friendly and ready to listen to the Gospel wherever I stopped long enough to preach to them.

TRIBUTARY OF THE CAMPO.

On Thursday we reached a considerable tributary of the Campo River called the Muile (pronounced as in Millet) and here the scene changed. On either bank of the river we found large towns and a few miles south-

east from where we crossed we came to a line of towns called Biba, where we found more people than I had yet seen in any one group of towns. As I afterwards learned the whole valley of the Muile is densely populated, i. e., for Africa, and no wonder: the country is as level as a Nebraska prairie, and the soil wonderfully fertile. But we miss the hills here, and the cool bracing breezes that creep down into the valleys from their wooded heights. For the first time since we left the sea the heat at noon day became oppressive. As I looked about at the luxuriant vegetation, and at the rich black soil, I could not help questioning whether white men would not find this valley rather unhealthy at times. I speak of this region as a valley, but it is really the beginning of the plateau which here has an elevation of from 2,100 to 2,200 feet and rises very gradually as it stretches northward. We are here from 140 to 150 miles from the sea by my reckoning—by the Government maps, a little farther—and in a direction a little south of east from Batanga.

The people of Biba, at first timid, soon became very rude. We could buy almost no food, and for a time they acted as if they wanted to loot us. I learned afterward that the question of plundering us was openly discussed and I could not help thinking how easily they could take all we had if they had the courage. But we were in no great danger. As the matter was discussed, the wise ones said the white man has a *powerful fetish* or he would never venture so far from his people and we had better let him alone. So all I had to do to be perfectly safe was to act as if I owned the earth and could easily make my claim good. We struck out south-east from Biba and soon left the valley and were among the hills again.

INSPIRING WHOLESOME FEAR.

One of the Biba people was our guide, and that night as we sat under our tent around a very dim fire, for the wet wood could only be persuaded to smoke sullenly, he began to sound me as to how we could venture with so small a party and only one gun among people who were in the habit of plundering passers by, especially with such wealth

as we carried? And "here in the forest," he said, "how do you know who may be prowling around? Why do you not keep your gun by you?"

He never for a moment left his gun beyond his reach and at once noticed that mine was leaning against a tree twenty feet away. I simply said, "I am not afraid." But thinking the story of my carelessness might get out and do harm, I took occasion to slip my revolver out of my satchel and into my pocket. Then seating myself beside him I carelessly drew it out, turned out the cartridges, and snapped it eight or ten times just to see that it was in good running order, and then rapidly reloading it, so that he could get no idea of the number of shots it contained, I slipped it into my pocket again. That was enough. I did not carry the revolver much, there was no need; but from that to the end of the journey the fame of the small gun preceded us wherever we went, and we heard no more of proposals to p'under us. Scores of times I was asked to show the "small gun," but I always sternly refused, which, of course, heightened the mystery.

I write all this not to boast of what was really a very simple, almost silly, ruse for frightening these timid grown-up children, but to show their true character and the difficulties of penetrating far into this interior.

When we are one hundred and fifty miles from the coast we are where people are very poor in all kinds of goods. Most of the men have guns but they have very little else. The meagre outfit of our small party would have made several scores of these people feel very rich. Knowing them, and taking advantage of their exaggerated ideas of a white man's power, I easily passed through their country, but how often could I do so? Such little games as I played on them this time with perfect success would soon become old and might not answer at all in the interior where less had been heard of the white man's power. And the further I went the more fabulous would seem the value of our clothing and loads. I am not at all certain that I could have gone one hundred miles farther on this road. Not very far from

where I turned back two Frenchmen with a considerable party had a fight with the people and came near being wiped out, and the sole object of the attack according to native accounts was plunder. The kind of exploring work I was here doing has therefore, it seems to me, its limitations. I could go a hundred miles farther in this region in certain directions but only by exercising great caution. Of course, a strong, well-armed party could go where they pleased, but such exploration has no place in mission work. The true theory is to establish a station and from this explore for the next, choosing the best seasons and going only one hundred miles at a time.

From Biba we penetrated about twenty-five miles further in a southeast direction. Here we were among the mountains again; the population was rather sparse, and as far as I could learn, continued so for forty or fifty miles further. The Campo River which I had been vainly trying to reach for the last ten days seemed further away than ever. Misled by my maps, I had expected to strike the Campo about sixty miles east from Batanga. At Minkale I was much surprised to learn that it was two or three day's journey to the south. At Nemeyon it seemed a little nearer, but not much. Then I thought that I would surely find it a few days further east. We went on five days more, not less than seventy or seventy-five miles to the Muile, and lo! the Campo was said to be still two and a half days distant and to be nearest to the southwest. I thought I was being deceived, but when I reached a point twenty or twenty-five miles southeast from where we crossed the Muile I found I was getting farther and farther from the mysterious river. Southwest it was said to be three days distant, but on the course I was going southeast, it was declared to be six or eight days' journey to the Campo. I then decided that the geography of the Campo River needed revision. And as I studied the question I began to see that many things that before had been mysterious to me were cleared up by putting the Campo in its right place. Its head waters are not far from the latitude of its mouth. It flows northwest to about

where the Muile enters it, fifteen or twenty miles southwest of where I crossed the latter stream, then east to about the longitude of Nemeyon and thence southwest to the sea, as indicated on the maps. Finding I could not reach the Campo or a large population within a reasonable distance, I decided to turn back and seek for a more populous country to the northward.

A POPULOUS REGION.

When I gave up reaching the Campo I determined to strike northward into the Bule country, but at the point where I turned back the hostility between two tribes was so bitter that no one would venture to guide me. I therefore retraced my steps to Biba, near the Muile, and thence struck northward without a guide, knowing that in so populous a region we would soon strike some town. A mile north of Biba we came to a large collection of villages called Melen. Here we got a guide to a considerable town of the Salahn clan who have dealings with the Bule, and from here we got a guide to a town of the Bule proper. Here we were ten or twelve miles northeast of the point where we had crossed the Muile River on our way east. This town, called Asokesen, was a large one, and we were soon surrounded by hundreds of good-natured but very curious people. I determined to go from here to Akok, the town at which I had turned back on my former journey, and so we started westward once more. Our course was between west and northwest, and from Asokesen where we struck the Bule road took nearly three days' hard marching, about forty miles. As soon as we started it was clear that we were on an important road. Hundreds of people followed us from town to town. We seemed hardly to get out of one group of towns till we were in another, and at last we came to a really immense town a mile or more in length, called Biyemyem.

After this there was a break of a few miles, and then we came to several lines of towns, of a chief named Evine, who is famed from the coast to the far interior for violence and bloodshed. He has, I am told, eighty wives, but his town was not very large and seemed to be in a rather dilapidated condition. I

called to see him, but was glad to find that he was away from home.

SITE FOR A SECOND STATION.

Next day I found a large population all along the road, but no very large aggregation of towns till in the afternoon we came into a region called Zingi, from mountains near by of that name. Here within two or three miles I found five or six large groups of towns besides a number of scattered villages. This point impressed me most favorably as the site of our second station. The distance from Nkonemekak is about four or five days. Here we are among the hills again and more likely to find the country healthful than on the plain. A wooded hill near by, a few hundred feet higher than the town and from 2,300 to 2,500 feet above sea level, offers a fine site for our station, and the proximity of high mountains ensures a supply of good water. I was especially attracted to this place by the fact that we have here a mingling of many clans or families not only of the Bule but also of Fan. Of the Bule there were towns of the Yevo from the borders of Yeondo on the north, ensuring us an open road in that direction, and there were Yensele, Yengap, Esehen and Esakoi towns, of which clans the first three are just beginning to come from their old homes far to eastward. All these are true Bule; and close by is a very large group of towns of Upper Campo Fan of the Esamvak clan. I saw nowhere else on my whole journey such a mingling of different clans. Each of these clans numbers from five to ten thousand souls, scattered through twenty or thirty groups of towns, some of which are still in their old homes to eastward, while others have already gone farther west, but no matter how widely separated the members of each clan always try to keep up communication with each other. What an influence would therefore be exerted by a vigorous work located at Zingi!

[After a few days more of hard marching, including two and a half consumed in crossing the forest belt, the explorer and his little company of carriers reached the coast in safety. Something concerning the people and the climate of the interior will appear in subsequent issues.—Ed.]

Concert of Prayer For Church Work Abroad.

[Conducted by REV. JAMES S. DENNIS, D. D.]

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN MEXICO.

SOUTHERN MEXICO.

CITY OF MEXICO: occupied in 1872; laborers—Rev. Messrs. Henry C. Thomson, D. D., Hubert W. Brown and J. G. Woods and their wives, Miss A. M. Bartlett and Miss Ella De Baun. Native ministers: Mexico City, Rev. Arcadio Morales, Rev. Abraham Franco; Toluca, Rev. Luis Arias; Jalapa (Tabasco), Rev. Evaristo Hurtado; Ozumba, Rev. Jose P. Navarez; Zimapan, Rev. Severiano Gallegos; Jacala, Rev. Vincente Gomez; Zitacuaro, Revs. Daniel Rodriguez and Felipe Pastrana; Tuxpan (Mich.), Revs. Maximiano Palomino and Pedro Ballastra; Jungapeo, Rev. Enrique Bianchi; Vera Cruz, Rev. Salmon Diaz; Galera de Coapilla, Rev. Hipolito Quesada; Jalapa (Vera Cruz), Rev. Antonio Lopez; Paraiso, Rev. Miguel Arias; San Juan Bautista, Rev. Leopoldo Diaz; Comalcalco, Rev. Eligio N. Granados; Cardenas, Rev. Procopia C. Diaz; Chilpancingo, Rev. Plutarco Arellano; Tixtla, Rev. Prisciliano Zavaleta; licentiates, 6; native teachers and helpers, 42.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers—Rev. Thos. F. Wallace and wife, and Rev. William Wallace; Rev. Jesus Martinez, Rev. Brigidio Sepulveda, and Rev. Luis Amayo; licentiates, 10; native helpers, 5.

SAN LUIS POTOSI: occupied 1878; Rev. C. S. Williams; Rev. Hesiquio Forcado; licentiates, 3; teachers, 6.

SALTILLO: occupied 1884; Rev. Isaac Boyce and wife, Miss Jennie Wheeler and Miss Edna Johnson; licentiates, 7; teachers, 6.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev. David J. Stewart and wife; teachers, 2.

In this country: Rev. Dr. and Mrs. J. M. Greene, Rev. Dr. and Mrs. Henry C. Thomson and Mrs. T. F. Wallace.

MISSION IN GUATEMALA.

GUATEMALA CITY: 60 miles from the seaport of San Jose; occupied 1882; laborers—Rev. Messrs. E. M. Haymaker, and D. Y. Iddings, and their wives; 1 teacher.

WHAT HATH GOD WROUGHT IN MEXICO?

Protestant mission work in Mexico has hardly attained its majority. It will be twenty-one years this coming October since it entered the country in the form of an organized effort. The new era of religious liberty has been signalized by the entrance of the Gospel, and although religious freedom has often been trampled upon, and all its rights cruelly and vindictively violated, yet the Gospel has held its own, and won its victories, and is now entering upon a period of larger and more triumphant freedom. The Papal authorities are still intolerant, and would be prepared to sanction bitter persecution to the extent of martyrdom, were it not for the restraint which the Government exercises. The story of progress is an inspiring one, not only in the measure of success attained, but in the heroism, devotion, and loyalty of Protestant converts. Much honor is due to a devoted Christian woman, Miss Melinda Rankin, who as early as 1850 began the distribution of Bibles in Northern Mexico, and for over twenty years she was engaged in a work of spiritual pioneering in the northern half of the country. The results of her work were subsequently incorporated into a mission under the auspices of the American Board, while in October, 1872, our Presbyterian Board entered the field. The struggle to secure facilities and obtain a permanent foothold was a severe one, and attended with many trials year after year.

The Methodist Episcopal missionaries were in the field early in 1873, and those of the American Board entered almost contemporaneously, and at present the Southern Methodists, the Baptists, (North and South), the Southern Presbyterians, the Episcopalians, the Friends, the Associated Reformed and Cumberland Presbyterians are all engaged in missionary efforts within the borders of Mexico.

Our own Presbyterian work is probably the strongest, and as regards the number of workers engaged, and the variety of operations, it is more extensive than that of any other single denomination. The spirit which animates the entire missionary army of Mexico is one of delightful harmony and cordial co-operation, and while the difficulties are formidable, yet they are constantly lessening, and although the opposition is malicious and persistent, yet its power to do us harm is steadily weakening. The Government is openly and unreservedly committed to the full protection of the liberties of the people, and wherever it is possible, lays a strong hand upon the spirit of religious persecution. The day of Jesuit rule and clerical intrigue is fast waning. President Diaz, who has just been elected for the fourth time, is a man of great energy of character, and of liberal principles and statesmanlike views. The great aim of his administration is to advance the material, commercial, educational, economic and international interests of Mexico; and the progress under his administration has been something phenomenal. A missionary on the field refers to it in the following graphic and significant words: "Perhaps there is no mission field where there is to be found a stronger desire for material progress than in the Mexico of to-day. The iron yoke so long borne uncomplainingly, has been thrown off, and the nation is forging ahead, not by a process of gradual development, but rather by huge strides. From the donkey to the locomotive; from the peon to the steam engine; from the tallow dip to the electric light, are some of the changes effected in two short decades. Contact with the outside world has wonderfully stimulated native enterprise, and progress is the watch-word on all hands."

The difficulties which now beset Protestant missions are not so much in connection with the Government, or even with the power of the Romish Church to interpose its authority, as with the frivolity of the people and the widespread prevalence of infidelity and agnosticism. The Romish Church is not growing better, but her power to injure is held in check by Divine Providence. Her priesthood is not

growing purer or less venal, but its authority and power to terrorize are growing weaker.

The Bible is doing its silent work in many hearts, and its distribution throughout Mexico has doubled in the past two years. During the last year the agent of the American Bible Society sold 4,861 Bibles, 7,475 Testaments and 9,240 Gospels. Several of the Missions publish religious newspapers that are widely circulated. The centres where preaching services are established are increasing rapidly in number. The schools of the various Missions are well attended. The high-schools for girls are especially flourishing and useful. This is true to a marked extent of the Madero Institute, under the care of the Baptists, and our own Normal School for girls, in Mexico City, which has eighty-four pupils on its roll. Full statistics of our own work will be found in another article.

In an interesting and instructive volume recently issued, entitled "Mexico in Transition," by William Butler, D.D., we find a valuable summary of the present statistics of all Protestant Missions in Mexico. The book is a cheering and instructive contribution to current missionary literature, especially in the story it records of the workings of Divine Providence in the interests of Missions, and the inspiring evidence it affords of God's purpose to deliver Mexico from the power of political Romanism and bring that interesting land into the full and free enjoyment of civil and religious liberty. The statistics given by Dr. Butler are as follows:—

I. THE FIELD.

Centers of operation.....	87
Congregations.....	469

II. THE WORKERS.

Ordained foreign missionaries.....	59
Wives and unordained missionaries...	51
Foreign lady teachers.....	67
Whole number of foreign workers....	177
Native ordained preachers.....	111
Native unordained preachers.....	161
Native teachers.....	177
Other native helpers.....	63
Total of native workers.....	512
Grand total of foreign and native workers.....	689

III. THE CHURCHES.

Churches organized.....	385
Communicants.....	16,250
Probable adherents.....	49,512

IV. THE SCHOOLS.

Training and theological schools.....	7
Students in same.....	88
Boarding-schools and orphanages.....	28
Pupils in same.....	715
Common schools.....	164
Pupils in same.....	6,538
Total number under instruction.....	7,336
Sunday schools	347
Sunday-school teachers and officers...	694
Sunday-school scholars.....	9,814
Total membership of Sunday-schools	10,508

V. PUBLISHING INTERESTS.

Publishing houses.....	5
Papers issued.....	11
Pages of religious literature issued...	75,197,885

VI. PROPERTIES.

Church buildings.....	118
Value of same.....	\$391,675
Parsonages.....	45
Approximate value of same.....	\$158,835
Educational buildings.....	81
Approximate value of same.....	\$256,940
Value of publishing outfit.....	\$36,850
Total value all missionary property...	\$844,300

VII. HISTORIC AND PERSONAL.

Number of martyrs in mission work	58
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MEXICO'S GREATEST NEED.

REV. J. MILTON GREENE, D. D.

Her needs are many and vital. After 350 years of Spanish Roman Catholic domination of the most absolute type, with no Bible, no moral law, no Sabbath and no godly ministry, her condition intellectual, social and spiritual, is deplorable in the extreme. Not more than one in ten of her men can read, and of her women not one in twenty. Only the extremes of society are found in her population, the very wealthy and the very poor. With a territory nine times as large as that of Kansas and a population of 10,000,000 there are only about 100,000 land owners.

THE EVILS OF PEONAGE.

In four states of the Republic peonage, or slavery for debt, exists under the protection of the law. Many and eloquent appeals have been made from time to time by philanthropic, liberty-loving Mexicans to secure the abolishment of this nefarious system, but the influence of Spanish greed and cruelty, combined with priestly avarice and licentiousness, have hitherto effectually neutralized all these noble efforts, so that Congress has given no relief. Thus while the Pope boasts of his achievements in the suppression of the slave trade in Africa, and the Papacy

is lauded to the skies in the press as the friend and champion of human liberty, this plague-spot of virtual enslavement, created and perpetuated under Romish rule, is still defended and conserved by the priesthood, and every third man you meet in the streets of Chiapas, Tabasco, Campeche and Yucatan is a mortgaged chattel. The cases are very rare indeed in which these *peones* succeed in self emancipation. The most exorbitant rates of interest and free rum are the means which human rapacity employs to perpetuate their bondage and misery. If the facts of peonage in Mexico could be written by another pen equal to that of Mrs. Stowe, the world would be startled and horrified even as they were in the perusal of "Uncle Tom's Cabin." And even in the states which do not formally legalize peonage, the condition of the masses under Spanish tyranny and self-indulgence is hardly superior. From the beginning priestly craft and the avarice of landlords have been in collusion to keep the poor Indian in poverty and squalor, ignorance and superstition. They have refused even to recognize his intellectual nature.

AN EFFORT AT REFORM.

At the present time when President Diaz and his noble co-adjutors are making heroic efforts to establish a system of public instruction that shall be compulsory, gratuitous and laical, their efforts are utterly inoperative away from the centres of influence, simply because the landed proprietors are in league with the selfish and unscrupulous priesthood to prevent the education and uplifting of the *peón*. Hardly above the animals with which they often herd, is the sphere in which the abject Mexican Indian lives, moves and has his being. I am fully aware that this is not the picture given in modern books on Mexico nor in the voluminous correspondence of very many of our journalistic tourists who "write up" the country after a ride through it on an express train, in which they touch only its principal cities; but this is a missionary's picture after 11 years exposure of the mental camera to the facts in city and country, far and wide.

WHAT MEXICO NEEDS.

What then do we find to be our first and greatest duty as we go among the Mexicans to do them good in Christ's name? In other words, what is their greatest need? In my humble judgment, it is just that which Paul found in philosophic and dissolute Corinth. In Mexico even as in Corinth, nine men out of ten have

adopted as their practical motto, "Let us eat and drink, for to-morrow we die." They are disbelievers of the worst sort, deceived and disgusted with what they once believed a divine religion, and bold to avow from platform and press that "the Bible has been the greatest obstacle to Mexico's progress in civilization." Those who have not enough intellectual vigor to take this stand are superstitious, blinded, supine and obsequious, the tools and victims of designing priests, ignorant as to moral distinctions and depraved in moral habits. And even as Paul in Corinth set himself consistently and persistently to ignore their mystical, shadowy, philosophical theories and tenets, and addressed himself directly and without "wisdom of words" to a spiritual need which he took for granted existed in them, and would respond to his preaching, so must we labor. Although the Jews who were there required a sign, and the Greeks demanded wisdom, Paul from first to last preached "Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto those who are called both Jews and Greeks, Christ the power of God and the wisdom of God." Avoiding mere excellency of speech or of wisdom, he knew nothing among them save Jesus Christ and Him crucified.

MORE GOSPEL PREACHING.

It has become a serious question whether or not in all our missionary boards and societies we have not expended too much time and money in the *educational* training of our native ministers instead of aiming simply and only as a general rule, to equip men as evangelists, and send them forth as heralds of the Cross to meet and satisfy a universal and spiritual need. In a letter received not long since from an honored Secretary, he says: "All along the line our most earnest missionaries are getting tired of mere teaching and other forms of routine work. Some of Dr. Henry's letters from Canton express this feeling, and there is a belief not only there, but elsewhere, that we have been too well satisfied with routine work, looking for results by and by, when we ought to have been saying 'Give me Scotland or I die, and give it to me now.'"

"I suppose in India for every man whom we have educated, who is doing Christian work, we have five who are using our education to build up agnosticism as against Christianity. Possibly my estimate is too large, but the odds are fearfully against us I am sure, and many of those whom we have trained are only agnostics."

AN ECHO IN MEXICO.

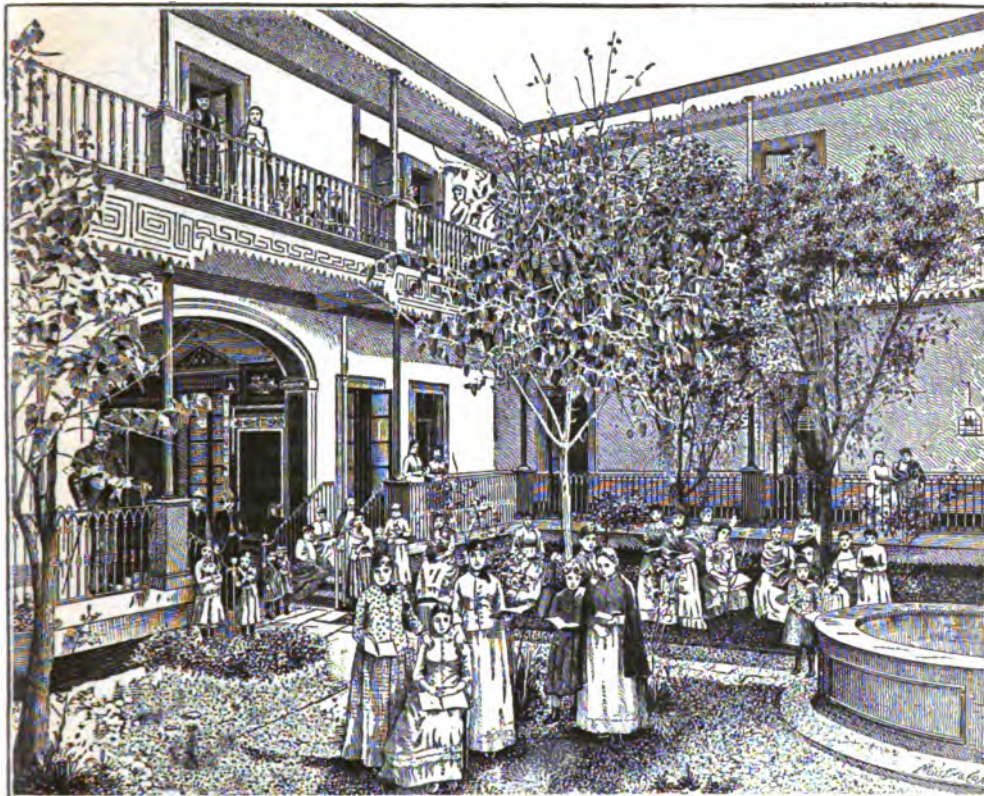
Some such experience, though not in the same proportion; has happened to us in Mexico. French, German, and American infidelity abound in the land. Spiritualism with its insidious charms, is honey-combing the more progressive minds. What can we do? Can we train a ministry who by superior logical and argumentative endowments and acquirements shall refute all these forms of error? This has proved a failure there as here and everywhere. No, I am sure that I speak for the brotherhood of missionaries in Mexico, when I say that for ourselves and the native ministry, we feel that our greatest need is an overflowing love to Christ and souls, a spirit so fully in touch with the mission and heart of Jesus, a sense so vivid and operative of the desperate need of perishing men everywhere, and a heart so fully surrendered to the Holy Spirit, that for us to live shall be Christ, to preach Christ, to live Christ, to glorify Christ, to count all things but loss for the excellency of the knowledge of Christ, in a word, to magnify Christ whether it be by life or by death. Pray for us, brethren at home, that thus we may be equipped as never before to meet and supply the desperate needs of our long blinded, cruelly wronged, and spiritually enslaved Mexicans, for whom we are sure that Christ our Saviour died.

MEXICO CITY AND ITS OUTSTATIONS.

REV. HUBERT W. BROWN.

The mission work of our church which centers in Mexico City is comprised virtually within the limits of the Presbytery of the same name, which is a part of the Synod of Pennsylvania. Two foreign missionaries and 21 Mexican ordained men are members of that Presbytery, which has also under its care six licentiates and 14 lay preachers and eight students for the gospel ministry. In addition to the above, all of whom are supported by the mission, we have two Bible women, 11 male teachers, and 17 female teachers. The educational work is carried on in one Theological Seminary, with 34 pupils, 9 of whom are in the theological department; in one Girls' Normal and Boarding School with 84 pupils, half of whom are boarders and entirely supported at mission expense; and in twenty day schools with 867 pupils.

In Mexico City we have three organized churches and four congregations not yet organized, and five of the above named day schools, together with a dormitory for newboys, supported by voluntary contributions. The work



INTERIOR OF NORMAL SCHOOL FOR GIRLS, MEXICO CITY.

has been prospered during the past year if not remarkably, still by steady and substantial growth.

The outstations are 76 in number, in 54 of which we have regularly organized churches. The total membership is 2,692, of which 247 were added in 1892. The ground covered is very extensive, being the Federal district, and the states of Mexico, Michoacan, Hidalgo, Guerrero, Vera Cruz, Tabasco and Yucatan. Some of the congregations are in the *tierra caliente* and others at the opposite extreme on the mountain sides in the *tierra fria*. Many are off the lines of railroad and accessible only on horseback, over tedious, even perilous trails.

We have 30 Sabbath-schools with a reported membership of 733. In these we use a Spanish translation of the Westminster Lesson Leaves, printed on our press.

The contributions of the several churches reached during the year are \$1,060.26. We have also a Mexican Home Mission Board, which is raising at present the salary of one man, paying

him forty dollars a month. He has done a good work in Tenanguillo, Guerrero and the surrounding ranches.

Our mission press is in the efficient hands of Mr. D. C. Smith, an Englishman. We can now do printing, binding, ruling and stereotyping, and have considerable job work from outside. Mair's "Evidences of Christianity" in Spanish, translated by Dr. Greene, was set up and stereotyped last year, and our own Board of Publication has done the same with my translation of Dr. Fisher's "History of the Reformation." Dr. Thomson has also a work on the Acts nearly ready for the press. We have printed during the year 60,000 tracts of 12,155,000 pages in all, which with the "Faro," Lesson Leaves, and other religious works makes a total of 13,141,000 pages.

The church in Paraiso has been awakened under the ministry of Mr. Miguel Garza, and Rev. Salomon Diaz reports a similar gracious work in Frontera. The congregation of Vera Cruz has raised over three hundred dollars

toward a new chapel, and I expect toward the last of this month (January 1898) to dedicate the hall fitted up at their own expense by the Messrs. Vaca, owners of the Aguacate ranch. Other equally favorable reports have been received from a number of points.

This brief resume will give some idea of the varied nature and wide extent of our work in Mexico. We greatly need more men to rightly cultivate this large field.

ENCOURAGEMENTS DURING THE PAST YEAR.

REV. HENRY C. THOMSON, D. D.

"Have you had any discouragements in your work during the past year?" Yes, we have, but that is generally the case in all missionary countries. One can find something to complain of if he is disposed to grumble or hunt up trouble.

"Has progress been made, notwithstanding?" All things considered, we believe there has been considerable advance made during the year.

A SEASON OF QUIET SEED-SOWING.

It has not been a harvest time, a period of joyful ingatherings in which the reapers return, bringing their sheaves, but it has been a season of sowing seed in peace and quietness. We pray for such times, and should gratefully acknowledge them when they are received.

In the greater part of our 100 churches that average 50 communicants each, the Gospel has been faithfully preached, and the Bible studied, (following the International S. S. Lessons), in the Sabbath schools.

A goodly number of our ministers and licentiates (about 50 in number), are earnest and consecrated men, who labor in word and doctrine, "according to their several ability." The same is true of the labors of the other 50 teachers and helpers who toil through the length and breadth of the Lord's vineyard in Mexico. Their *standard* is continually being elevated, their knowledge and experience increased, and in due time we should see the results in augmented usefulness.

Our paper, *El Faro*, visits its large and annually increasing family of subscribers twice every month, and is ever freighted with

Christian instruction suited to all classes and conditions of the people.

Our two Normal schools for girls, one in Mexico City, and the other in Saltillo, which during the year have trained about 100 scholars, have done, and are still doing, excellent work for the whole of our Mexican Zion. Some ten years ago it was my duty to select, and gather into our school at Monterey, (now removed to Saltillo), quite a number of girls, chosen from the families of the different congregations, that were distinguished for their piety and promise. You ask: "What has become of them?" So far as I am able to learn, scarcely one of them has proved unworthy of the care and expense bestowed upon her. The most of them have become teachers in our schools, wives of our preachers, or efficient helpers in our churches. We feel justly proud of their record and are greatly aided by their help to-day. Encouraged by this experience, we hope to continue that kind of work, and, if possible, to enlarge it. During the past year both of these Normal schools have made improvements in their course of study, in thoroughness of training, and in general efficiency. A Society of Christian Endeavor in each has done much to mould the character of the girls, and make them more useful in the churches.

Much the same must be said of our Seminary in Tlalpam, ten miles south of the city of Mexico. The 34 candidates for the ministry, 9 of whom have been engaged upon the theological curriculum during the past year, have studied more, and made better progress than during any previous year. They also have their Society of Christian Endeavor, and in many ways evidence the greater pains taken by all, and the better management of the institution.

These various results may be less startling than reports of persecutions, of thrilling adventures or remarkable conversions that have been given in former times, but their combined effect on the future condition of the Church may be greater.

IS THERE INCREASED DESIRE FOR THE BIBLE?

This is a more tangible, and in some respects, a more convincing evidence of real

progress, than the observations given. About 11 years ago, Rev. H. P. Hamilton was appointed Bible agent in Mexico, and he has systematized the work so that we can know just what has been done. The American Bible Society has donated a great number of Bibles in Mexico, which have doubtless done a great deal of good. At present, however, I shall not base any conclusions on this charitable work, as I wish to call attention to a more decisive test, an examination of the *actual amount of money* the Mexicans *have paid* for Bibles and Testaments. Men will seldom or never pay their money for religious literature, if they do not hold it in high esteem. This is specially so of the Mexicans. The class that is reached by the Gospel is exceedingly poor, and besides, has had the idea that everything connected with the Gospel must be bestowed upon them gratuitously. The question, then, becomes very interesting: "Do they pay more for the Scriptures year by year?"

Each year there has been an increase in the receipts of sales of about \$250. This arithmetical progression has continued regularly until the last year, when in spite of the general loss of crops and threatening famine in the country, there was received from sales during the first six months, more money than during the whole of either 1890 or 1891.

The amount of increase (\$250) may seem small, but if the great poverty of the people and their lack of intelligence be taken into consideration, it signifies much more than many thousands of dollars would in the United States. The conclusion is plain; the Bible is more valued than formerly, and there is great activity in the Bible agency that finds a corresponding eagerness to obtain God's truth. This steady and accelerated increase in the healthy circulation of the Bible, and the better training of persons that are to teach the people its truths are true signs of progress.

A NEW GENERATION.

Another encouraging feature of our present work is, that we are beginning to train the children of those who first received the gospel in Mexico 20 years ago.

At that time all who heard us were steeped in Roman Catholicism, were familiar with all its teaching and practice, and had received the injuries that were necessarily inflicted by such causes of evil. We have now to teach minds that were never corrupted by Jesuitism. Many of our youths know little or nothing of the great abuses and falsehoods practised on their fathers, (and sometimes by them,) but instead, like Timothy of old, have had their minds and hearts imbued with Gospel truth from earliest childhood, and may therefore be expected to be more zealous for the truth, and better examples of true Christianity than our first converts. These sons and daughters of the faith are the beginnings of a second generation, and we actually observe in them a better type of piety. It will not be long before the Church will be in their hands, and we anticipate greater and more permanent results of their labors than of those of the first pioneers of the Gospel amongst the native. We already have the evidence before us that our hopes are being realized.

BETWEEN THE CARIBBEAN AND THE PACIFIC.

MISS ALICE MITCHELL.

The Republic of Guatemala, though so near a neighbor of ours, is as little known to us in the United States as if it lay in the heart of Africa, rather less so, indeed. The prevalent notion seems to be little more than a vague impression of a region prone to earthquakes, physical and political; a notion not incorrect, but somewhat inadequate. For it is a land with many attractions to offer us, —a delightful climate; a rich, fertile soil; a mysterious past, yet unread from its curious monuments. Still more it is a land with great needs which should appeal to us and which make it a field very attractive to the missionary.

A LAND OF VOLCANOES.

The country is not large—about five times the size of New Jersey. It is mountainous throughout a large part of its extent, but varied by high plains and broad, rich valleys. Its mean altitude is about 5000 feet, the only low lands being a narrow strip along the

coast. The main axis of the range runs parallel to the Pacific, distant from it only about fifty miles, and on this side the slope is extremely abrupt. Volcanoes are here the characteristic feature. There is no such unbroken chain of volcanic cones in the world, their number, in Central America as a whole, reaching several hundred. The sailor along this coast, we are told, sees smoke always rising somewhere on the horizon, and within the last 350 years 52 volcanic eruptions and 300 earthquakes severe enough to be recorded have taken place.

AN INHOSPITABLE COAST.

This coast conspicuously lacks good harbors, the river mouths being inevitably obstructed by a bar. At the chief ports, San Jose and Champerico, one finds only an open roadstead, with a surf of great rollers. At these points there are long iron piers, extending out into the sea. That at San Jose is nearly a third of a mile long, yet though it reaches beyond the breakers, vessels are not able to come alongside. Steamers must anchor about two miles out, and their passengers are brought to the pier in lighters, from which they are hoisted in a sort of iron cage swung from a crane. Embarking or disembarking in rough weather is always trying to the nerves of a passenger, and is attended with so much real danger and difficulty that one is occasionally forbidden to make the attempt and obliged to go on to the end of the voyage and try again on the return trip. San Jose is the port through which our mission, located in Guatemala City, communicates with the outer world and may be reached in sixteen days from New York by way of the Panama Railroad, or in twelve days from San Francisco.

The chief port of the Atlantic coast is Livingston, at the mouth of the Rio Dulce, a village of Carib Indians with only a few white inhabitants. Steamer lines from New Orleans and New York connect us with this point and carry on trade, principally in fresh fruit.

NATURAL RESOURCES.

The natural resources of Guatemala are very great. Its mineral wealth is probably considerable, though but few mines are in

operation. The Spaniards obtained forty million dollars of silver from the mines in Chiquimula, which are still yielding to some extent. The forests abound with useful trees, including mahogany, logwood, rosewood, cedar, many kinds of palms, cacao and india-rubber. Fine cabinet woods are plentiful, though many of them are unknown to commerce. Of food products Guatemala can boast a large variety; indeed, we are told that "almost anything in the vegetable kingdom will grow there." Among the most characteristic products are coffee, chocolate of a very fine quality, cocoanuts, sugar, vanilla, bananas and oranges, of which it is said that "the quality of the uncultivated fruit is nearly equal to the Syrian oranges." Indian corn grows everywhere, and in the form of *tortillas* is the chief food of the Indian population. Wheat is also grown to a considerable extent in the uplands. The soil is wonderfully fertile. Indian corn averages three ears to a stalk and the crop is harvested three times a year. Rice yields two crops a year of excellent quality. "Sugar cane has been found to yield three tons of sugar per acre for twenty years without replanting—a result unknown in any other sugar country."

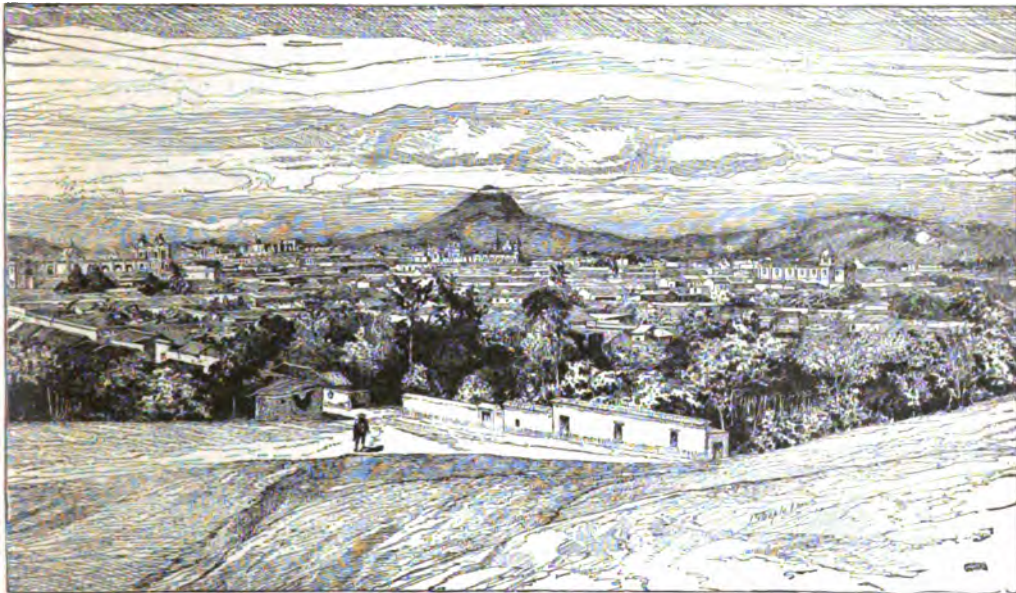
SCENERY AND CLIMATE.

No sketch of this interesting land, however slight, would be complete without allusion to its wonderful scenery. Tropical verdure, clothing mountains of Alpine grandeur, affords a picture of bewildering richness and splendor, thrown into stronger relief by some gray volcanic cone, with smoking top, towering in the distance. The forests of the low lands are without undergrowth, but with the more abundant overgrowth. So dense is the foliage that small plants unless climbers or parasites have little chance of life. The ground is scantily covered with ferns, gingers or wild bananas, while overhead is a dense network formed by the branches of trees intertwined and entangled with vines. "From a mountain ridge" says a traveler, "this forest looks like a level plain, even as the top of a well trimmed hedge; its surface is here and there broken by the giant mahogany, or seamed by the river and its affluents."

Underneath the green canopy of the forest is a region of perpetual twilight, where the profoundest silence reigns.

The climate varies greatly with the elevation, as in Mexico, but is superior to that of Mexico throughout. While the coast lands have a hot, moist climate, where tropical diseases are to be found, a short journey inland brings one to uplands where the air is pure and bracing, and the temperature free from extremes either of heat or cold. In Guatemala City, where our missionaries reside, the thermometer in summer rarely registers over 80°, perhaps never over 90°; while

the coffee-growing region to the port of Champerico. Elsewhere throughout the country travel is primitive. There is a conspicuous lack even of carriage roads, and anyone who travels at all extensively in Guatemala must become familiar with the saddle, with rough mountain roads and worse mountain inns. The utmost indifference to this state of things prevails. A traveler, new to the country, once asked why a certain mule-path, the main line of travel between important points, was in such a shocking condition and was told it was because "so many mules traveled over it."



GUATEMALA CITY.

the winters, which are chilly, are without frost. The air of morning and evening is described as "thin and piercing," necessitating heavy wraps, and the open style of architecture, devoid of chimneys, causes some discomfort to those accustomed to well-heated houses; yet the climate is by no means an unpleasant one. Many foreigners describe it as "the finest in the world!"

"A LAND OF TO-MORROW."

The country is largely undeveloped as yet. Only two railroads are in operation, the one connecting San Jose with Guatemala City, the other running a short distance through

Promptness and exactness are unknown. It is "the land of to-morrow."

VIRTUES AND VICES.

The population is about a million and a half. Of these about 180,000 are whites, largely Spaniards, 300,000 are *Ladinos*, or of mixed blood, and the remainder are indigenous races, the so-called Indians. Many of these are descendants of the ancient Toltecs, who were driven by the Aztecs from Mexico and whose civilization has left many interesting monuments in Guatemala. These *Indios* of the present day are described as a peaceable, docile, honest and cleanly race;

not a warlike, but an agricultural people; not nomadic, but living in villages; not savage, but semi-civilized; tilling the soil, weaving cloth, making pottery and building houses. They are so honest and peaceable that Central America is the safest place in the world in which to travel, and altogether, to an American, with our idea of the Indian as a painted savage, they are quite an attractive people. But they, poor things, are the "beasts of burden" of the country, pack mules being so rare that almost everything is transported on Indian backs, and the amount they carry is wonderful. The burden is placed in a wooden cage or basket, to which a strap is attached and passed around the head, so that the weight comes upon the forehead. In this manner, with a weight of over a hundred pounds, they trot off at a queer but rapid pace, making twenty or twenty-five miles a day, and for this arduous work they are never paid more than a *real* (twelve and a half cents) a day. The upper classes, of more or less pure Spanish blood, are characteristically Spanish in customs and ideas. The evil effects of three centuries of tyrannical and absolute rule are nowhere more evident than in the character of the dominant race. With all the charm of Spanish courtesy and hospitality, the most charitable critics cannot deny that the moral tone of society is very lax, and vice rampant and respectable. Gambling prevails to an alarming extent; men and women are inveterate smokers, boys sometimes beginning this habit at three or four years of age. "The family relation," writes Mr. Haymaker, "is a mere form for those who wish to keep it up. Flagrant violations of the seventh commandment in one form or another are more than common among the lower classes—they are general. Equal to this evil, if not worse, is the crime of drunkenness, which among the poor is all but universal, including among its victims not men only, but also women and growing boys."

THE TRAIL OF ROMANISM.

A startling degree of ignorance prevails throughout the country. A few years ago the percentage of illiteracy was estimated at ninety per cent., but this has been much

diminished of late through the system of public and compulsory education inaugurated by President Barrios. Yet while considerably more than a tenth of the people can now read and write, the ignorance of the masses remains still such as it is difficult for one to realize whose lot has been cast in a more favored land. In 1890 and 1891, eighty thousand people died of smallpox during an epidemic that swept over the land. Mr. Haymaker wrote at that time: "I have known them to sleep wrapped in the same cotton covering that had wrapped a well-developed case of smallpox but a few hours before, and to grind and make corn cakes (*tortillas*) within six feet of a patient who was perfectly black with it." This ignorance is a charge which must be laid to the account of the Roman Catholic Church in Guatemala. For three hundred years and more this has been the supreme—the only Church. Magnificent cathedrals attest its power and wealth, yet under the very shadow of their spires the people have been allowed to sink into this desperate slough of ignorance. But their religious condition constitutes a heavier charge. Most of them, it is true, still merit the description of a former traveler, that they are "very religious." Yet their religion is without morality, and almost without conscience. Sunday is a day of amusement and festivity, when cock-fights and bull-fights share with the theatre, the opera, and social pleasures the attention of the people. Images, many of them most hideous and grotesque, abound in the churches and are often believed to possess miraculous powers. It is difficult to discern any difference between the reverence in which these images are held and the idol worship of pagan lands. The priests are little better than the people, careless of their responsibility and absorbed in lives of selfishness. Many of them are guilty of flagrant immorality.

GOD'S WORD GIVETH LIGHT.

Our Presbyterian mission is, so far as we know, the only Protestant mission in the country. Established in 1882, it dedicated its first church building on February 29th, 1892, a building seating 850 persons and with provision for subsequent enlargement

by galleries to a seating capacity of 600. The church, which it was felt had been prematurely formed, was recognized in connection with this event. It is very small as yet, but Mr. Haymaker says it is "vigorous and healthy, the members trustworthy, the ideal of membership high, with a high appreciation of Church privileges." A second church was organized last September with sixteen members from among the English speaking residents of Guatemala.

A day school for poor boys is maintained, at which forty-four were enrolled last year, besides twenty-four in a night school. A girls' school, begun in 1884, was maintained for seven years and was accomplishing a valuable work in removing prejudice and securing influential friends for the mission, as well as in sowing seeds of truth in families otherwise inaccessible to Protestant missionaries. This school has been suspended for the present, owing to an embarrassment in its circumstances caused by the sale of the house it had been renting. Could suitable property be secured and the school be reopened, especially as a boarding school, there is no doubt that it would enter at once on a wide field of usefulness. A more extensive, more thorough, and a truly Christian education is one of the great needs of Central America to-day, and Protestantism need ask no better opportunity than is thus afforded for establishing itself securely in the country. Mr. Haymaker writes, "we ought to be doing a hundred-fold more than we are in educational work. Here the outlook is brightest."

Outside the city are several points where the truth is beginning to take root. At Santa Rosita is a considerable number of adherents, also at San Jose del Golfo. At Quesaltenango, the second city of the Republic, is a regular agency for the distribution of Bibles and tracts, and another at Coban. Churches will probably soon be organized at Santa Rosita and at Quesaltenango. Evangelistic tours, made by the missionary or helper, with magic lantern and books, disclose a large field for effective work in the country districts. While the priests, of course, oppose, the Government favors and protects, and the people are prejudiced in

favor of all things American. The opportunity is ours, if we will seize it now, of meeting the awakening intellect of the nation with evangelical truth and of averting that reign of atheism which we have so often seen succeed the dethronement of Romanism.

THE TRANSITION OF MEXICO.*

REV. PHILO F. LEAVENS, D. D.

The evolution of liberty in the United States of Mexico was a far longer and more violent process than in the older republic, the United States of America. There were the best reasons. Mexico had been a vice-royalty of Spain nearly three hundred years; and the Roman Catholic Church was established so firmly that for more than forty years of the struggle there was no effort, and perhaps no desire, to unseat her. Can there be civil liberty without religious liberty? In that question is the key to the procrastination.

Hidalgo sounded the note of independence in 1810, and ten months later was shot. Men thought him shot in disgrace; it proved in glory. A constitution was proclaimed in 1814, but the constitution that brought down the Spanish flag was put forth in 1821, just three centuries after that flag had been raised. From that date till 1854 was a turbulent period. Liberty was battled for, but religious liberty was hardly conceived. Dr. Butler well says:—"All the constitutions framed under the various plans retained the papal concordat as an item of the social compact. This excluded religious liberty. The highest of all liberty being denied, the remainder was not worth dying for."

"THE WASHINGTON OF MEXICO."

When Benito Juarez entered the cabinet of President Alvarez, a strong and original mind took control. A pure-blooded Indian;

**Mexico in Transition*. By William Butler, D. D., Hunt & Eaton, New York, 1893. Dr. Butler was the founder of Methodist Episcopal Missions in India in 1857, and author of "The Land of the Veda;" also founder of the Missions of his Church in Mexico in 1873.

Constitution of the United States of Mexico, with an introduction by Bernard Moses. *Annals of the American Academy of Political and Social Science*, July 1891. It is also published by the Academy as a separate document.

Les Missions Catholiques. Correspondence of R. P. Terrien and others, 1890-1-2.

Review of Reviews, January 1893. President Diaz and the Mexico of to-day.

left an orphan; a shepherd boy to his uncle's flocks; first learning Spanish at the age of twelve; a student, choosing the law, and admitted to the bar at twenty-eight; a magistrate, a governor, then an exile in our country—after such a career Juarez assumed national office shortly before he touched fifty years of age. His secretaryship covered an ample field. It included the department of justice, ecclesiastical affairs and public instruction. Very soon a National Congress was summoned, and the "Law of Juarez" for the administration of justice was proclaimed. A whole year was devoted to the framing of a constitution, which was issued on the 3rd of February 1857. With various modifications not affecting its substance or spirit, it is the fundamental law of Mexico to-day. Our eminent countryman, Secretary William H. Seward, is quoted as regarding it "the best instrument of the kind in the world." "But this Constitution," says Prof. Moses, "by abolishing the ecclesiastical and military privileges, excited vigorous opposition. As a result, the nation found itself, in 1858, in civil war with Juarez as leader of the Constitutional party, while General Zuloaga led the Revolutionary party."

THE STRUGGLE FOR FREEDOM.

We find at hand a remarkable synopsis of the opposing platforms of these two parties. It will be noticed that the principles antagonize each other like the battalions of two armies.

THE REVOLUTIONARY PLATFORM.

1. The inviolability of all Church property and Church revenues and the re-establishment of former exactions.

2. The re-establishment of the *fueros*, or special rights of the Church and of the army. (Under these *fueros* the military and clergy were responsible only to their tribunals, and not to the law of the land.)

3. The restoration of the Roman Catholic religion as the sole and exclusive religion of Mexico.

4. The censorship of the press.

5. The exclusive system with regard to immigration, confining it solely to immigrants from Catholic countries.

6. The overthrow of the Constitution of 1857, and the establishment of an irresponsible central dictatorship, subservient solely to the Church.

7. If possible, the restoration of monarchy in Mexico, or the establishment of a European protectorate.

THE CONSTITUTIONAL PLATFORM.

1. The establishment of a constitutional federal government in the place of a military dictatorship.

2. Freedom and protection to slaves to enter the National territory.

3. Freedom of religion.

4. Freedom of the press.

5. The nationalization of the \$200,000,000 of property held by the clergy.

6. The subordination of the army to the civil power, and the abolition of military and ecclesiastical *fueros*.

7. Commercial treaties of the fullest scope and liberal character.

8. Colonization by the opening of every part of the country to immigration.

THE IMPERIAL EPISODE.

As the outcome of the conflict the government of Juarez found itself installed in the National Palace, Mexico City, in January, 1861. There was to be, however, another act in the drama, the tragic act in which Maximilian was the victim. Professor Moses points out its connection with and sequence from the civil war just concluded. "The Revolutionary party entered into certain foreign alliances against the Constitutional party, led by Juarez, and from these alliances proceeded the series of events which constitute the Imperial episode of Maximilian's reign." The whole affair depended upon external support. "Three months after the withdrawal of the French troops, in obedience to the demands of the United States, the Imperialists were undone, Maximilian, Miramon, and Mejia had been shot, and the way was once more open to the Constitutionals."

The government was resumed, not to be again successfully disturbed. The "American Academy of Political and Social Science" has done good service in placing within our reach the full text of the Mexican Constitu-

tion. The initial words strike a thrill, "In the name of God and with the authority of the Mexican people." Sentences here and there are crisp and resonant: "In the Republic all are born free." "Instruction is free." "The liberty to write and to publish writings on any subject whatsoever is inviolable." "No religious institution may acquire real estate or capital fixed upon it, with the single exception of edifices destined immediately and directly to the service and object of the institution."

TRUTH HAND IN HAND WITH LIBERTY.

Here is liberty as clear as the most sensitive man could desire. First of all is the guaranty of free speech, a free press, free suffrage, and the right of trial by jury. Surely it may require time to make these high privileges actual and universal. The secularization of the vast estates controlled by the Church was duly accomplished. The system of schools inaugurated and urged as rapidly as practicable is in the line of national progress. The development of industries and the swift extension of railways are extolled by all writers on the Mexico of to-day. And it is an oft-told story how the ray of evangelical religion entered at the time of the war with the United States, and how at last Protestant Missions were begun vigorously at the firm establishment of the Republic after the fall of Maximilian. Twenty-five years have elapsed and the statistician now counts 385 organized churches, embracing 16,250 communicant members. He discovers 111 native ordained preachers and 88 students preparing for the ministry. There is a grand total of 689 foreign and native workers; 10,508 in the Sunday school; 118 church buildings, and five publishing houses. It is conceded that the success has been among the common people. The cynical reviewer, commenting on liberty, says, "Protestants are allowed to spend thousands of dollars in their endeavor to make good Baptists, Methodists, or Presbyterians out of the Indians." Thanks—and if the Indian thus made a "good Presbyterian" should prove another Benito Juarez in some national emergency, would not the game have been worth the candle?

A SATOLLI INCIDENT IN MEXICO.

In the other extremity of society is a motion entitled to notice. The Central Council of "L'Oeuvre de la Propagation de la Foi" located at Lyons, France, has turned eyes toward Mexico as a field from which to gather resources. Accordingly, an expert agent with an assistant or two was designated in 1889 to visit the country. It is his commission to organize the work of the propagation of the faith in all the dioceses of the Roman Catholic Church where the association does not already exist. The plan is to call upon the archbishops and bishops, then upon the prominent and wealthy families; to enlist their interest; to secure the appointment of committees and treasurers of local circles, who shall collect funds for the propagation of the faith among the pagans. The commissioners report a hearty welcome in Mexico. In some places rich families pledge themselves for \$250 or more annually. In one city a collection of \$5,000 was gathered. Says the commissioner, "If the modern spirit which is here called liberalism has found adepts in Mexico, the most part of the grand families have kept intact the ardent Spanish piety, and that true Christian charity which gives without taking account." It is not difficult to see that a hearty enlistment of the higher classes in the world-wide "Propagation of the Faith" might have a decided effect on the future of the Roman Catholic Church in Mexico. A very large proportion of the funds of the Lyons Council is now contributed in France. Let Mexico join hands, and there is a coalition which may tie bonds where Louis Napoleon and Maximilian failed.

We meet a single allusion to Protestant work in the correspondence of the European visitors. In a certain city, they say, "The Protestants who have attempted to install themselves here have lost their time and their money; they would have lost their lives also but for the spirit of tolerance and moderation which animates every good Catholic" —"*tout bon Catholique*." Indeed! if that is the way it lies, what is going to be the fate of the Protestant who falls into the hands—*des Catholiques méchants*? The record of fifty-eight names already inscribed in the

roll of Protestant martyrs answers the question. This commissioner received his commission from the hand and lips of the Pope, in these words, "Go, my son—go to those far off regions, to those people of ardent faith and generous heart; say to them that if the Councils of the Propagation of the Faith have chosen you, it is the Pope himself who sends you, the Pope who blesses all who receive you and respond to your appeal." For one thus commissioned even to hint at the sacrifice of Protestant lives, unless it were to condemn it relentlessly, is inflammatory, and is a crime against the free spirit of these Western Republics.

THE HOUR FOR PROTESTANT MISSIONS.

Surely missionary plans should be adapted to respective fields. What might do for an island group in the Pacific might be ineffective in China; what might be indispensable

at the present hour in China, might be behindhand in Mexico. Here is a land in the flush of civil and religious liberty, falling eagerly into the currents of modern progress, speaking a noble literary and Christian language. Is not this land entitled to the Christian university teaching the full curriculum of fresh learning, to an evangelical literature of the highest grade, and to theological schools competent to train an order of cultivated preachers? Should we not do our part for the nation and for souls sooner and better by erecting an institutional Christianity, trusting to its quality of self-diffusion, than by attempting to cover a wide area of evangelism with imperfect instruments? Can not the Presbyterian Church be put upon a scheme to loan lavishly of her learning and wealth to the neighbor so near at hand?

SUMMER IN ZAHLEH, SYRIA.

REV. WILLIAM JESSUP, *Zahleh*.—The air of Zahleh is exceedingly dry in summer. In winter the rains and snows keep the air very agreeably moist and sometimes quite cold, but when the rains cease in the spring the sun soon dries up all the latent moisture in the air and, as the range of Lebanon completely shuts off all sea air and moisture from us, we experience a very decided change. The air becomes so dry as to crack furniture badly, warp books and make some people very nervous. This nervousness I would speak of more especially in connection with the ladies who can get little exercise in going about because of another feature of our Zahleh climate, which is a strong wind that blows incessantly a great deal of the time after the heat begins, from 9 or 10 a. m. till sunset. It is peculiar to this side of Lebanon and seems to be occasioned by the heating of the air on the plains which rises and draws down the wind from the higher altitudes which comes with a steadiness like that of a blast furnace. This raises the dust in clouds, for the mud roofs of the city are very dry at this time and the winds soon make it exceedingly trying for ladies to stir about out of doors. The heat of Zahleh in the city is also intense, for the town is in a narrow valley and valleys always collect the sun's heat more than other places. The heat may

not be as great as in Be'rut or other seaport towns, but it is of a different character—dry heat.

—Rev. Manawar Khán, a convert from Islám, was lately ordained and installed pastor of the United Presbyterian Church (Scotland) at Todhgarh in Rajputana. He is a strong man and full of energy. Thus the crescent gives way to the cross.

—A missionary visiting a mission station at Rhenok in Sikkin heard a headman of the region say: "If it were not for caste and custom and my friends holding me back, I would like at once to come out and take Jesus Christ as my Saviour."

—A Roman Catholic Missionary at Pedong, on the India border of Thibet, is translating the Gospel of John into Thibetan. This he proposes to have printed and sent into Thibet by the traders who pass that way.

—The question of "hasty baptisms" is being discussed very earnestly by the missionaries of North India. The earnestness is, however, degenerating into somewhat acrid controversy, which is greatly to be deprecated. The hosts of God cannot afford to quarrel over methods. The Church wants to pray for the charity "which believeth all things."

HOME MISSIONS.

OUR FINAL EFFORT!

We have come to the last month of the fiscal year. Every possible effort has been put forth by the Board to meet the demands of the field and to pay the debt that has been for years impeding our progress. We think that we see a gray dawn on the near horizon. But the full day of deliverance will not come unless all the Pastors, Sessions, and friends will lend us all the aid in their power. This is a hard struggle that cannot be carried on successfully, single handed. We beg therefore that every Pastor, Stated Supply and Session will see that all our people have the opportunity to contribute something, if not as the Lord has prospered them, before the closing of our books on the first of April. It will reflect credit on the liberality of our Church and redound to God's glory and the good of our country to be able to announce at the next General Assembly that the harassing debt is cancelled, that the hard working and self-denying Missionaries are paid, and that the Board is moving cautiously on to take possession of the land for Christ. We pray all to join us in the final effort to bring about this blessed result.

The Board of Home Missions at the January meeting appointed Mr. Thornton B. Penfield to represent its interests among the Christian Endeavor Societies and Sabbath schools of our churches. This is an important movement. The Board has long felt that the young people, now so thoroughly organized for regular systematic training and effort in Church life and work, ought to be brought into close sympathy and co-operation with the missionary operations of the Church. But time has been taken to find the right man for the work. At last one has been found who is in every way qualified for the important position.

Mr. Penfield is a member of the senior class of Union Theological Seminary, a recent

graduate of Columbia College, and a young man of experience in mission work. He was employed by our Board of Publication two summers as Sabbath-school missionary in Minnesota, where he was conspicuously wise in his methods and successful in his work.

It is with pleasure that the Board announces that he has accepted the appointment, and that he will enter at once upon the work, giving it such a portion of his time, until his graduation, as his remaining duties in the Seminary will permit. The present arrangement is tentative, but it is hoped that the results will justify the Board in making it permanent.

Mr. Penfield is commended to the Sabbath-schools and Young People's Societies of the Presbyterian Church. His address is the same as that of the Board, Box L, Station D, 53 Fifth Avenue, New York.

CHEROKEES.—The church among the full-blood Cherokees at Elm Springs recently received fourteen new members. Among them was one little girl only twelve years old who had learned and was able to repeat the entire Shorter Catechism.

ALASKA.—A Bill has been introduced into the United States Senate proposing a more perfect government for Alaska. Besides providing the executive and judicial officers, it establishes a land office so that citizens and actual settlers can acquire title. It makes natives and other residents citizens under certain wise restrictions, prohibits the manufacture or sale of liquor except by licensed druggists and for medicinal purposes, and adopts the laws of Oregon for the Territory.

ARIZONA.—Our missions among the Pimas and Papagoes in Arizona has been prosperous and fruitful from the first. During the past year Rev. Charles H. Cook, our missionary to these tribes, received twenty-nine members on examination, making a total membership of 54 in the church at Sacaton. His Sabbath-school numbers

144. He has taught them even in their poverty to worship God by offerings. Last year they contributed to seven of our denominational causes. He is a man of untiring energy and unflagging zeal, and he has evidently succeeded in communicating these qualities to these Indians, as the following extract from his last report shows:

"We have had little rain here since March, 1892, and some of the horses and cattle are dying from starvation. This makes it difficult for some of our members who live from 15 to 35 miles from here to come to church as often as they would like to come. Otherwise there has been an increase of attendance at both of our churches, also at our open-air meetings. The churches are generally full; sometimes we barely have room for all who come. We should like very much to have some of our New York friends spend Sunday with us."

Rev. J. J. Gilchrist, our Missionary at Mora, New Mexico, is a very busy man. Besides preaching regularly three times a week in his circuit he publishes a little paper in Spanish which is a great help among the families where so little evangelical literature in their language is found. He reports ten received on profession of faith, and one by letter during the last quarter. He has also baptized four infants and eight adults.

A very prominent feature of work in the older States is clearly visible in the following extract from a report of Rev. A. M. Shaw of Whitney's Point, New York. There is nothing discouraging about it, for his work is evidently blessed, and he is doing great and permanent good, but the results do not remain with him. They are found elsewhere blessing and enriching other churches in the larger cities, in the new States, on the frontiers, extending their influence in wider spheres. Mr. Shaw writes: "With this report I send seventeen dollars, our contributions for benevolence for the past three months. My church has received three additions to its membership during the past quarter. If it were not for the fact that we are constantly losing members by death and by removals to other and larger places this church would have become self-supporting before this time. But with all the additions it scarcely holds its own."

HOPE FOR JEWS IN CALIFORNIA.—Rev. A. J. Goodfriend writes: "Having been brought up in the Jewish Church my heart goes out for my people. I think the Gospel ought to be preached to them. I wrote to the Board asking for an opening and praying that an effectual door might be opened, for my heart's desire for Israel is that they might be saved. I firmly believe that if the Board undertook this work among the Jewish people money would flow into your treasury to carry on the work that would surprise us all. *It is God's cause.*"

PRESIDENT HARRISON'S PROCLAMATION, granting amnesty to all Mormons convicted of polygamy who have not violated the Edmunds-Tucker law since 1890, shows a magnanimous desire to help the Mormons out of their disgrace and up to the level of American citizenship. It is the expression of a willingness to forget the treachery and double dealing of the past, and to take at par the pledge made by the authorities of their Church two years ago to abandon the doctrine and practice of polygamy. It requires a wonderful amount of charity for one at all acquainted with the history of this peculiar people to do this. But it is greatly to the credit of the President that he can be thus charitable, even when reinforced by the recommendation of the Utah Commission and Gov. Thomas. But it ought not to seem a strange thing if, as the Mormon papers say, "an apologetic air pervades the document," for the President is answerable to a nation of people who cannot soon forget Mormon treachery by which the authorities, State or National, were deceived and outwitted at Kirtland, O., at Independence, Mo., at Nauvoo, Ill., and at Winter Quarters, Ia.; or the snares by which unsuspecting men and women were lured to destruction at Mountain Meadows, at Nephi and the Willow Springs, at Springville and the Willow Grove, at Toquerville in the valley of the Rio Virgin, and at many other places in Utah; or the half century of history throughout which under the most sacred professions of purity and honor, confiding innocence has been outraged and beguiled to destruction. But pos-

sibly twenty years of pupillage, under the authority of the government reinforced by the military, under the influence of Christian missions and the instruction of mission schools, under the civilizing power of enforced contact with American civilization and the stern discipline of gentile enterprise, they may in truth have decided to abandon their oriental practices and unamerican ambitions. Possibly Prophet Wilford Woodruff, whose manifesto is the warrant for President Harrison's proclamation, is not such an one as Prophet Joseph Smith, who wrote, "Thus saith the Lord, there shall not any man among you have save it be one wife, and concubines he shall have none," and then took to himself five wives; or as Prophet Brigham Young, who, in 1851, declared with much indignation that the current report that the Mormons practiced polygamy was a "gentile lie," and in 1852 published the so-called revelation, not only permitting plural marriages among the saints, but making polygamy a condition of celestial exaltation and favor with God, and then married 19 wives; or Prophet John Taylor, who at Boulogne-sur-mer, in France in 1850, denied with holy indignation the charge that Mormons were polygamists, and at the same time had five wives in Salt Lake City. It may be that President Woodruff is not in accord with the apostles and high priests now honored and obeyed in their Church, who for years have been preaching throughout Utah that "The saints would yet succeed in pulling the wool over the eyes of Congress and the administration, and secure statehood and then *go to casting out devils as they used to do in the good old times.*" At any rate, it is well that President Harrison has issued that amnesty proclamation upon the terms and with the restrictions by which it is guarded, and the Mormons ought to receive it with becoming gratitude and penitence. But Congress should give them a long time to get used to the new order of things and to prove their sincerity, before conferring the powers of statehood upon them. Let it be clearly manifest that polygamy has been abolished in good faith, that the disloyal endowment house oaths are no longer to be administered

and that those persons who have hitherto been bound by them are released from their obligations, before the control of a sovereign state is committed to them.

UTAH.—The patient and faithful toilers upon this field are cheered with the prospect of an increasing harvest. Rev. Frank G. Webster of American Fork writes:

I do not think the outlook was ever as encouraging. I am chairman of the evangelistic committee of Presbytery. I cannot supply the demands that come to me for ministers to assist in special services. I myself have had seven invitations to assist the brethren in special meetings. I have already this quarter been to Box Elder where over thirty started in the new life of service to King Immanuel. Four were added to the church at American Fork as the result of special meetings.

The good friends everywhere who have been giving and praying and watching and longing for the prosperity of our work among the Mormons will be glad to read the following extract from Miss Coogle's report:

It would cheer your hearts, even as it does ours, could you step into our academy one of these bright, cold mornings, and look into the faces of so many grown-up Mormon boys and girls. *Never* have we had such an ingathering of Mormon youth; never have we had such opportunities of presenting Bible truths to them as now; nor are we unmindful of these responsibilities which are upon us during the short time they will probably be in. Some of the Mormon fraternity are a little uneasy over the condition of affairs, but as yet have not drawn the rein so tightly that these pupils have discontinued coming.

Then, as we come to school each morning, our eyes are always delighted with the pretty structure rapidly rising on these same academy grounds. The new chapel begins to assume proportions that make it seem a *reality* to us.

Similar tidings come from nine other missions in Utah. There is a steady and gratifying advance all along the line of that division of our Home Mission army.

"Be not overcome of evil, but overcome evil with good.

Be not weary in well-doing, for in due season ye shall reap if ye faint not."

NEW ENGLAND, ROMAN CATHOLIC.

The above caption may strike some of our readers as sensational. It may be regarded by a few of the descendants of the Puritans, who have not watched the recent changes in New England, as untrue. We affirm that it is not sensational, much less untrue. We have no disposition to awaken interest in Home Missions by doubtful means, and no one, we trust, will accuse us of stating knowingly what is false. The distinguished gentleman who prepared religious items for the last Census tells us in a late number of the "Independent" that there are to-day in New England 1,000,000 members of the Romish Church as against 230,000 Congregationalists. If all the Methodists, the Baptists and the Episcopalians are added to the Congregationalists, they will not equal those claimed to belong to the Romish Church. Years ago Cardinal Tachereau admitted to two United States Senators who called on him on business, that there were at least 800,000 of his subjects in the New England States. I read in one of the Quebec journals a quotation from the address made by the same Prelate to a company of his subjects on departing for the land of the Puritans, stating that they were not going thither to become citizens of the United States, but propagandists to restore to its rightful owner, the Pope, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. This is truly alarming! The enemy is getting literally behind our Home Mission forces as Sherman got behind the Confederates by his memorable march to the sea.

The change that has taken place in New England has been so rapid that none save those who are studying the problem of evangelizing our land, fully understand the facts. In the memory of many still living, nearly all the farmers of New England were natives of the soil and Puritans by descent and education. At that time even the operatives in the great factories of Lynn, Fall River and Providence were reared in the good old way of the fathers. Home Missionaries were not needed, hence all the benefactions of the churches were devoted to work in foreign

lands and the great West. Then the spires of Protestant churches only pointed the people to heaven, and the bells of all the places of worship called the young and the old to hear the simple truths of the gospel of Christ.

What is the condition of things there to-day? The majority of the operatives, if not of the farmers also, are foreign born, and the great body of them are Romanists. The image of the Virgin and the elaborately decorated altars are found where a few years ago the severe Puritan worship only was witnessed. To-day the chimes of Cathedral bells call multitudes in New England to the mummeries of the Church of Rome. This Church, I state it to her credit, follows with care all her members, whithersoever they go. Perhaps the very best of the foreign population of New England are those of the Presbyterian persuasion from Scotland, Ireland, the Provinces and the United States. They demand that their children be reared in the faith of their fathers. Shall it be denied them?

Some have thought that it is a waste of money to do it, because they are all welcome to the Congregational churches. It must not be forgotten that the Scotch and the Irish have not known much in their early days about our Congregational brethren. Besides, they find, here and there, when they enter the churches in New England, Unitarians going under that name. The intelligent people of New England appreciate their preference for Presbyterianism. For some of the best and most influential of the ministers and professors there have thanked the Board for sending missionaries to care for our own people, and to help them resist the great avalanche of Romanism coming down from the North. Let it be fully understood that we do not spend a dime in attempting to make proselytes of our Congregational brethren, but simply and solely in caring for those who will not go to any church but our own. We are only looking after the homeless and lost of our own household of faith. In so doing we are but emulating the Romish Church in her commendable care for her destitute and wandering members.

THE MOUNTAIN WHITES.

The above title is now given to the people inhabiting a hundred or more counties in the mountains of Virginia, North Carolina, Kentucky, Tennessee and Alabama. Their number is variously estimated from 1,000,000 to 1,500,000. They are believed to be, from their history, traditions, peculiarities and names, of Scotch and Scotch-Irish origin, and presumably Presbyterian far back. Until recently the country knew very little about them. During the late war they were, with a few exceptions, loyal to the government and believers in the integrity of the Union. Many of them carried the musket, and not a few fell in defence of their country. These people have not felt the commercial quickening and business activity witnessed all around them, because their homes are in the mountains, too high to be affected by the whistle of the locomotive or the passing tides of immigration.

The result of isolation and other causes in the case of these mountain whites is great ignorance and lack of religious advantages. Their forefathers, unlike those who went West from New England and the Middle States, did not take with them a sufficient number of ministers and teachers to keep their descendants intelligent and religious. They have had, through all these years, some preachers and teachers after their kind, but they have been ignorant, and in many cases not of very high moral character. Many of the ministers have been unable to read the texts which they have undertaken to expound, and often asked some one in the congregation to read them for them. Notwithstanding, they have great respect for the Bible and the religion of Christ. Scarcely an infidel can be found among them. They hear the gospel gladly whenever it is preached to them with earnestness and power.

There is at present a strong movement among the evangelical denominations to supply these people with Christian schools and religious privileges. Our Church has already made Asheville, North Carolina, a centre, around which cluster a number of schools and preaching places. The work is

going on prosperously, and the results of the few years' experiment have been very encouraging. No difficulty is experienced in securing students who are willing to make sacrifices for the sake of an education. Our policy is to prepare them to be good Christian teachers for our future schools, and to be good Christian mechanics and farmers, who will show to others in their neighborhood, by word and example, how to make in those callings a respectable living. About forty students have been recently brought to Christ in our schools at Asheville, as the result of a few days preaching by our Presbyterian Missionary, the Rev. John Bachman of Tennessee. If this work is pushed forward as it ought to be, these mountains, which are to-day great moral wastes, will soon blossom as the rose.

Work Among the Mountain Whites in Tennessee.—Rev. C. A. Duncan, S. M., writes of the school at Wartburg having an enrollment of fifty scholars, and "trusts that the foundation is being laid for a permanent school that will bless all that region. The principal proposes to introduce a systematic study of the Bible."

At Asheville Rev. Nathan Bachman, Synodical Evangelist, "has just closed a series of meetings in the Normal and Collegiate Institute, of which Rev. Thomas Lawrence, D. D., is superintendent. Forty girls from the Institute and the Industrial Home were hopefully converted."

COMITY.

The attention of the Church and country was called afresh to the subject of Denominational Comity in Home Mission work by the report of the Committee to the Portland Assembly, and the instructions which that Assembly sent to the Board. It is a matter of gratification to the Boards of the "allied denominations" that the religious papers of the country have so thoroughly discussed the subject. But in this discussion there is manifestly an erroneous and exaggerated notion of the evils complained of. The long-standing rules quoted in the paper which follows, show that the subject is not new nor neglected in the offices of these Boards.

It is a matter for regret that the other denominations invited were not represented at the conference. But those who were present by diligent comparison of records discovered the following facts which may be of interest:

There are 183 mission fields occupied by both Presbyterian and Congregational missionaries. Of these 91 are communities of 2,000 to 25,000 population, in which, of course, there could be no offensive rivalry. The remaining 42 are towns of less than 2,000 inhabitants. Of these, 31 have never been in dispute, nor has the propriety of occupancy in both denominations ever been questioned by anybody so far as can be learned. The remaining 11 have at one time or another, been in dispute. Seven of these cases have been amicably settled as they came up, from time to time, as the result of friendly conference such as the General Assembly now recommends, by the withdrawal of the one or the other party from the field. The remaining four fields are in process of amicable adjustment in the same way.

But one such case has arisen between the Presbyterian and Reformed Churches and that was settled by the voluntary withdrawal of one party.

REPORT OF THE DENOMINATIONAL CO-OPERATION CONFERENCE ON HOME MISSIONS.

The General Assembly of the Presbyterian Church in the United States of America two years ago appointed a committee on this subject, which presented to the last Assembly a very full and exhaustive report, containing among other recommendations the following:

"In view of the fact that a lack of conference is given as the frequent reason for lack of co-operation, we recommend a joint conference of the Executive Officers of the allied denominations, to be held at some time in the near future, for the purpose of devising some plan for future operations in the general line of the facts and principles herein given."

As a result of the above action a meeting was held at the Presbyterian Mission Rooms, 53 Fifth Avenue, New York, on the 5th of December, 1892, at which the following persons were present:

Rev. William C. Roberts, D. D., Rev. William Irvin, D. D., and Rev. Duncan J. McMillan, D. D., Corresponding Secretaries of the Board of Home Missions of the Presbyterian Church; Rev. Charles

L. Thompson, D. D., Chairman, and Rev. J. Aspinwall Hodge, D. D., members of the General Assembly's Committee on Co-operation; Rev. J. B. Clark, D. D., Rev. William Kincaid, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries of the American Home Missionary Society; and Rev. Paul D. Van Cleef, D. D., President, and Rev. Charles H. Pool, D. D., Corresponding Secretary of the Board of Domestic Missions of the Reformed Church in America.

After a full and free discussion on the subject of Denominational Comity in missionary work, in which all were of one mind, a committee of three, one from each denomination, was appointed to embody the result of this Conference in some appropriate form, and report at another meeting, to be held at the same place.

At a meeting on December 13th, the Committee reported as follows:

"That each of the Boards or Societies represented has on record rules for the government of its agents in their interdenominational relations on missionary fields.

The Presbyterian Home Missionary is required by the printed terms of his commission to 'avoid interfering improperly with existing organizations, or multiplying churches from mere sectarian considerations.'

"The Congregationalists, in their printed statement of principles furnished to their Superintendents and Missionaries, say: 'It is the invariable rule of the Society not to plant a Congregational Church or Mission on ground which, in the proper sense of the word, is cared for by other evangelical denominations.'

"The rule adopted by the Board of the Reformed Church is 'not to gather a congregation in any community when the field is fully occupied by other evangelical churches.'

"The Committee endorse these rules as wise, and sufficient to cover the whole ground, needing only to be applied as circumstances arise.

"The Committee, therefore, recommend in the first place, that these rules be emphasized as of universal application.

"Secondly.—That exceptional cases which may arise shall be referred to Committees of Conference on the field, consisting of the Chairmen of the Local Home Missionary Committees of the denominations concerned, together with the Synodical Missionaries and the Home Missionary Superintendents.

"Thirdly.—In case of disagreement on the field, the question in dispute shall be referred to the Secretaries of the Home Missionary Societies in New York.

"In regard to the feasibility of uniting small churches, it is recommended that each Board or Society inquire of its field agents what churches, if any, belonging to the different denominations can be served by one pastor or supply, the missionary grant in that case to be equitably divided between

the several Boards, and the churches to retain their denominational relations; also that inquiry be made what church or churches should be discontinued, and its members be advised to unite with some other evangelical church."

The following resolution was then unanimously adopted:

"Resolved, That the Boards here represented furnish the religious press with these rules and suggestions, and also supply their missionaries on the field."

THE FIRST PRESBYTERIAN CHURCH IN ALASKA.

REV. CLARENCE THWING, M. D., FT. WRANGEL.

[Our readers will be interested in Dr. Thwing's vivid picturing of his work and his people. He has passed from the medical profession into the ministry, and is as successful in the latter as he was in the former. He preached while he was practicing, and continues his practice while he is preaching.]

The natives were eagerly awaiting the coming of their new minister, and all greeted me kindly and heartily. But few families were in from their summer camping grounds, or the "fall hunt," when I arrived, and so the Church services were thinly attended, but the numbers gradually increased from week to week (80, 50, 70, 90, and so on); and during the past month the audience has been, on Sabbath mornings, about as large as could be comfortably seated—not counted, but probably 120 or over. The people seem to be generally pleased with simple expository talks on the parables and other scripture passages easy to be interpreted, and they will listen to quite plain talking if it is earnest and kind. I have found it a great help, in making acquaintances and winning the indifferent to church attendance, to spend a good part of my time in visiting the families at their homes.

The Alaskans receive a white visitor with conspicuous courtesy and attention, particularly when they feel that he comes as a friend and not a mere curio hunter, critic or spy. I have often felt that I could learn something of politeness and urbanity from them—especially in the reception of a caller who is inopportune! My calls, however untimely, even when interrupting their meals or other household business, have always elicited a respectful and pleasant welcome. Of course, the Thlinkets can reciprocate rudeness as well as sympathy and civility, and it behooves strangers not to be too dainty or top-lofty in approaching them if they have favors to ask.

When you knock at their door you receive an instant invitation to enter. The inmate will call "Ha goo," or "come in," without delay, no matter whether he is ready for company or not. The latch string is always out if anyone is within, and you are welcome to join the group at the open fire where a free hospitality prevails. If you doff your hat and offer your hand, while speaking a friendly greeting, you will receive a cheerful response, and some one will rise to grasp your hand and others will skirmish around to find and uncover a chair (kept for such distinguished guests) and place it for you in the midst of the group at the best place available by the central fireplace. Should you be disposed to pass a kindly remark or favorable comment, instead of sniffing in disgust at the drying skins and clothing or smoked fish overhead, you will hear a hearty "Koon cheese"—a native word which proves that the Alaskans can say "Thank you," whether they understand the quality of gratitude or not.

The effect of frequent calls by the minister is to remind the church members of the regular, or special, services of worship and Bible study, and to keep in their minds the obligation of Christian living which they are tempted to neglect or forget, in the midst of ungodly neighbors who observe the "old customs." It is well for them to feel that their pastor's eyes are often upon them (as well as the Heavenly Shepherd's unslumbering and everwatchful sight), and that he cares to look after their daily life as well as their worship in the sanctuary. There are many matters also which are brought up for discussion and illumination at the family hearth which are not referred to in the formal gatherings for prayer and conference. Individual difficulties and perplexities are there brought to light, or in the still more private conferences at the minister's study, which show what the real needs of the congregation are, and what teachings are best suited for their present circumstances.

On account of the numerous calls at the parsonage (about 450 in three months) and the visits (nearly half that number) paid to parishioners, I have not made much progress yet, either in theological study [Dr. Thwing went from the medical profession into the ministry] or in learning the language; besides, I have no teacher for either subject. My aim has been, and will be, chiefly to "do the work of an evangelist," to preach—seven days in the week—the simple gospel of salvation, to invite young and old, everywhere, to repent, believe and be baptized. I feel that my call to labor here is

to *win souls* and to make that my chief business until *all* are won to Christ.

As a result of the season of prayer there were *twelve* adults and *five* young children (brought by Christian parents) baptized on Christmas morning. At the communion service, on the first Sunday in December, two adults and three children were baptized, and two church members received on certificate, from Sitka and Howcan. Thus our church roll has been increased by 16 adults and 8 children during the quarter. One member has died during the quarter, and about 60 names are now on the roll.

Several others are awaiting baptism, and several young people, who were baptized in infancy, are to be received into the fellowship of the Church on confession of their faith. Two couples, who have been living together according to native custom for many years, came last week to be lawfully united in marriage (at their own suggestion) prior to baptism on the Sabbath. Several other couples who wish to enter Church fellowship are considering the question of legal and Christian marriage, but some are deterred by the influence of unconverted friends or an unwillingness to abandon all old customs relating to family ties and property rights. There have been no marriages recorded here since 1889, and I know of quite a number of young couples living together as the white men live with native women, unwedded. In some instances married couples have separated, with or without good cause, and formed new alliances which are very difficult to disentangle. The marriage problems are about the most vexing ones which confront an earnest pastor here.

Our nearness to the Metlakahla colony at Portchester, where the natives are supposed to be living very much like white people in the East (?), affords a wholesome incentive to our younger men to adopt the degree of civilized life there enjoyed; and the young men here are ambitious enough and enlightened enough to wish to discard many old practices which are unbusiness like, unprofitable and senseless, or superstitious, and to learn some more modern amusements in place of the old-fashioned dances—with painted faces, adornments of beads, blankets and feathers, and other barbaric or heathenish accompaniments. They would be glad, for example, to receive some help toward the purchase of musical instruments for a band, such as those among the boys at Sitka and Portchester. It is no small question how to properly occupy and entertain the young people and the

older ones too (for all are mentally childlike and consider amusement very necessary), during the winter vacation, when they are not required to work much, because the summer toil has provided the necessary food, fuel and other necessities for winter use. Quite a number of "old-fashioned" dances and potlatch-feasts have been held the past few weeks, as a social and entertaining way of settling their accounts with each other, paying off indebtedness and comforting the bereaved.

I have hope, however, that another year the standard of morality and civilized living may be raised to that set by the few at present.

As a partial offset to the somewhat demoralizing influences of the native dance-feasts, we have had some extra meetings for prayer or song practice, on Tuesday and Saturday afternoons. Mrs. Thwing has been arduous in rehearsing the Gospel Hymns, for Sunday services, and songs for Christmas, two or three times each week, with the children and others who cared to join. She also plays the organ at most of the church meetings.

Our Christmas tree and treat occurred on last Monday evening, the 26th, and the church was crowded full. A half hour or more was occupied with singing, recitations, a simple calisthenic exercise (which was quite a triumph for lethargic Thlinket children), and some pieces by a quartette of white friends. On the tree were presents for all the children who could be discovered in Wrangel, and apples, candy and picture cards for the older natives. All present, including a score of villagers, seemed to enjoy the evening, and a hearty vote of thanks was given the ladies who had decorated the meeting house and conjured up the gifts and ornaments on the tree.

The contributions of the Church, by subscription and collection, have been nearly sufficient to meet the current expenses (for interpreter, fuel and light) thus far; it is proposed to meet these congregational expenses during the coming year wholly by subscription, if possible, so that the offerings in church may be devoted to benevolent and missionary work. Collections have been taken already for the Home and Foreign Boards of our Church, amounting to \$20 and \$30 respectively, for the extension of missionary work in Alaska (outside of Wrangel) and for the support of a native missionary helper in China.

Perhaps it should be explained that rather more than half of these benevolent contributions came from an individual, who follows the prac-

tice of tithing; however, the remainder indicates a fair start, for a "home missionary" church, in giving to objects outside of congregational needs. In addition to the sum of \$20 already given for current expenses, over \$15 was contributed for some minor repairs to the church and additions to its furnishing.

Alaska Indians.—Rev. L. F. Jones writes impressively of the enhanced difficulty of evangelizing Indians whom the Russian priests have baptized. "The very mystery in which the Russian Church is enshrouded has a fascination for them." He says, "My hope lies with the children whom I am teaching every day the rudiments of an English education, notwithstanding they have all already been ticketed for heaven by the Russian Church. Some of these boys and girls are quite apt in learning."

Concert of Prayer for Church Work at Home

JANUARY,	The New West
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

HOME MISSIONS IN THE OLDER STATES.

The terms Older States have different applications. They sometimes imply the thirteen original States of the American Union, and sometimes the commonwealths lying between the Allegheny Mountains and the Atlantic Ocean. In this article, we shall apply the words to all that territory extending from our extreme Eastern boundary to the Mississippi River. This includes only one-third of the United States. Until a comparatively recent date it was regarded as the whole of it that was of much value. It

is, indeed, a wide extent of country. No one who has not travelled from New York or Boston to St. Paul or Minneapolis can form any just conception of its area.

As many of our readers are more familiar with the extent of the different countries of Europe than they are with that of the States west of the Alleghenies, a comparison of the two may aid in grasping their vastness. The older States cover about the same number of square miles as the Republic of France, the Empire of Austria and the States of Germany, together with the Kingdoms of Spain and Italy. The soil of the States is richer and their minerals are more abundant than those of the European countries with which they are here compared. But the population, at the present time, is in the ratio of one to four, or 48,000,000 to 174,000,000. But the day is not far distant when there will be as large a number of people in the older States of this Union as there is to-day in France, Austria, Germany, Spain and Italy combined. In this light, the work still to be done by the Board of Home Missions east of the Mississippi is vast and important.

There is an impression more or less general that the territory here designated the older States is rapidly ceasing to be a Home Mission field. This is probably based on the fact that the people there are becoming more settled, and the Presbyteries better able to take care of them. Whilst that is unquestionably true, it is just as true that parts of New Jersey are as needy as any districts on the Pacific coast; that counties in Delaware and on the Eastern shore of Maryland are as truly home missionary ground as similar counties in Montana and Idaho; that sections of Pennsylvania need missionaries as much as portions of Puget Sound, and that the lake and lumber regions of New York are as dependent on the Board as some of the valleys of Colorado and New Mexico. The reason of this is easily explained. Multitudes of the farmers in the older States emigrate to the West, and people of foreign birth come in to take their place; new discoveries and industries like the oil wells of Pennsylvania, the lumber of New York, the natural gas of Indiana, the iron of Wisconsin, and the pines

of Michigan, attract to them multitudes of skilled workmen and day laborers who need religious privileges.

There are in addition to what is said above vast regions of virgin soil and unsettled plains and valleys in the older States. This is specially true of northern Wisconsin, parts of the Lower Peninsula and most of the Upper Peninsula of Michigan, West Virginia, Tennessee and Kentucky. All these are filling up more or less rapidly with a needy population. It is safe to say that the Board of Home Missions could profitably expend all its present receipts in the evangelization of that part of our land lying east of the Mississippi River. Consequently instead of decreasing, the demand for missionaries even there is increasing.

The work of missions in these older States is two-fold, namely, that carried on by the different Synods and that conducted by the Board itself. It is a notable and encouraging fact that the Synod of New Jersey supported last year all its weak churches and contributed towards the general work of the Board of Home Missions the sum of \$48,000, or from \$4,000 to \$6,000 more than during any preceding year, except when special gifts were made toward paying the debt. The Synod of Indiana is supporting this year all its weak churches and contributing about \$2,000 towards the general work. The Synods of New York, Pennsylvania, Ohio and some others are caring for most of their weak churches in addition to their large contributions towards the general work of the Board. On the recommendation of the Presbyteries, the Board of Home Missions is aiding all the churches that are unable to support themselves in the States that have not as yet a Sustentation Scheme, and aiding all the properly called Home Missionary churches within the bounds of the Synods that take care, wholly or in part, of their weak churches. The two plans are working admirably together and the contributors seem to appreciate the value of and reason for each. It is apparent from the above statements that \$800,000 or \$900,000 is a small sum of money to be distributed over the whole of this broad land. For the region lying beyond the

Mississippi is twice as large and ten times as destitute as that embraced in the older States. It is everywhere opening up for immigration and advancing in population and material riches. But the prayers of God's people are specially asked this month for the work of the Board and that of the Synods in the older States.

Particular attention is called to the letters from Ohio and Illinois, as appropriate to the topic for the month:—"*Home Missions in the Older States.*" These letters glow with holy zeal and report results that are not only gratifying but inspiring. They show that we may do as grand work for the Master in the older States as in the newer. The Home Mission field is our whole beloved country.

Letters.

OHIO.

REV. PARK W. TAYLOR, *Hanging Rock*:—I love these little feeble churches in Southern Ohio where my father labored for nearly forty years, part of the time as a home missionary. I have taken hold of the work here on the river and find that I am needed. This little church pays my salary and allows me one Sabbath per month in which to do missionary work around among the feeble churches. I have two brothers laboring among these small churches, two of them members of Athens Presbytery. We are doing missionary work, though at present we receive nothing from the Board. I have just received joyful news from one of them that the Spirit has visited his church and fourteen have been received into the church on profession of their faith. Though my church here has but 30 members I am pushing them up on missions and getting good collections for the Boards. Our collection for home missions was nearly \$11.00. I am the only resident minister in a town of 500 people, and the only resident minister on the river between Ironton and Portsmouth, a distance of 30 miles. I wish we had more men down here. We have needy fields, but no men to put into them. We have not fields with large salaries, but we have needy fields and fields that will pay in souls redeemed from sin, and which, with a little help from the Board, could support a man.

I do not understand all this discussion about "unemployed ministers and vacant churches." I can tell you of vacant churches; I understand that part of it. But I don't know of any unemployed ministers. All the ministers around here are busy, and in fact have more than they can do.

WEST VIRGINIA.

REV. A. B. LOWES:—Our presbytery of Parkersburg embraces twenty-seven of the fifty-four counties of the State, and more than one-half the population. In these *twenty-seven* counties we have only *thirty-one* churches, *fourteen* ministers and 1,656 members.

The total strength of our Church in the entire State, is 46 churches, 26 ministers and 4,447 members, in a population of more than 800,000. Wetzel county, with a population of 17,000, has not a Presbyterian church in it. Monongalia county (16,000), has one, Preston (20,000), has two weak churches, and these counties all border on the great State of Pennsylvania. Doddridge county (12,000), has none, Tyler (16,000), one, Wood (30,000), two, Jackson (20,000), one, and Mason (20,000), two. But one county in the bounds of the presbytery of Parkersburg has as many as *three* Presbyterian churches. This is not a flattering showing for our Church.

"Can the Presbyterian Church be built up in West Virginia?" Most emphatically, *yes*. Take one illustration which will serve for the whole State.

In Marshall county there is one pastoral charge, consisting of three organized churches, and a fourth place of preaching. In the last three years there have been added to these churches, on examination 139, on certificate, 37, total 176. Last year they received on examination 60, and on certificate 26, total 86. This is wholly a country charge. With men of such zeal and consecration such as characterizes the pastor of this charge, like results can be secured anywhere else in the State. I can go into any of the country school houses, and with a few hour's notice, can have them *crowded* any night and every night in the week. And as these white school houses, which dot the hillsides are multiplied, and the school term is lengthened, comes a demand from the people, particularly from the young people for *better preaching*, and the Presbyterian Church must be the foremost in supplying this demand. The present is the opportunity of our Church in this State.

One more illustration, last winter I received a letter from a gentleman of Hendricks in Tucker

county, saying there was no church of any kind in their town—not an isolated case by any means—and they had determined to build one. They then had the building well under way, had deeded it to the Presbyterians, and wanted a little aid in helping to finish it. I went up to see what could be done for them. I enquired for the gentleman with whom I had been corresponding, and was most cordially welcomed by him. When the subject of the church came up he said to me, you will be surprised when I tell you that both my wife and myself are members of the M. E. Church, and I have been writing to you about this Presbyterian church. I was surprised and asked him how it was. He replied that when they decided that they must have a church of some kind in the place, a public meeting of the citizens was held and well attended, and by more than a *two-thirds* vote it was decided that it should be Presbyterian.

Some said to him, if we make it an M. E. church we will get *more preaching* than from the Presbyterians. He replied, if we make it Presbyterian we will get *better preaching* than from the Methodists. He was ready with the wife to go into a Presbyterian church as soon as one could be organized.

I found they were in the hands of the Winchester Presbytery of the Southern Assembly, and so advised them that it would be to their advantage to seek an organization from them. I called to see the nearest Southern minister, and told him of them, and a promising church has since been organized. There is no friction between the churches in the North and South. At only two points in our presbytery are there Northern and Southern Churches. They ought to be united. The State is now being rapidly developed, railroads are being projected into every part of the State in order to reach the valuable timber, coal and other minerals, the supply of which is almost inexhaustible.

New towns are springing up, new fields for the Church are opening. So far as the people are concerned, their presence here is no experiment. They are here to stay. Any work done will be permanent work, not to be affected by draught, cyclones or mushroom towns. I regard West Virginia as one of the most *inviting* and *promising* Home Mission fields open to our Church. It is at the same time the *most neglected*. The people generally are poor, or in but moderate circumstances, and have never been educated to give. They need the simple though glorious Gospel, and for the present it must literally be *given* to them.

ILLINOIS.

REV. FRANK M. ALEXANDER, *Murphysboro*.—When we made our application to you for aid to the amount of \$50 for six months, I determined to see whether our benevolent offerings could not be made equal to the amount of aid that we asked. This hope has been realized and exceeded as to the last quarter, as the following table will show:

OCTOBER.—Columbus Day Offering, \$20 00

HOME MISSIONS.

Church, . . .	\$6 00	
Sunday School, . . .	4 00	
		\$10 00

FOREIGN MISSIONS.

Church, . . .	\$6 00	
Sunday School, . . .	4 00	
		\$10 00

Total,		\$20 00
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NOVEMBER.—Special for support of a little girl in Presbyterian Mission School in City of Mexico.

Ladies' Society, . . .	\$5 00	
Junior C. E. Society, . . .	1 00	
Sabbath-school, Primary Class, . . .	1 00	
		\$7 00

Board of Education, . . .	7 00	
		\$14 00

DECEMBER.—Foreign Missions—Sunday School Christmas offering not yet sent,		8 00
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Total,		\$42 00
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We also in January sent \$7.00 to the Freedmen's Board, so that already since October 1, we have made up \$49—only one dollar short of the amount asked for the six months.

We have begun enlisting also the other churches in the work of systematic house-to-house visitation. The town has been divided into 31 districts, and as fast as possible these are assigned each to two visitors who go to every family, ascertain names of parents and children, church preferences, whether in Sabbath-school or not, etc., keeping record of these facts to be used by the minister. The committees also aim to leave suitable tracts or some kind of religious literature in every house—to find out any families that may not have Bibles, and try to induce them to buy; or, in extreme cases, supply them. We are hoping this work may do much good.

Our own congregation hope to be able to build a parsonage in the spring. This has been a great desideratum with us—the source of considerable inconvenience and discomfort to the minister and his family. The principal difficulty is that we have no site for building, and desirable lots are sold quite high.

REV. JOHN WESTON, D. D., SUPERINTENDENT, *Chicago*.—It has given me pleasure to address to each one of our churches a letter stirring up their pure minds by way of remembrance in respect to the importance of being generous toward the treasury of the Board. I have sent to every pastor copies of the leaflets published by the Board offering to send any number to circulate in the pews on the Sabbath preceding the offering, and a number have asked for a generous supply and they have been sent. We are aiming to have every church in the Presbytery send an offering to the Board this year, and we are quite hopeful of success.

We have some young churches that are progressing finely and will soon be self-supporting. We have conducted with good success a Presbyterian Convention at which some very important topics were discussed bearing upon the Home Mission work of our Presbytery. We made an effort to get all the elements of our churches to attend and succeeded above our expectation.

We have been able to take advantage of a fine opportunity to advance the Lord's work in a very needy portion of the city. The only thing at first attempted was the mission school. No effort was made to develop a church. Indeed, it was feared that the regular preaching of the Gospel would result in the children being taken out of the Sunday-school. In this very neighborhood is our Olivet Church, and because of the wickedness of the place it was at one time known as *Little Hell Church*. This church has been meeting in the third story of a building occupied on the first and second stories as a liquor store. The room has been too small and the work crippled. It was at once determined to try and get possession of a large building near by. The money is about raised and our Olivet Church is about to take possession. The Sabbath-school now numbers 1,300. We expect to secure the help of thirty students of the seminary to teach in the Sunday school and canvass in the district, and we are looking for great things as the result of this enterprise. To reach the thousands of indifferent people in this neglected district will take labor and wisdom, but it is a field white to the harvest.

SYNOD OF TENNESSEE.

REV. C. A. DUNCAN, S. M.

In Alabama the present urgent demand is for at least three new men, and I will leave no stone unturned for securing these from the senior classes in our seminaries. It is hoped that Rev.

James Bassett will continue his work in Anniston. We have an encouraging field at Bridgeport, where the church with new building paid for is eager for a pastor.

The church at New Decatur has recently been relieved of its debt and must be supplied. Then we need to open a new work in a mining region fourteen miles west of Birmingham, with Bloosburg as a center. Near by are Cardiff, Gintown, Fieldstown and Coalburg. These towns together have a sturdy Scotch-Irish population of more than five thousand, and but little missionary work is being done by any denomination among them.

The churches of Thomas and Pratt Mines can easily be cared for by one man, and this is being well done by Rev. Henry A. Mullen, who during my visit early in December resumed his work at Pratt Mines. Bloosburg and the contiguous towns are at easy supporting distance from Thomas and Pratt Mines, and in turn another field opened so near will furnish encouraging companionship to the minister and church at Thomas and Pratt.

Some progress has been made at Elizabethton, Tenn., in the securing of a fine location for an academy building. The lot is paid for and I am in correspondence, which, I trust, will result in the locating of a good man there for church and school.

November 8 we started a subscription paper for the erection of a new church building at Riceville, N. C. The Sabbath following I preached at Reems Creek, seven miles from Riceville, and tried to bring the church there up to a higher point of system and liberality in the support of their minister, the Rev. Frank M. Fox.

Soul-warming and saving revivals of religion follow in the track of our excellent evangelist, Rev. Nathan Bachman.

INDIAN TERRITORY.

REV. E. E. MATHES, *Elm Springs*:—Bro. Manus is our only available interpreter, and he is with Bro. Lelper half of the time, and without him I could not hold services to any advantage in any other full-blood neighborhood; but I can here, because nearly all the school children and many others in the community understand a good deal of English. In this we see one of the benefits of the Mission Day schools. But we are planning for more out-reaching work in the near future.

In my last report I referred to our quarterly communion service held on the second Sabbath

in October, at which time fourteen new members were received—thirteen on profession of their faith in Christ. "One soweth and another reapeth." Five of the thirteen were children in the school, and since that time one of them, a girl twelve years old, has recited to me the entire Shorter Catechism. Thus are we greatly encouraged in the work.

It is true there are many discouragements and hinderances. Oft-times we feel inclined to grow faint and give up the strife. Then we remember the promises—they are so full and precious and we cast about and see signs of growth and fruitage.

OUR THANKSGIVING SERVICE.

This was to me very interesting indeed. The thank offering that the people brought—some money—some oats—some beans, etc., etc., tho' not large in itself, showed appreciative and grateful hearts, and gave evidence that they are trying to do something in return for what is being done for them. Somewhere near seven dollars were contributed in this way above referred to. We of the Mission make it ten dollars.

The Christmas exercises on Friday night before Xmas were well attended, tho' it was a dark and rainy night.

The exercises were almost entirely by the school children, and all did exceedingly well. We had some songs and recitations in Cherokee (the same that were given in English) for the sake of those who could not understand English.

The tree was a very pretty one, and the presents made many hearts glad and caused many faces to beam with brightness. The congregation was very attentive thro' it all. I never saw better order at a Christmas tree.

On Christmas Day, after preaching from the words "It is more blessed to give than to receive," we received contributions for foreign missions, the amount of which was most gratifying.

REV. DAVID SMALLWOOD, a young Indian minister, writes of his place and work in a very interesting style:

"My service begin 1 day of Oct. 1892, to January 1, 1893. I have preached 21 times Girty Spring Church and 2 Station."

"My Congregation is changeable; some tim large congregation and some tim small."

"Because it has been good deal sickness this fall, they were not able to come to meeting,

They enjoy very much my preaching—third Sunday in each month, and rest at 2 Station. Girty Spring Church we have good church house built, will comodat 168 to 175 people. We do have big congregation this country."

"We don't have no Sabbath-school, I am sorry, but I thank God yet we have good chance to organize."

"I know we going to Sabbath-school, we have good church house to go to."

"We have no public school, no privat school, no mission school needing to train children."

"I hope the Lord be with you brethren, and by the power of the Holy Ghost, be with you all—your work and my work."

MINNESOTA.

REV. JAMES DUDYCHA writes of his work in Montgomery, a town of about 1200 people, of whom 500 are Bohemians—the rest Germans and Americans.

There is one Catholic priest aided by four sisters of Charity. . . . One hundred children in the public school and over two hundred in the parochial school. . . . Began work by visiting and inviting to religious services. . . . Taught the children to sing three times a week or more, knowing their national love of music. . . . By such tact and diligence he has doubled the number in his Sabbath-school. . . . Becoming acquainted with the Catholics, he finds them "quite liberal"—"Protestant at heart, lacking courage to make a stand. . . . An old Catholic couple have got hold of a Bible, and have read it through twice and esteem it highly." Another old lady said of the Bible, "That book is my comfort, my joy."

They have a church of ten members; four Bohemians, one German and five Americans—one elder of each of those nationalities.

He pictures strongly the perplexities incident to such a situation, among them the being obliged to live with his newly wedded wife in one room that must serve as "kitchen, parlor, study" and all other domestic uses. This seemed to him hardest for his wife, who had always lived in New York. No wonder he longs for a "manse." . . . Helped by many friends, they have a church "plastered and wood-work done, also a pulpit and desk," but yet needing many things to complete its appointments.

All this looks very hopeful. Small beginnings *alive* are far better than being "rich and increased in goods," feeling "need of nothing."

OREGON.

REV. G. W. GIBONEY, *Oregon City*:—I suppose you have been informed by the H. M. Committee of this Presbytery that we make no further application for assistance. This stand for self-support was made at our last annual congregational meeting and in addition they voted an increase of my salary. The movement has proved of great helpfulness to the Church itself. The contributions to the benevolent objects of our Church have been much better than ever before.

At our November communion service, we received six into the membership of our church, four on profession and two by letter.

During the past quarter a Junior Endeavor Society has been organized with a membership of about 30, and under the efficient management of one of our lady members, it is doing excellent work.

On behalf of our church I wish to express to you our thanks for your generous help to this church since its organization. Your assistance began about 3½ years ago and has been truly a blessing to this church in her infant life. I can only speak for the loyalty and ever increasing interest in mission work on the part of our people, and I'm sure that you can count upon their help and co-operation in the future work of the Church.

UTAH.

REV. PHILIP BOHBACK:—It is a great pleasure to me to see some of these Mormons attending our services and eagerly drinking in the truth of the gospel of Christ. But these close listeners are young men of our day school of the past years as well as this year. It does show what the schools can do here.

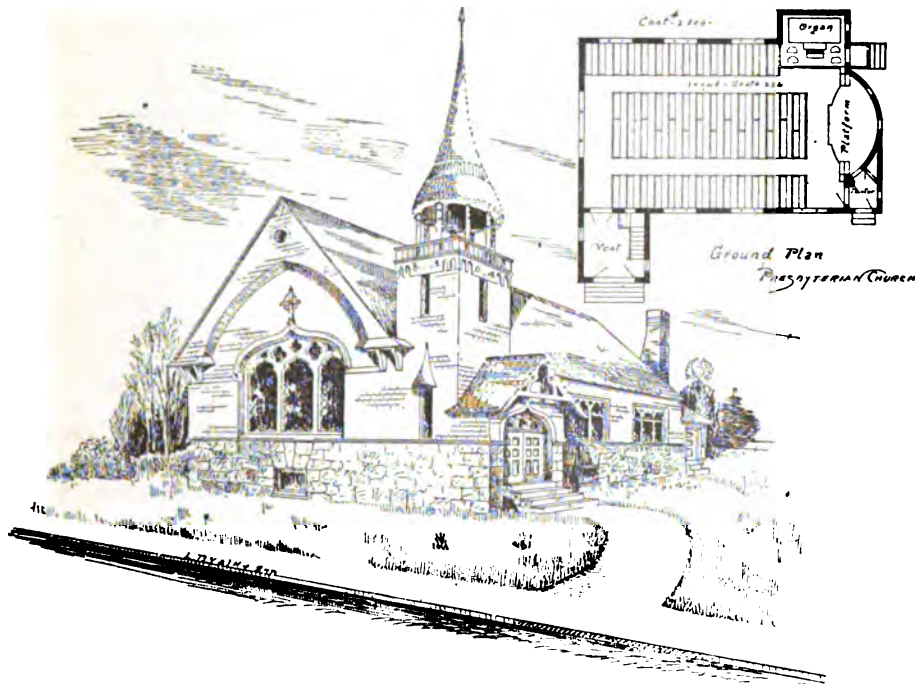
I hope that, through our prayers and conversation with these hearers of God's word, they will be converted to the truth and find Jesus as their Saviour. In spite of opposition our work is growing more and better than ever. As the day school grows during the winter, the attendance also at divine services grows.

At the communion at Millville September 25, one of the Sabbath-school scholars, baptized some years ago, was received into our church on examination, and another letter.

The first Sabbath-school Convention was held at Logan November 4, 1892. That is the first one in Cache Valley.

Our Thanksgiving service was a very precious one to school and all, and well attended, though the day was wet and cold.

CHURCH ERECTION.



The above design for a small Presbyterian church is prepared by Messrs. L. B. Vahl & Son, architects, Johnson Building, Brooklyn, N. Y.

It represents a very attractive building 30 x 48 feet in size and seating 224.

It is of stone or brick up to the windows and above shingled. The interior is plastered and completed with an arched ceiling.

The cost is estimated at from \$2,800 to \$3,000.

FROM CHURCHES.

LEWISTOWN, MONTANA.

If it were not for the aid received from the Board, it would be almost useless to attempt to build on fields like this back on the frontier.

FLORENCE, ARIZONA.

I am happy to announce that the long struggle is over and we have paid the last dollar on our church, and with the help of Bro. J. A. Menaul

and S. M., we dedicated it to the Triune God on the 27th ult., free from all incumbrance. For this I wish now to express my most hearty thanks to the members of the Board for their patience and kindness and their generous donation. I wish also to voice the united sentiment of sincere thanks from our Trustees and every member of our church for the above. I now have an offer of a lot for the Spanish Church for \$200 cash. As soon as I see my way clear to purchase this lot I shall make an effort to have the "adobes" made on the ground, and when they are finished we will fill out and send the application. I shall act on the cash and work principle from start to completion, "from turret to foundation stone." No slavery of debt for me any more for life.

ELGIN, ILLINOIS.

We have fulfilled all our promises to the Board of Church Erection. We have paid and have pledges for everything. The Trustees hold the church free of debt.

We have done more than we expected. We did not expect to complete and finish the Sunday school room, but we did.

We have a bowled floor, circular pews with 400 sittings and 200 additional sittings in the Sabbath-school room, which is immediately in front of the pulpit. Our basement room for parlors and infant classes is not finished, and was not designed to be when we commenced. Many thanks to the Board for their kindly and timely assistance. Our building more than meets the expectations of the friends interested. I thought you would doubtless be interested to know of the outcome and hence I send the program and notice in paper.

WISE WORDS FROM THE SYNOD OF MISSOURI.

We give below extracts from the report of the Standing Committee upon Church Erection of the Synod of Missouri. For the Synod's plain and wise words in its behalf the Board expresses its sincere acknowledgement. Were the advice of this Synod and of many others to their churches heeded, the Board would not have as now too often, to postpone the payment of grants greatly needed.

After speaking of the efforts of the committee to secure contributions from all the churches, the report continues as follows:

"Letters were also addressed to the Presbyterian Committees to ascertain as nearly as possible how many organizations are still without houses of worship. Answers have come from all the Presbyteries.

Kansas City Presbytery reports	4	houseless churches
Ozark	" 19	" "
Palmyra	" 6	" "
Platte	" 8	" "
St Louis	" 1	" "
White River	" 3	" "

making a total of 36. The report may not be entirely accurate, but it is not far out of the way. Should the Lord be pleased to visit these shelterless flocks and 'give them a little reviving in their bondage,' and direct the steps of some faithful under shepherds to look after them, it is evident that the Board of Church Erection would soon find an enlarged opportunity to exercise its blessed offices in the Synod of Missouri.

From the Board's report it appears that during the year 1891 2, 101 churches of the Synod contributed \$1,034.78.

125 churches contributed *nothing*. This, however, is a gain of 18 contributing churches and

\$38.36 in contributions over the preceding year.

It may be profitable to note in this connection that of the 125 non-contributing churches, 55 have a membership of from 25 to 200; only 37 are reported vacant, and altogether they show a footing of 3,905 communicants, of whom 229 are ruling elders. It seems well nigh incredible that such a host of Presbyterian members and so large a body of ordained overseers (episkopoi) could let a whole year pass away without giving one cent to an agency absolutely indispensable in such a field as the Synod of Missouri! It might well be suggested to these almost 4,000 redeemed people that they solemnly ask themselves, "What are we here for?"

During the last year, and up to September 17th of the present year, fifteen churches of the Synod have received aid, ten of them for houses of worship and five for manses. The whole amount granted by the Board, as per its report up to April 1st, was \$5,100 as against \$1,034 received. The Committee in their statistics have confined themselves almost wholly to Board's Report, which of course shows the exact amount of contributions sent to its Treasury, while in the columns of the Assembly's schedules several churches report large donations under Church Erection which did not reach the Board's Treasury, but were expended in forwarding home enterprises.

This accounts for the discrepancy between \$1,034 reported by the Board, and \$12,482, the footing of the Assembly's column.

The General Assembly at Portland, declared: "This Board ought not to have less than \$150,000 to carry on its work for the coming year," the Board says: "this means that the contributions of the churches should be doubled."

Your committee would recommend the following action:

That Synod warmly commends the entire work of this Board and expresses the ardent hope that the churches which last year gave nothing, will enroll themselves hereafter with the givers; and that those already giving, may abound more and more; that our Synod may as nearly as possible reach the measure of duplication suggested by the Assembly.

That the Presbyterian Committees lay this matter heavily upon pastors, supplies and sessions of vacant churches, and endeavor to see that every church supplied or vacant, feeble or strong, be called upon and at least permitted to contribute to the noble work of the Board of Church Erection. The Board in an appeal sent

doubtless to all pastors, says almost plaintively: "This failure of more than half of our Churches to contribute even a small amount to the funds of the Board, is absolutely unwarrantable. With rare exceptions, all these churches could

have given something; and the contribution of even a single dollar on the part of each of them would have enabled the Board to assist needy enterprises which have now been compelled to suffer."

COLLEGES AND ACADEMIES.

A CHICAGO OFFER.

Ten thousand dollars are offered to the College Board on condition that \$40,000 additional be secured. The kind givers are two Chicago friends who have often and largely supplied the Board's treasury since its organization.

WHY THIS OFFER?

They have aided some institutions to pay their debts; they have put up buildings for others; they have assisted some to find permanent endowment; they have watched the results of such giving for ten years; they are persuaded of its paramount importance in our home mission work, in getting hold of the new regions for Christ; and this conditional offer is evidently to draw others into the same sort of giving that they may share the same satisfaction in its results. "These things write we unto you," they might say with John, as they make the offer, "that your joy may be full." They see the need of larger aid to the business of building up our young institutions, and they wish others to experience such pleasure as they have found in it.

WHAT ARE THE DOLLARS FOR?

The entire \$50,000 will be offered, in sums ranging from \$500 to \$10,000, to certain most promising colleges and academies, on condition that the friends of each institution secure in its vicinity from three to five times the amount offered by the College Board. Thus gifts to this fund will be stimulants for sluggish Western pocket-books. Each gift toward the \$40,000 will secure three or five times itself to the educational apparatus of our Church.

EXEMPLORUM GRATIA.

A far Western college, the only Presbyterian school in a vast region, which has run so

far without debt, doing as high grade work as most Eastern colleges, but at the cost of extreme sacrifices by its president and teachers, must have more buildings. \$5,000 offered by the Board will secure buildings to cost \$20,000 or more, and at once.

Another college, with property worth \$90,000, and 80 students, turns away a score of boys this year for lack of place to put them. \$5,000 offered to it will secure \$15,000 to \$20,000 worth of buildings ready for use next autumn, and the income from room rents and tuitions will make it nearly self-supporting, relieving the Board of an annual burden.

Our Collegiate Institute at Salt Lake City is doing a work second in excellence to no school in this country; its students enter Princeton and other colleges without conditions. It has the foundation of a dormitory laid, and perhaps \$6,000 toward completing the building. This Board should be able at once to give it \$5,000 more; it is a home mission enterprise, and its locality cannot aid it now. The building means about forty more lads under its influence another year.

ENDOWMENTS.

\$5,000 offered in each of the following cases will secure \$20,000 additional from the vicinity of each institution, the total endowment of \$25,000 making each one henceforth self-supporting. All are essential to our Church, doing admirable work, and out of debt. They are: A college with property worth \$30,000 and 52 students; an academy with property worth \$20,000 and 51 students; and a collegiate institute with property worth \$35,000 and 99 students. Benefactions placing these first-class schools on a basis of permanence and self-support will win un-

dying gratitude and go far to win large regions for Christ now and in the future.

PAYING DEBTS.

The College Board does not permit aided institutions to incur indebtedness. Some did so in earlier days; commonly in putting up the first building, expecting to sell land enough to cover the expense, the sudden breaking of the "boom" leaving them with both land and mortgage on their hands. Some excellent colleges and academies, whose trustees are wiser now, are burdened heavily, especially with interest charges so high in the West. They must have relief. Consider such cases as these sequent.

One Western college, the only Presbyterian school in a growing state, had \$23,000 indebtedness. The Board promised it \$5,000 if local friends would cancel the rest of the debt. They have done it; they did it a year ago; and the Board has not yet in hand the promised \$5,000, on which the college is paying high interest. We want that at once.

A Western college for women, doing particularly useful work for the daughters of home missionaries and for Indian girls, had about \$15,000 of debt. A local friend of the college has paid part of it and now holds in bank enough to cancel it all when this Board can give it a promised \$5,200. Meantime the college must pay nearly \$1,000 a year interest out of its slender income.

SMALLER AMOUNTS.

These are large amounts; three of them are probably now provided for, leaving four gifts of \$5,000 each yet to be secured, or eight of \$2,500 each, or the like. There are many opportunities for doing vast good with smaller sums, from \$100 to \$500 each, concerning which the Secretary of the College Board may be consulted.

EDUCATIONAL INVESTMENTS.

It is noticeable that people who once give for Christian educational institutions commonly keep on giving in that line, and more and more. It is because there is a peculiar and lasting satisfaction in putting money into a permanent institution which every year, year after year, continues and increases its output

of Christian young men and women fitted for active and prominent part in their communities and regions, preaching, teaching, moulding society, building up the Church, influencing the entire social organism toward nobler living, and gradually moving the wealth and mental power of the people toward the Redeemer's kingdom. An investment of a few hundred or thousand dollars in such an enterprise brings life-long joy.

CONSULTATION.

The Secretary of the College Board is ready to write or to go to any part of the country to confer with stewards of our Lord's money who may care to make investments in our educational work.

A good college education is one of the best things for any young man just starting out in life. Of course, a bright, industrious, wide-awake man can get through life without much of an education, but he will get along much better with a good one. We heard Chauncey Depew say recently that he was personally acquainted with over three hundred millionaires, and that he did not know of one of them who was without a good education who would not be willing to part with half his fortune if that would bring him a true culture. Young men are crowding to our institutions as never before, because in the future an education will count for even more than it has in the past. The president of the Ohio Wesleyan University recently stated that, while only one-fifth of one per cent. of our population are college bred, thirty per cent. of all our Congressmen, forty per cent. of all our Senators, fifty per cent. of our Vice-Presidents, sixty per cent. of our Presidents, and more than seventy per cent. of our Federal Supreme Court judges, have been college men.—*Herald and Presbyterian*.

There is one "Name that is above every name," "towering o'er the wrecks of time." He is to us "*Lux et Veritas*," and if we be "reproached for the name of Christ, happy are we."

Let the day never dawn when we shall cease to unite worship with work, or when we shall disappoint that body of Christian believers, which wider than any species, makes up the generic Church, and which the good phrase of the Episcopal liturgy describes as "the blessed company of all faithful people."—*Pres. Stryker, Hamilton College*.

FREEDMEN.

COLORED EDUCATION IN THE SOUTH.

[Dr. Cowan, the new Corresponding Secretary of the Board of Missions for Freedmen, is entering into his work with a sober earnestness which gives the best promise. He is wisely making a tour of visitation to the southern field. From Newman, Georgia, he writes: "I have stopped over here on my journeyings to send off to you a few thoughts on the situation. I have not compassed the field sufficiently to write intelligently about our own work specifically, but I see enough to feel and know that the work is vast."]

It is not wise in studying the problem of Negro Education in the South to listen exclusively either to that class of writers who say "they are doing well enough;" or to that other class who say "there is hardly anything being done." To look at the needs of the Negro no doubt stimulates our zeal in the work; but to look at what has been done and what is being done, encourages us to hope for still better things. A glance at the statistics furnished us by the government through the Bureau of Education in "Circular No. 1, 1892" will give us both sides, and greatly aid us in getting that intellectual balance so necessary to an intelligent prosecution of any good work.

Encouragement is essential to the continued pushing of our plans. The history of the first generation of the Negro race since it emerged from slavery is just drawing to a close. When we see what has actually been done under the most adverse circumstances, we may well ask, what may we not expect in the way of advancement and improvement in the next twenty-five or thirty years amid circumstances almost as different as daylight from darkness.

The Southern States have by no mean been indifferent to the problem which they had to face and which they are facing yet. Considering the fact that so many of the white people of these states suffered the "loss of all things" in the calamities that overwhelmed them, it is not a bad showing that the six-

teen Southern States in thirteen years, from 1876 to 1889, according to the government report already referred to, expended \$216,000,000 on education, and that \$50,000,000 of this sum has gone toward the establishment of public schools for the universal education of the children of the Negro race; 1,213,000 colored children are enrolled as more or less regularly attending the public schools. This is estimated as constituting about two-thirds of the number of colored children between the ages of 6 and 14 years. All this is good as far as it goes, and should not be lost sight of in forming our estimate of the present educational needs of the colored race. Having done so much, it cannot be doubted that the States will do better, as the magnitude and importance of the problem looms higher and higher, and as they themselves, with the increased prosperity that is coming upon them, grow stronger and stronger.

But all that has been done, or is yet likely to be done for a long time is utterly inadequate to meet the demands of the case.

The public school age is only from 6 years to 14. The length of school term averages only about 90 days for a whole year, and the instruction, to say the most of it, is elementary. The colored youth of these States between the ages of 6 and 21, not touched by any public school advantages, meager as they are, according to the most reliable figures, is at least one million. Denominational schools and some splendid institutions reared by noble, philanthropic Christian men are planted here and there in different centers of influence in the South to supplement the deficiency, but when we count them all up we are still constrained to say, "What are these among so many?"

Turning again to our authority, remembering of course that two full years have passed since the statistics were gathered, we find that without reference to states the Negro in the South is now blessed with 41 normal

schools, 53 institutions of secondary grade, 22 universities and colleges, 22 theological schools, 4 law schools, 3 schools of medicine, and 9 schools for the deaf, dumb and blind. But in all these schools, grand as is the work they are doing, there are only about 25,000 students. Add these to the 1,213,000 that enjoy the 90 days advantages of public school education, and we still have the million untouched by one ray of the light that shines from the lamp of knowledge, and in their ignorance still sitting "in the region and shadow of death."

The Presbyterian Church with its teachers, preachers, churches, parochial and graded schools is doing much, but it is not doing its part. It is only doing part of its part.

Our Freedmen's Board received last year for this work from the churches and individuals, and from legacies \$172,000. The Assembly wisely said we ought to have this year \$250,000. If we only had this amount at our command how joyfully would we respond "yes" to the many urgent appeals for aid to which now with our utterly inadequate resources we are compelled to send a regretful "no."

If any man is looking around for a place in which to make some profitable investment for God and humanity, I point him to the South, and to the needs and claims of the Negroes as constituting one of the most promising missionary fields opened up in this century to the benevolence of the Church of God.

EDUCATION.

We are approaching the close of another ecclesiastical year and the Board feels grateful to the good friends who have thus far contributed to the support of that most important cause which it has in charge. Of these there is one who deserves special mention. Having been prevented from carrying out his purpose of entering the ministry, he has not only paid back all he received from the Board with interest, but he has also recently sent us an additional donation of \$500 to be acknowledged as "cash." His full name, however, is recorded doubtless in other books for everlasting remembrance. Oh that we had more such friends.

But stop; as we write, here comes a letter. It is from a brother minister, containing \$5 which the writer says he intends for a "nest egg around which other contributions may be gathered for the education of the young men whom the Board was obliged to leave out in the cold." Now who will lay another along side of it? "I will," says one to whom the letter was read and the question put. Are there not others who will respond in like manner? It is not necessary that the eggs shall be all of the same size. Whether small as those of a sparrow, or big as an ostrich's, they will be equally acceptable.

In the minutes of the Assembly for 1892, churches reported vacant number 1,183, and those dissolved partly for lack of care, 65. Many places also where churches are much needed are calling in vain for the preached Gospel. As a specimen of what we are frequently finding, especially in the papers from the West, take the following: "We bespeak for North Dakota a full complement of men. They are needed to go to the front; to supply towns of from one hundred to six hundred inhabitants with outposts adjacent; and in two instances, to enter cities of over a thousand inhabitants. Will the Church supply them?"

Synodical missionaries are liable to be faulted more for failing to supply an adequate number of suitable men, than for almost any other cause. If this was for want of effort on their part, it might well disturb their equanimity. But when we cry aloud and spare not, and use all available means to get our men, and then fail, the fault must lie with the Church in failing to supply suitable numbers. We again call attention to this harvest field. It is white. The grain is endangered. There are no adequate means within reach to garner it. It will waste if left to the present number of harvesters."

Appeals are also made for men to labor among the foreign populations that are thronging in upon us. And what we want in order to meet this demand, is not simply a larger number of candidates, but such also as are ready to deny themselves and encounter hardships of all kinds for the Master's sake, men who will be willing to take hold courageously of a handful of hearers for a pittance of support and build them up into a strong and influential church. Such men can be obtained only by prayer and effort prompted by a sincere zeal for God's Kingdom; and they can be educated only at a large expense, whether borne by themselves or by the Church. Mere perfunctory work will not accomplish the object. Our ministers must realize its importance and wake their churches up to a sense of the great need that is upon us. We are furnishing on an average not much more than 200 candidates yearly from our Seminaries, when we ought to send out fully 350 men well equipped for every good work. Can they be had? They could, provided there were a prevailing conviction of the many and great perils which are threatening us from the spread of dangerous doctrines and demoralizing agencies. Some years ago when the integrity of our nation was threatened by an extensive revolt and there was a call to arms for the purpose of suppressing it, we remember the zeal with which young men enlisted for the conflict at the hazard of life and limb, and shall there be less enthusiasm felt now when the foes to be met are of a far more dangerous and subtle kind. A free nation can preserve its freedom only so long as truth—the truth of Christ—maintains its hold upon the people at large and rules in all affairs civil and social and domestic. And this is what we want to have proclaimed and enforced throughout the length and breadth of our land, leavening public opinion so as to make it hostile to and intolerant of wrong in high places as well as in low. Is the Presbyterian Church doing its part towards accomplishing this result?

The following strong appeal comes from Dr. Baker, the President of the Board, and we hope it will be read and pondered by all.

WHAT THE BOARD DESIRES.

The Board of Education is greatly desirous of doing two things:

(1). Closing this year without a dollar of debt, and

(2). Refunding to the students under their care the amounts deducted from their appropriations at the beginning of the year, on account of the financial situation then existing.

We see our way clear to do both, provided the churches that have not as yet contributed anything during this present year, will do so without delay; and provided also there are on the part of individuals and perhaps also of some churches, additional gifts prompted by the appeal which these needy students must make to all who thoughtfully consider their case. They have shown a most praiseworthy spirit in the matter, "taking joyfully the spoiling of their goods" in order to relieve the Board, but all the more on this account are we anxious to pay them back the money so unselfishly surrendered, knowing full well how sadly they need it. The whole amount required is not much to the Church at large, but to these students it is much indeed, requiring self-denial and anxiety on their part from which we would fain relieve them. It ought to be clearly understood therefore, that according to the amount of money contributed during the months of February and March, will the students fare at the end of the year. We hope and we pray for the privilege of paying them in full, but we can do so only as this appeal meets with a generous response. It is our confident expectation that we shall report no debt to the next General Assembly, but the question is, who shall bring about this happy consummation, *the poor students or the rich Church*? Last year the churches said, "the students shall have at least one-half the amount deducted, refunded to them; the appropriation is small enough anyway, and shall not be reduced to a greater extent than this;" they said this by their increased contributions. Will not the churches say it again this year? We believe they will. We believe that a knowledge of the facts will result in our receiving money enough to pay our debt and pay the students too.

PUBLICATION AND SABBATH-SCHOOL WORK.

RECENT PUBLICATIONS.

KOREA FROM ITS CAPITAL: With a Chapter on Missions. By the Rev. George W. Gilmore, A. M. This is a delightful book about a country of which but comparatively little is known. Mr. Gilmore had exceptional opportunities for becoming acquainted with the people and their life, as he dwelt among them in a way which enabled him to mingle freely with all classes and to see what was to be seen. The volume treats of the country, the government, the language, the people, dress, woman, amenities, religion, resources, civilization and of the missionary work that is being done. The style is clear and simple. The illustrations—of which there are twenty-five—are reproduced from photographs, and are helpful to a comprehension of the descriptions. The country itself is one of such interest, and yet is so little known, that Mr. Gilmore's book ought to find wide reading. Those working in any way in behalf of Christian missions will be particularly pleased with this volume which will tell them so much about one of the countries in which our missionaries are engaged. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Pp. 328. Price, \$1.25.

LEAD ME TO THE ROCK:—By Rev. T. W. Hooper, D. D. This beautiful little volume contains a number of suggestive chapters of comfort and cheer for those who are walking beneath burdens or in the summer heat of trial. These chapters are written by one who has had long experience in giving comfort to others and whose own heart has learned many of the sweet lessons of divine love, while sitting in the shadow of the Rock. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, 60 cents.

FAR OUT ON THE PRAIRIES:—By the author of "Drew Drake and His Nets." Most of the people in this world are ordinary; and therefore a

book which deals with ordinary people and with commonplace experiences is the book which comes nearest to us. The characters in this story are not by any means beyond our conception, they are much like many of the boys and girls we see about us every day. It is a simple story of home-life in the great West. The scene is laid in Dakota, and the experiences of Prissy and Jack Bower find a counterpart in the lives of hundreds of other boys and girls in our great country. Prissy is a "shut-in," and a little missionary magazine, which comes providentially to her hand, proves the first connecting-link between the log-hut on the prairies and the great world beyond the sea. She is roused from her apathy and her discontent with her cramped and narrow life, and is brought in sympathy and touch with the brave workers in the foreign field. A great deal of attention is given also to Jack, who is neither too handsome nor too good, but who is, nevertheless, a very real boy, with plenty of pluck and perseverance. He, too, catches the spirit of missions and helps in the kindling of that little spark of mission fire, which will go on burning brighter and brighter forever. The story is told in a bright, engaging manner—an occasional bit of humor flavoring the whole. It will have good suggestions and hints to "shut-ins," and to all engaged in mission work. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Illustrated. Pp. 320. Price, \$1.15,

THE BIBLE TEACHER'S GUIDE; Or, Methods of Work in the Sabbath-school:—Prepared by James A. Worden, D. D. Dr. Worden has received admirable assistance in the preparation of this little manual from Mr. Israel P. Black, one of the best primary class teachers in the country. The book is full of practical hints and suggestions, covering all the departments of Sabbath-school work. Superintendents and teachers will find it of great value. One of the objects of the

book is to furnish a basis for a Bible Teacher's Institute in every school, to help teachers in preparation for their work. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, 25 cents.

THE WESTMINSTER QUESTION BOOK FOR 1893: This is indeed *multum in parvo*. This little volume of 192 pages contains the full lesson text of all the year's lessons, with special temperance lessons; notes on the same; golden texts; home readings for every day of the year; questions on lessons; catechism questions; practical teachings, etc. Philadelphia: Presbyterian Board of Publication. Price, \$13 per 100 net; single copies, by mail, 15 cents each.

SUPPLEMENTAL LESSONS:—Primary Grade. By Mrs. W. E. Knox. There seems to be a demand in many schools for 'Supplemental Lessons,' including certain important teachings and the memorizing of certain passages of Scripture and of hymns. The desire is that these exercises shall be given a definite time, say five or ten minutes of each school session. This little volume has been prepared on this plan, and is adapted to the primary grade. It includes fifty-two lessons, which comprise the Lord's Prayer, the Commandments, the Beatitudes, Psalm 23, and certain hymns. The book is prepared for teachers, and is designed to guide them. The exercises are prepared as outline lessons which teachers will find it easy to adapt and use in their classes. Philadelphia: Presbyterian Board of Publication. Price, 35 cents.

RAGGED SCHOOLS AND SABBATH-SCHOOLS.

What is now known as the "Ragged School" enterprise, was commenced by Robert Raikes, in the city of Gloucester, about the year 1780. The design of this school was to give the rudiments of education to the children of the poor, who were gathered on Sunday afternoons to receive instruction. It is generally recognized that the school thus established was the germ of what is now known as the Sunday or Sabbath-School, in which children of all classes are gathered to receive religious instruction.

There is considerable difference of opinion as to when the development of the Ragged School, into the Sabbath-School took place, the general opinion being that it did not occur until the early part of the present century. A few weeks ago, the eye of the writer of this paper, fell upon an article that appeared in 1799 in the *Evangelical Magazine*, a religious periodical published in the city of London. A copy of this article is given below, from which it will appear, that what is now generally designated as the "Ragged School," was then known as the "Sunday-School," and that what is now styled, without discrimination, as the "Sunday-School," was not only then established, but was distinctively known as the SABBATH-SCHOOL.

"SABBATH SCHOOLS."

"Sabbath evening catechetical schools have been for some time established in the North, and some of the ministers who have lately visited those parts have been so much gratified with the institution that they have attempted to raise similar in England. Mr. Mosely, in particular, has formed two at Long Buckby since his return, and has been the instrument of beginning three in the neighborhood of London, viz.: at Hoxton, Kingsland, and at the New Mulberry Gardens' Chapel.

"The effects have, in many instances, proved the plan calculated to promote the cause of vital religion. Many young persons have already been converted; and the parents of several, drawn by curiosity to hear their children, have been also brought to the saving knowledge of Christ. A number of youth being deeply impressed with divine things, have at several places formed prayer meetings among themselves, and give good evidence of the sincerity of their profession.

"As Sabbath schools differ materially from Sunday schools, the following account may not be unacceptable to our readers. The latter are principally designed to teach children to read; the object of the former is religious instruction only. Sunday schools are for the poor; these [Sabbath schools] are equally intended for the offspring of the rich.

"These exercises are principally conducted by gentlemen and respectable tradesmen. While their ministers go on in their stated labors, these feeling a concern for the happiness of the rising generation, assemble the children in convenient places, and by informing their judgments in the mysteries of divine truth, and exhorting to the duties of religion and morality, endeavor to train them up in the nurture and admonition of the Lord.

"No children are admitted under the age of eight, nor any who cannot read. They generally meet on Sabbath-day evening, and are placed according to their age; the Sunday school children by themselves, and the sexes separate. The exercises begin with requesting an account of the texts and sermons heard through the day—their names are then called over, and those marked who are absent. A few minutes are spent in prayer—a short portion of scripture is then repeated, which had been appointed on the preceding Sabbath, and in a familiar manner the teacher endeavors to draw forth the ideas of the children; one question being asked from the Assembly's catechism, they give the answer with the proofs at length, and the catechist

endeavors to explain and apply the truths contained in the answer to the question; in conducting this part of the work Fisher's explanation of the Assembly's catechism is commonly made use of, both by the teachers and the scholars. After this is over, the teacher delivers a short address, with the view to impress upon their hearts the great truths contained in the scriptures, and answered in the catechism; then, mentioning the scriptures to be repeated and explained the next Sabbath evening, the whole service concludes with another short prayer."

FAR OUT UPON THE PRAIRIE.

Mr. Joseph Brown, Sabbath-school Missionary for Synod of Wisconsin, would like those who have any doubts as to the efficacy of the work done by the Missionary Department of the Board of Publication, to

COME AND SEE.

He gives us an interesting account of a family of ten persons, whom he found over three years ago, living in extreme ignorance, mentally and spiritually. He began a course of loving Christian effort in their behalf; visited them whenever in the neighborhood, gave them illustrated papers, and such reading matter as the father could manage. As the result, the family life turned upward.

SEEKING THE LIGHT.

The young girls of the family mentioned above, were sent to school—one of them, thirteen years of age, beginning her studies at the alphabet. They are now clean, and neatly dressed, making good progress, as regular attendants at school, notwithstanding they have a *walk of ten miles*, each way.

AFTER MANY DAYS.

One of our most faithful missionaries writes: "I need your prayers, my friends, for I meet with many difficulties in this arduous work—many discouragements. But on the other hand, I meet with much to encourage. Rev. Mr. Wilson said to me on the train the other day: 'You organized a Sunday-school in the Rose School House, in Green County, Mo., twenty years ago. In your address you spoke of a nobleman, who, when riding in a sled over the snows of Siberia, was attacked by wolves; the driver, you said, threw himself among the wolves to defend his master, giving his life for him. The application you made of Christ's com-

ing to die for us, made so deep an impression on my mind, that, though a boy, I shall never forget it. I attended that school, gave my heart to God, and am now preaching the Gospel.

A BLIZZARD, AND A GOOD MEETING.

J. M. Tipton, Neb., tells us of perseverance in well-doing in the face of tempestuous elements: "One day, I drove fifteen miles in a blizzard, to my appointment, half expecting to find the house closed and no one present; but I was happily disappointed by finding a warm room, and some fifteen or sixteen earnest people present. A good meeting was had, and arrangements made for another, at which time it is expected a Sabbath-school will be organized. I have organized five schools, and on each occasion the day was more or less stormy."

SPURS TO FAITH.

"God often interposes what might appear at first thought to be obstacles in our pathway for the purpose, not of really hindering our progress, but of trying our faith, and, if you please, of testing our Christian 'mettle.' If we are true to our cause, and earnest in the execution of our duties, these things serve only to spur us to a loftier devotion, a stronger faith, and renewed effort."

FAMILY DEVOTIONS.

"One of my most enjoyable privileges is that of conducting family devotions. Sometimes, even in households where it has not been customary, the Bible has been placed in my hands, with the request to read and lead in prayer. At such times, I have felt that the Divine Spirit was indeed present, and that it was a hallowed hour."

BLESSED OPPORTUNITIES.

"The vastness of this missionary work grows upon one the longer he engages in it. The opportunities for doing good are almost infinite. As yet, I have found none who were unappreciative of my work. People seem glad to get appropriate reading matter; and the splendid tracts, books, and papers, furnished by our Board, give a variety for all. The scattering of such seed among the people will certainly bring forth the legitimate harvest in due time."

MINISTERIAL RELIEF.

A BIRTH-DAY CELEBRATION AT THE MINISTERS' HOUSE, PERTH AMBOY, N. J.

A recent number of the *Mid-Continent* contains a letter from one of the aged ministers at the Home in Perth Amboy, which, with the editorial note of introduction, is as follows:

HAPPY LONGEVITY.

[The following very interesting communication addressed to the *Mid-Continent* from the Perth Amboy home is gladly acknowledged and published. It is from one of the very aged servants of the Church, whose days in his honorable retirement are there made glad. It cheers the hearts of all to think of this beautiful and just provision for the comfort of the veterans. Our readers would be touched could they see the tremulous hand-writing of the letter.—ED.]

In the present family at the Presbyterian Ministers' Home, at Perth Amboy, N. J., are nine octogenarians: seven men and two ladies. Of these seven men, five were born in 1812; consequently these five all reached four score years of age during the year 1892. The eightieth anniversary of the last and youngest of the five was celebrated on Dec. 20th, 1892. Rev. W. C. Cattell, D. D., the corresponding secretary of the Board of Ministerial Relief, was present and added much to the interest of the occasion. After a sumptuous dinner, we held at 2 P. M., a most delightful symposium, and in the evening Dr. Cattell gave a charming address. The five were almost overwhelmed with congratulations, and beautiful mementos and a profusion of the choicest fruits and flowers. Our excellent superintendent doesn't do things by halves. The five aggregated 400 years in age, and about 240 years in professional labor for the Master in his Church.

THE YOUNGEST OF THE FIVE, A. R. N.

My honored and revered friend, the writer of this letter, has been so kind as to refer to the pleasure which the presence of the Secretary of the Board gave to these octogenarians on this memorable birth-day celebration, but what shall I say of the delight which the visit gave to the Secretary? Certainly it was a great privilege and a great joy to spend a day of such intimate fellowship with this little group of aged Ambassadors for Christ,

and especially to be present at the Symposium to which the writer refers. Here were five men, "who aggregated 400 years in age," and each one of them had been a power for good to the Church and to the community in which he lived during the half century he had preached the Gospel. No one could have listened to the simple narrative of the long service of these venerable men—brief as was the account which each gave of his ministerial work—without a deepened sense of what the Church owes to such men for their long, faithful and self-denying service. But to a representative of the Board to which our Church has committed the tender and sacred duty of caring for them in their declining years, this Symposium was a veritable uplift. The small stipends of these five men, even when giving to their work the vigor of their best years, barely sufficed for the maintenance of their families from year to year; and they had been too deeply engrossed in their sacred calling to turn aside from it to make money in other ways for their support in old age. And this little group of patriarchs, now poor in this world's goods but contented and happy in The Home which a grateful and appreciative Church had provided for them for the few remaining years of their life, was really an "object lesson" to fill the hearts of God's people with gladness and a deep sense of their privilege and duty to support this Board. I do not wonder that the editor of the *Mid-Continent* as he read the account of this "occasion" in the "tremulous hand-writing" (with which I am very familiar) of "the youngest of the five" is moved to say, "It cheers the hearts of all to think of this beautiful and just provision for the comfort of these veterans."

The memories of that delightful day are a constant inspiration for me in my work, but I cannot reproduce them here though they crowd upon me as I write these lines. The five octogenarians were grouped together at

the dinner table which appeared to them so "sumptuous," with its simple adornment of fruit and flowers which loving hands had brought, and the great birth-day cake in the centre, upon whose snow-white "iceing" stood out in bold relief the date, 1812! I was honored with a seat in their midst, and never shall I forget the "table talk" of that hour; nor the scene at the close of the repast when, as all the guests in the dining room rose from their seats, one of these patriarchs, without premeditation or arrangement, broke forth in sacred song:—

"O, God! our help in ages past,
Our hope for years to come"—

The old hymn, with the familiar tune, was taken up at once by his fellow octogenarians and then by all the other aged guests of The House, and the spacious dining room seemed to overflow with sacred melody as the company slowly moved out into the hall. I have heard many "processional" hymns grandly sung or chanted by robed ecclesiastics in noble churches and cathedrals, but my heart was never so deeply moved by them as it was on that day by the glad Christian song sent heavenward in the tremulous voices of the aged men and women in that "Happy harbor of God's saints." Then followed the Symposium, in the room of the writer of the letter to the *Mid-Continent*, when the "good gray heads" were bowed in prayer, and one after the other told the story of his work for the Master and spoke of the good Hand which had led him along the path of life's pilgrimage even down to old age! Then there was the gathering in the evening to which the writer also refers. The entire family were present—including all the "helps" of the household—and each of the five patriarchs took some part in the devotional exercises.

To all this I can make only this brief reference, though the memory of it will be to me a joy and a blessed inspiration so long as I shall live.

One thing, however, I must add about the Symposium, which lasted the greater part of the afternoon. In the reminiscences which were given there was but little said about the

toil and self-denial of the minister's life, though these aged men had had their full share, in missionary fields and in laborious pastorates, of what may be called a minister's trials. No; the key-note in the prayers and in every speech was the joy they had found in all their service for the Master. Each of them had known what it was to practice self-denial in his long and laborious ministry, and to "endure hardness as a good soldier of Jesus Christ;" but the yoke had been easy, the burden had been light, and one and all joined in the words with which the Apostle expressed his gratitude as he, too, looked back over the trials and toils of a long life spent in the service of the Master:—

I THANK CHRIST JESUS, OUR LORD, WHO
HATH ENABLED ME, FOR THAT HE COUNTED ME
FAITHFUL, PUTTING ME IN THE MINISTRY.

The day had been dark and lowering. A part of the time a winter's storm had raged. But I recall that, after the last prayer at the Symposium was offered and the benediction had been pronounced, we gathered at the window and looked out upon the western sky. The clouds had disappeared or were piled up here and there in golden splendor upon the distant horizon where the sun was slowly sinking to rest. The pathway of four score years over which these ministers had passed had doubtless been often storm-swept, but the sun-set hour of their lives was as beautiful and tranquil as the scene before us upon which the "gentleness of Heaven" seemed to rest.

THE CHURCH AT HOME AND ABROAD for May, 1889, contains a somewhat extended article upon The Ministers' House at Perth Amboy, with a picture of the old mansion surrounded by forest trees. Built in colonial times by the Proprietors of the Province of New Jersey as an official residence, it is still the residence of the King's servants—the home of the aged Ambassadors for Christ, resting peacefully from their labors until the King himself shall call them to the House not made with hands. This article has been reprinted in pamphlet form, and may be had on application at the office of the Board, 1334 Chestnut Street, Philadelphia.

Gleanings At Home and Abroad.

—Dr. Joseph Edkins believes that Persia is the source of China's religious beliefs.

—"We are convinced," says the *Brahman's Journal*, Lahore, "that the days of idolatry and caste are numbered."

—The first Protestant Hungarian Church in America was dedicated at Pittsburgh, Pa., in October, 1892.—*Missionary Guardian*.

—The hope of China is a Chinese Christian Church, says the report of one of the Scottish Missions.

—The American Bible Society will issue in April a translation of the Scriptures into the language of the Gilbert Islands.

—There are 116 Christians among the 20,000 Japanese in Hawaii, the result of Gospel work in their behalf for three years.

—The Gospel of Matthew in Tasiko, a language spoken on Epi and elsewhere in the New Hebrides group, is recently issued.

—It is estimated that about 1,500 Jews leave the synagogue for the Church of Christ every year; 100,000 Jews have become Christians during this century.

—Dr. Grant, of Chinchew, says the Chinese give up their idolatrous rites in planting rice when they see that their Christian neighbor's crop is good without these rites.

—Says the Rev. John Ross, of Moukden, Manchuria: The most important duty of the foreigner is to instruct, stimulate and guide the native Church to exert itself in preaching the Gospel.

—The *Monthly Messenger* in reminding its readers of the collection for the Jewish Mission, asks, "can any congregation afford to neglect the claims on Christians of the kinsmen of the Lord Jesus Christ?"

—The noblest building in Canton is said to be a beautiful Gothic Cathedral, of granite from the White Cloud Mountains, erected by the Roman Catholics.

—The complete New Testament in Luganda, the language of Uganda territory, is soon to be issued by the British and Foreign Bible Society.—*Church of Scotland Mission Record*.

—To commemorate its jubilee the Baptist Missionary Society raised more than the £100,000 asked for, and it is hoped the amount may reach £125,000.—*Free Church of Scotland Monthly*.

—The Catalogue of the Publications of the Society for the Diffusion of Christian and

General Knowledge among the Chinese, contains a list of more than 1000 books and pamphlets.—*Chinese Recorder*.

—The books of the Hindu religion, says a Bombay native paper, nowhere indicate that God has any desire that man should be saved from sin and become pure and holy.

—Some of the most serious obstacles to mission work are disappearing, and opportunities for aggressive work were never greater than now.—*Superintendent Lowry of the North China Mission of the M. E. Church*

—Rev. Charles W. Holbrook, of Natal, South Africa, writing of the weakening force of native customs among the Zulus, says: "The practice of selling daughters to would-be husbands, is slowly losing its hold upon our Christians."

—The Peking Missionary Association has developed an educational scheme with methods similar to those of Chautauqua. It contemplates courses of study to be pursued by preachers after they have entered the regular work of the ministry.

—A writer in the *Missionary Herald* says among opium-smokers of Foochow eight hundred men have kneeled down in church and asked God to help them get rid of the evil habit.

—As soon as certain superstitions which for centuries have been wrought into the fibre of their social life are dislodged, the Chinese will spring to the front among the dominant races of the world.—*Rev. Dr. Pond, quoted in Baptist Missionary Magazine*.

—One of the superstitions of the Burmese is, that during sleep the spirit leaves the body and flits about at will; and if the sleeper be suddenly awakened he will surely die, for the butterfly spirit would be absent.—*H. C. Moore in Fortnightly Review*.

—The A. B. C. F. M. employs at its 95 stations 534 American and 2,600 native laborers. There are 434 churches with 40,333 members, of whom 3,516 were received last year. Native contributions for all purposes during the year, \$104,089.

—Evangelical Christians in the United States are credited with possessing \$13,000,000,000. They contribute annually 25 cents per capita for foreign missions, or one thirty-second part of one per cent of their wealth. Do they possess this wealth, or are they possessed by it?—*Dr. A. J. Gordon*.

—A Dhed in Anand, India, hired as teacher a Christian young man and kept him in his own home until the entire family was sufficiently instructed to receive baptism.—*Irish Presbyterian Missionary Herald*.

—A Chinese who had listened to a short address delivered in connection with out-patient work at the Laoling Medical Mission, was asked what he thought of the "doctrine." Pointing to the hospital, he replied: "If it induces men of other countries to come here and give relief to the sick and needy, it must be good."—*Chinese Recorder*.

—According to Canon Robertson's annual summary, says the *Free Church of Scotland Monthly*, the total British contributions to foreign missions for 1891 were £1,421,509, viz: Church of England Societies, £539,510; Joint Societies of Churchmen and Non-conformists, £206,330; English and Welsh Non-conformist Societies, £456,848; Scotch and Irish Presbyterian Societies, £210,306; Roman Catholic Societies, £9,015.

—The earnest, persistent, believing prayers of the churches at home seem to be the only need of our mission. If you give us such prayer as we need, you will first have made this mission a personal work of your own and all our lesser needs will find supply as a matter of course.—*Rev. Henry O. Dwight of Constantinople in Missionary Herald*.

—All Hindus are learning to speak of Christ with respect, and many regard Him as an incarnation. Religious reforms of many kinds show the discontent of the people. Hinduism itself is growing ashamed of its coarsest rites and teaching, and is putting on a more respectable garment in the presence of Christianity.—*Rev. John P. Jones of Pasumalai, India*.

—That epoch-making work, Gáspár Károli's translation of the Bible into the Magyar language, was published at Visol in 1590. The influence of its literary style is seen in the religious literature of the present day. In the revision of the Hungarian Scriptures now in progress, the Biblical and archaic style of Károli, so full of charm and beloved by the people, will remain intact.—*Theodore Duka in Bible Society Reporter*.

—The Secretary of the Free Church of Scotland Missionary Society states the faiths professed by the human race at the beginning of 1893, as follows:

Reformed Church, . . .	200,000,000
Roman Catholic, . . .	195,000,000
Greek and Eastern, . . .	105,000,000

Professing Christians, . . .	500,000,000
Jews,	8,000,000
Mohammedans,	180,000,000
Heathens,	812,000,000

Non-Christians,	1,000,000,000
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—Bishop Taylor has established nurseries at various points, into which he receives young children. His doctrine of salvation is that all children before reaching the age of accountability are justified by the grace of God. African infants are not heathen any more than the infants of Christian parents; if taken in hand at a sufficiently early age they may be trained up as Christians.—*The Independent*.

—Persian literature has an exceptional influence over the moral education of nearly all the peoples of Western Asia. In the Orient the Persian language and literature play a part analogous to that played in Europe by the French language and literature. In Turkey its study is obligatory in all primary and secondary schools. In the Caucasus, in Afghanistan, and in English India the mass of the Mohammedan people have knowledge of no other sources of instruction.—*Ahmed Bey*.

—Women of the higher castes are practical prisoners inside their Zenanas. They are illiterate, and so not accessible to the Gospel through the Scriptures. They are the most conservative and fanatical defenders of their ancient faith, and persistently counteract the greater part of the influence gained over the men by the missionaries. The only remedy for this is to get into the Zenana with the Gospel.—*Dr. George F. Pentecost in The Indian Female Evangelist*.

—The Burmese are a merry and contented people, fond of gay clothes, and extremely unwilling to take the life of man or beast. A lazier man than the average Burman it would be hard to find. Devoid of enterprise and disliking exertion, they have allowed many golden opportunities to escape them; and the trade which should be theirs is now in the hands of Europeans, Americans, Chinamen or Mohammedans.—*H. C. Moore in Fortnightly Review, via Literary Digest*.

—The Melanesians believe in a supernatural power called *mana*, which effects everything beyond the ordinary power of men; also in the existence of intelligent beings full of *mana*, who are actively concerned in the affairs of men. They invoke these spirits, and also make prayers and offerings to disembodied spirits of men called ghosts. There is no priestly order.—*Dr. Codrington in his "The Melanesians."*

—Dr. Mowat, the successor of Dr. Narayan Sheshadri in Jelna and Bethel, reports the following: One of his catechists having found Rs 60, almost a year's salary, returned the money to its owner, who called the villagers together and told them what had happened. All expressed

astonishment that a despised Mang should be so honest. Dr. Mowat has often been cheered by similar testimonies to the truthfulness of the Christians, borne by Hindus and Mohammedans.

—Probably no other country has suffered at the hands of Christian nations as has China; the chief offenders are the very ones that have sent most missionaries to convert the land to Christ. The greatest obstacle to the success of missions in that land is the attitude taken by England on the opium question, and by the United States in regard to the Chinese who come to this country.

—*The Independent.*

—It has been a pious belief from time immemorial with Hindus that they were restricted as a matter of religion from crossing the sea. The leading pundits of Bengal now declare that travel is not prohibited in the Shastras, if Hindu regulations about cooking and eating are observed. It is hoped the matter may be settled in time to allow visits to England and America in connection with the Columbian Exhibition, in which Hindus are taking a deep interest.—*Rev. Alex. Tomory of Calcutta.*

—During the controversy about the postponement of the operation of the new Japanese civil code a society of lawyers in Tokyo drew up a declaration in which it was objected that the code was based upon the ethics of Christianity, whereas the country ought to retain its own ethical basis of Confucianism. Many intelligent people who had never given the subject any attention, thus had Christianity brought to their notice, and their judgment was by no means detrimental.—*Rev. D. B. Schneder in the Missionary Guardian.*

—A woman in India whose husband would not permit her to be baptized asked him upon her death-bed to bring her water. She dipped her fingers into it, with great pain raised her arm to her head, and said, "I baptize myself in the name of the Lord Jesus."—*London Presbyterian.*

NOTES ON INDIA.

—The latest census of the native Christian population of India shows the total of Protestant Christians to be 559,661. This is a surprise to everybody. The expectation was that the number would approach the million line.

—The membership of all Presbyterian societies is placed at 34,395. The *Indian Standard* says "the Presbyterians have about doubled themselves" during the last decade.

—The report that "the American Mohammedan," Mr. Webb, is about to open a mission in

America seems to promise something new. The Columbian Exposition should not fail to secure this new attraction.

—When Mr. Webb was in Calcutta his apostasy from the true faith led a Christian convert from Islam to seek his restoration. This man was Maulvie Hossein Ali, who addressed to Mr. Webb a letter propounding certain questions for discussion. This invitation was wisely declined.

—There are many even among Christian men who despair of making converts from the followers of Mohammed. The facts are just now beginning to open the blinded eyes. The Church Missionary Society reports among its converts 1,000 from Islam. Of 12,000 converts to Christianity in Sumatra one half are converts from Islam, whilst of 12,000 converts in Java nearly all were Moslems.

—Of sixty-five missionary societies carrying on missionary work in India sixteen are Presbyterian.

—"There is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared."—*The Indian Standard.*

—The Angale (Baptist) missionaries have publicly declared "that any such basis or principle as baptizing persons simply because they are willing to break away from Hinduism and place themselves under Christian instruction is unknown to us. Our missionaries still hold to the New Testament principle, that baptism is to be administered to those only who profess to be truly believing in the Lord Jesus Christ."

—The Church Missionary Society has in its service about fifty missionaries who are no expense to the society. They are either persons of independent means or are provided for by relatives. Why should not many of our wealthy people "go and do likewise?"

—It is said that the Pope is more anxious for the conversion of Protestants than of the heathen, "since the heathen are in a state of ignorance and so may be saved by the grace of God, but Protestants are living in the deadly sin of heresy." This accounts for the fact that Roman Catholic missionaries are more anxious to pervert the Protestant native Christian than they are to convert the heathen.

—At the last annual meeting of the missionaries of the Ludhiana Mission plans were adopted for more aggressive work in the villages. We may confidently anticipate large accessions to the churches in the near future as the outcome of this movement.—E. M. W.

Thoughts on the Sabbath-School Lessons.

I.

March 5.—*Keeping the Sabbath*.—Neh. xiii: 15-22.

The Old Testament Sabbath was in its deepest import not merely a duty, but also a right to rest in the midst of unrest; a privilege of freedom in earthly bondage. It was not merely a binding statute, but at the same time a gracious release from the accompanying and equally binding command to labor; a memento of the blessed rest of God and the redemption of his people; a gospel, therefore, in the Law.—*Schaff*.

Let each of us lay this well to heart, that our Sabbaths are a gift from our kind Father of unspeakable value. Used in the best way, they do make stepping-stones for our feet to walk to heaven by. They open to us at the wayside so many oratories and Bethel-like retreats where we may refresh our jaded spiritual nature, cultivate closer acquaintance with Christ, offer to God a less hurried praise, clear ourselves from the dust of time, re-examine the foundations of our confidence, scrutinize our motives, repair our faults and revive our drooping ardor in the task of self-discipline for eternal bliss. To make the very best of such costly possibilities—fifty-two of them in the year's round—how infinitely is that to be desired for such Christians as we are, far behind in grace, and battling with conditions adverse to holiness! To lose our Sabbaths and all they might bring to us—can anything replace a loss like that?—*Dykes*.

II.

March 12.—*Esther before the King*.—Esth. iv: 10-17; v: 1-3.

Mordecai's solemn words to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" are not without meaning to Christians of the nineteenth century. The opportunities of to-day are ours. Our failure to recognize and improve them may hinder the advancement of Christ's kingdom on earth, though we may feel sure

that our God can provide for the fulfillment of his promises in some other way, if we do not avail ourselves of the privilege of coming up to the help of the Lord. The present opportunities for missionary effort are a striking illustration of this. The doors into heathen lands which our parents and grand-parents prayed might be opened, have turned on their hinges and the army of the Lord should enter quickly to possess the land; for through the same door the merchant and the traveler, the printing press and the telegraph are introducing rum and infidel literature and the absorbing interests of civilization that so often leave no license and no inclination for attending to the highest interests of the soul.

III.

March 19.—*Timely Admonition*.—Prov. 23: 15-23 (A Temperance Lesson).

They tell us: "We are not obliged to be teetotallers. Let those be teetotallers who cannot govern themselves. We are quite able to drink *temperately* and get no harm of it. Let them who cannot do this be *total abstainers*; we are not obliged."

True, you are not obliged. We do not say *you are obliged*. But it is a river we have to cross, and it is deep and rapid. Whoever falls into it is sure to be drowned. Here is a single timber thrown across the gorge over the stream dark and swift far below. He who is lithe of limb and steady of nerve and brain *may* cross in safety on this narrow foot-bridge. But yonder is a broad, strong bridge with abutments of rock, with wide passages and high and strong balustrades. All can go over it in perfect safety—the aged and feeble, the young and giddy, and the careless, toddling wee ones, all go safely.

Now, you say, "Let such weak ones go yonder; we are not obliged; let us cross on this timber."

True you are not obliged. We do not say *you are obliged*. But, as for us, if we cross this timber, however safely we may go ourselves, we know that many another will follow us who will surely fall off and perish. And *we feel better to go by the bridge*.—*Arnot*.

The Vanity of Graven Images.—Isa. xlv: 9-20 (A Missionary Lesson).

Said a Hindu to one of our missionaries: "Reviling our gods, criticising our shastras and ridiculing our ritual will accomplish nothing. But the story you tell of Him who loved and died—that story, sir, will overthrow our temples, destroy our ritual, abolish our shastras and extinguish our gods. In the year 1800 the first Hindu convert was baptized in the Ganges, Krishna Pal by name. He was sorely persecuted, but his reply was, "I have been a great sinner. I heard of Christ, that He laid down his life for sinners. I thought, What love is this! Now, say if anything like this love was ever shown by any of your gods? Did Doorga or Kale or Krishna die for sinners?" Self-prompted he erected the first native place of worship in Bengal. In one of the hymns he wrote, he, coming from dark idolatry, expresses the sentiments of all who feel themselves redeemed by propitiatory love:

"O thou, my soul, forget no more
The friend who all thy sorrows bore!
Let every idol be forgot
But, O my soul, forget him not!

"Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt,
And canst thou e'er such love forget?"
Monday Club, for 1879, page 401.

IV.

March 26.—*Review.*—Golden Text, Ps. cxix: 105.

A backward glance over the lessons of the quarters shows that the truth of our Golden Text is as truly illustrated in the passages chosen for our Sabbath School study from Ezra and Haggai, Nehemiah, Zechariah and Esther as in any that might be selected from other parts of the Bible. There has been no lesson in which we could not find some helpful practical thought, some warning, some encouragement, some example that could serve as "a lamp to our feet and a light to our path." And if we are learning ourselves and helping our scholars to learn, more and more, to bring our life-puzzles to the Bible for solution, we and they are making real progress in Christian experience.

Temperance.

How civil society can do most, by righteous law and faithful administration of it, to save the homes of its members from the evils of intemperance by suppressing the traffic in intoxicating drinks, is one of the most serious and difficult problems of our time. There is much diversity of opinion among christian statesmen and citizens, as to the methods of legislation and administration which can be made most effective. Problems of law and other practical problems are not ordinarily solved like problems of mathematics, with results demonstrably perfect and unchangeably correct for all times and all places. The wise friends of temperance are not unwilling to see various methods earnestly and honestly pursued in different localities. All should hold themselves ready to profit by these experiments. All discussions of these questions and all experiments in legislation should be conducted "with malice toward none, with charity for all."

The experience of the State of Massachusetts is set forth instructively in a recent issue of the *Congregationalist* of Boston, in an article which we copy below.

GAINS FOR TEMPERANCE.

If the votes of the cities of Massachusetts on the license question represent the temperance sentiment of the people there is a decided advance in the strength of the opposition to the sale of intoxicating liquors. Last year there was a notable gain for the temperance cause. But this year it is much greater. The increase in the no license vote of the cities over last year is 10,777, and taking into account the vote of the towns last spring there was a majority of about 25,000 votes in Massachusetts this year against license, a gain of 17,000 over 1891. There is ground in these figures for great encouragement to the friends of temperance. The majority of the citizens of this state appear to be opposed to liquor saloons and if they can be persuaded to act, and to act together they may abolish them.

But this greatly to be desired result is yet far from being attained and will be reached only after a thorough understanding of the motives which have led to this vote. In Boston at least three classes voted this year against license.

First were those opposed on principle to any traffic in intoxicating drinks. Next were those who are not disposed to forbid men to use liquor but who prefer no license to the existence of saloons. The third class are those who use liquor and want saloons, but who are opposed to the rule of the police commission. Some of this class have been disappointed in not being able to get licenses for themselves or their friends. Others want to frighten liquor dealers into furnishing more campaign funds for their political party. It is largely this third class which has reduced the majority for license in Boston from about 15,000 in 1890 to about 4,000 last year and 1,184 this year. No one who understands the city will question this when he notes that the most aristocratic ward on the Back Bay voted for license while the North End went strongly against it.

There were notable changes also in other cities. In those which surround Boston, as Chelsea, Somerville, Cambridge and Newton, the no license majority has increased. But Fitchburg, New Bedford and Worcester, which are not adjacent to a city where the sale of liquor is allowed, have changed to license, reversing by a heavy vote their verdict of last year. If Boston had gone for no license by a small majority it is more than possible that the result would have been a reversal of no license next year in the surrounding cities.

The fact to be recognized is that cities in which there is a large foreign population and whose situation affords no convenient opportunity to purchase liquor outside their limits either constantly vote license or alternate from one side to the other always, finding in the last trial the greater dissatisfaction. They make it evident that in the present condition of society no adequate solution of the liquor question has yet been found. A majority against saloons there undoubtedly is in Massachusetts, but there is far from a majority, as yet, against permitting any use of liquor as a beverage. The practical question is, how can the temperance sentiment which exists be made to exert the most wholesome influence?

There are signs that the Gothenburg system, which has gained so extensive favor during the last twenty-five years in Norway and Sweden, is attracting increasing attention both in England and in this country. In England it has earnest advocates in the Bishop of Chester and Hon. Joseph Chamberlain. The petition to the Massachusetts Legislature that all license fees be turned over to the county or state, so as not to

be a temptation to voters to vote license, is in the same direction. The essential features of this system are that it takes the liquor question entirely out of politics, allows no profit to any individual from liquor selling, prevents all congregating in saloons for drinking purposes and uses all profits for public improvements not provided for by taxation. The application of this system in this country would require important modifications. Its trial would be an experiment and the most favorable conditions would be in towns where there is an undoubted majority against saloons. It would have the advantage of the experience for a quarter of a century of such a city as Bergen, which is three-fourths of the size of Worcester. Many of those who oppose the selling of liquor on a principle which they are not now able to maintain would, we think, be willing to try this experiment as a step towards the abolition of drinking. Those who have unsuccessfully struggled to close the saloons would certainly welcome it, and those who are in the main indifferent, but who cannot close their eyes to the great evils of the saloons would not oppose it.

SAVE THE CHILDREN.

FOREWARNED—FOREARMED.

The General Assembly's Permanent Committee on Temperance would gladly promote a deeper interest in the temperance education of the young. The vast importance and bright promise of this department of temperance work have not received due recognition. It is true that immediate results cannot be expected. The work is inconspicuous and unheralded, and the eager enthusiasm inspired by a sharp campaign is missing here. But let it be remembered that, though not instantaneous, the rewards of faithful work in this field are sure.

The sagacious statesmen of Germany, a generation ago, adopted as expressive of their policy, this maxim: "What you would weave into the life of the nation, put into the public schools;" and in pursuance of that policy what wonders have been achieved in that empire!

While therefore we should deprecate any relaxation of home training, and while we hope and strive after more specific and emphatic tem-

perance teaching, and more effective organization in the Sabbath-schools, we do now especially commend to the earnest attention of all our brethren the "wide and effectual door" which God has opened to us, in the public schools of the land.

It will probably be shown by the Census report that there are nearly 15,000,000 children of school age in our country. By the good hand of our God upon us, and largely by means of the gentle yet persistent efforts of a few godly women, the enactment of laws has been secured for the Territories and in about three-fourths of the States, requiring that in all public schools the scientific truth shall be taught regarding the pernicious influence of alcoholic drinks and narcotics upon the human system. If a faithful observance of these laws can be had, the millions of the rising generation may be forewarned and forearmed. Their minds may be filled with a wholesome dread of this insatiate but insidious devourer. If now, while not yet fallen under the fascination of the fell charmer's eye, they are duly warned of the venom of his fangs, we may hope that a half a score of years hence we shall see coming forth upon the stage of action a generation of men and women who will both bar the door of the home against this monster and also quickly drive him from the land.

But let us beware of a fatal mistake here. No law is self-enforcing. Before these bright hopes can be realized there is still important work to be done. The character of the service which each of us in our respective environments may render to the cause, will, of course, vary, but three or four suggestions are offered, viz:

1. That all endeavor to give the subject of scientific temperance instruction of the young that degree of prominence before the public mind which its importance demands. Let it be made a frequent subject of conversation in the family and social circle. In sessional meetings will not those whom "the Holy Ghost has made overseers of the flock," regard this measure for guarding the lambs from the wolf, as a pertinent theme for conference and prayer? In the pulpit

and in the prayer-meeting let its importance be impressed on all, and let the agency of the press be invoked in securing for it due public attention.

2. In the choice of School Directors, County and State Superintendents, or other officers who have control of public educational institutions, and in the selection by School Boards of teachers, the interests of this cause should be kept in mind. The best Temperance Educational Law may be rendered utterly futile by the failure to have directors and teachers who are competent and in sympathy with the object of the law.

3. School Boards and teachers should have the stimulus and support of an earnest public sentiment on this subject. Let them not be left to surmise as to whether you feel any interest in Scientific Temperance Instruction in the schools, but by frequent inquiry, and as often as possible, by visits of inquiry, make your interest and expectation unmistakably manifest.

4. The utmost care should be exercised as to text books. The first school books on Temperance Physiology, having been prepared and issued in haste, were crude, indefinite, inaccurate, ill-graded and hence unsuited for their purpose. But now several of the great publishing houses have issued text books which are in all respects satisfactory. Valuable service will be rendered to the cause by having the defective text books superseded by those which are so much better. "Cease from the instruction which causeth to err."

Come up "to the help of the Lord against the mighty," and let us be of good courage; for "to this end was the Son of God manifested that He might destroy the works of the devil."

We would call special attention to the Temperance Sabbath-school lesson under our title *THOUGHTS ON SABBATH-SCHOOL LESSONS*. That striking illustration was given by Rev. Dr. William Arnot in a Temperance address, in Philadelphia, in 1870, during the sessions of the first General Assembly after reunion.

Young People's Christian Endeavor.

ELEMENTS OF STRENGTH FOR CHRISTIAN WORK.

I. CHRISTIAN JOY.—The matters in respect to which we need to make exertion are of so great solemnity—the evils against which we need to strive are so terrible that the view of them is liable to sadden and depress us. If we were inattentive to these sad truths, if we did not feel in view of these terrible evils, we should lack impulse to the needful exertion. But if we let our minds dwell too much on these dark aspects, we shall be depressed and enfeebled, and quite incapacitated for successful and useful efforts. We need to be anointed with the oil of gladness, in order that our powers may be supple, and pliant, and tough. For this it will not do to depend upon the mirth of mere thoughtlessness. “The laughter of fools is like the crackling of thorns under a pot.” That is a fire that soon goes out. We must have a deeper, stronger, more enduring joy. It must be *joy in the Lord*. To Christians this joy is always available, and in all circumstances. However much we may have to be sorry for, we always have something to rejoice in. The basis of this is that grand Bible truth, that nothing can happen from which God's eternal plan has not made provision to educe good. If we thoroughly and firmly and constantly believe in God, we can always rejoice in Him, and this joy will always be deeper than any sorrows which may lie nearer the surface of our experience. The fierce sun may heat the water at the top of a deep lake, and the wind may worry and ruffle it, but deep down the water is always still and cold. There will inevitably be vexation and trouble and grief in your life, but deeper than vexation or trouble or grief can reach is that life which is hid with Christ in God. In this you can “rejoice in the Lord always.

II. CHRISTIAN MODERATION. — When Paul exhorts us (Phil. 4: 5) to let our *moderation* be known to all men, we surely do not take *modera-*

tion to mean *slowness*. It rather expresses reasonable and wise *regulation* such as it is the duty of a *moderator* to insist upon in any assembly. The revised version gives “forbearance” instead of “moderation,” and in the margin suggests “gentleness. This difficulty of finding an adequate word for it shows the richness of the meaning.

If when you desire a boy to be a *gentleman*, he should turn upon you and demand a precise account and description of the things which a gentleman may not do, would you have any hope of that boy? Paul's exhortation to moderation is immediately followed by the declaration, “*The Lord is at hand.*” All turbulence of unrestrained passion, all arrogance, all fierce uncharitableness do readily subside under a realizing recollection of the presence of God. Not more quickly does a noisy school grow quiet at the teacher's coming, or a turbulent crowd at the unexpected appearance among them of the most venerable citizen. Walking with God, we shall not fail to attain the true Christian *moderation*.

III. CHRISTIAN UNANXIOUSNESS.—We confess that we do not find that word in Webster. But we feel the need of it in this meditation, and are we not entitled to it? Our lexicographers give us “anxiousness,” and is it because its opposite is so rare that our vocabulary has no vocable to express it?

“*Be anxious in nothing*” is the revised version of a Scripture exhortation, which the English of King James' time expressed by, “*Be careful for nothing.*” By carefulness we now mean proper and wise thoughtfulness, and we call *undue care anxiety*, or *anxiousness*. *Unanxiousness* cannot fail to be understood as meaning the freedom from anxiety, to which that Scripture exhorts us. In more homely phrase, *Do not worry*.

In that precious letter to his dear Philippians, Paul, after exhorting them to seek and gain these elements of Christian strength, then gives them this sweet and strong assurance:

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Is anything else on earth so much to be desired

as this divine tranquility—this *peace of God*? It is not something merely to be enjoyed, a final attainment and reward, to be henceforth rested in. It is rather a state of supreme preparation for whatever work God calls us to in this world, and for which only thus he fits us.

This has been exemplified historically, by men and women who have lived the most busy and earnest lives. In the calmness of a steady faith they have "endured as seeing Him who is invisible." In the same faith they have "subdued kingdoms and wrought righteousness." Their lives have been like deep, strong-flowing rivers, not noisy in their flow, but moving irresistibly.

May this peace of God, which passeth all understanding, keep the hearts and minds of all our young Christian Endeavorers through Christ Jesus. So may you, as long as you live, be kept in readiness and in your highest attainable ability for the work, whatever work it may be, and wherever it may be, which God gives you to do.

LOCAL INGENUITY.

Starting with the few great and heavenly principles of confession, love and devotion, we may work them out in ten thousand practical ways. Take, for example, the opening clauses of the pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." Few words are required in stating the principles of trust and service; many pages might not recount the instances of its every-day working-out.

A Christian Endeavor Society in Iowa recently contributed more than two hundred dollars toward enlarging the parsonage and furnishing the church. Another, in Illinois, purchased a hundred volumes for the Sunday-school library as a Christmas offering. A junior society in Massachusetts has "adopted" a home-missionary's little girl, living in the West, enrolling her among its members and sending her a present of a "junior pin;" to which she responds by mail in contributions to the consecration meetings of that society. A Pennsylvania society reports that its Flower Committee does not forget to provide flowers every Sunday for the pulpit.

In a New York town, not long ago, the Chris-

tian "Endeavorers" gave their pastor a "surprise party," and in addition to their expressions of sorrow that he was soon to leave them for another pastorate they brought expressions in government greenbacks, fastened as a border upon an "autograph quilt" which they had devised with an abundance of local ingenuity. In another city in New York one of the young people's societies, among other methods, keeps more than twenty barber-shops supplied with Christian periodicals. Away off in Australia a Christian Endeavor Society makes bags and fills them with various useful articles and books, to be given to sailors outward bound. And so it goes, all around the world. Everywhere the young Christians, as well as the older Christians, are acting out, working out the immortal principle of love. It is said that the leader of a prayer-meeting recently surprised the congregation with his local ingenuity. They had all taken the back seats. The congregation stood to sing, and the leader asked them to turn their chairs about before sitting down. At the same time he slipped down to the other end of the room, carrying the lamp-stand and setting up his leadership there; and the members of the meeting were surprised to find that they were occupying front seats. It is not said that this was a young people's prayermeeting; and one is inclined to think that it was not. Young people, in their own meetings, often prefer to come to the front.

A very interesting example comes from the Presbytery of Lima, Ohio, both of local ingenuity and of young people coming to the front. The Rev. Edson A. Lowe, the pastor of a church in that presbytery, having offered himself as a foreign missionary, was assigned by the Board of Foreign Missions to service in Santiago, Chili. Now, it seems that Lima Presbytery was the pioneer in the formation of a "Presbyterial Union" of Christian Endeavor Societies, two years ago. The first meeting was entirely informal, by the personal invitation of Rev. J. R. Mitchell, the pastor of the church at Findlay, Ohio, where the presbytery met. But the enthusiasm then and at the more formal one the following year surprised none more than the young people themselves. At the second meeting of these delegates of two from each society of the presbytery, the Presbytery's Committee on Foreign Missions urged them to do something definite for that cause. This request was kept in mind, and the societies of the presbytery were considering and experimenting, when later on the definite proposal came to them to

share in the support of Mr. Lowe, whom many of them knew to be scholarly and devoted. Correspondence and visiting followed; a special Christian Endeavor Convention was called; nearly all the societies were represented in some way; and the Presbyterial Union unanimously voted to undertake the entire support of their own missionary. It is said that "the unanimity and heartiness of this action deeply affected him. He will thus be the more interested in them; and, as he is known and loved throughout the presbytery, his letters will always be specially interesting to them." This local ingenuity on a larger scale, it is predicted, will set some other presbyteries thinking. "Thus we see," the prophecy is, "that the Young People's Society of Christian Endeavor furnishes the Church with a grand possibility; and if it is managed wisely and rightly and earnestly, it will become a mighty power for good." We add, it will be the working out of heavenly principles, not the following of set rules.

Christian young people, look about you! In a sense not technical each of you is to be a "Lookout Committee" of one. See what needs to be done, then do it! Not all at once, of course, but little by little. For it is

"Just a mesh at a time, my child!
It's not so hard as you think:
Slip in the shuttle, draw up the loop
Without a knot or a kink.
So, one by one, those tiresome holes,
That seem so many to mend,
Will all be done, though you'll hardly guess
Just how, when you come to the end.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

FRANCISCO, CHAUNCEY.—Born in Wells, N. Y., May 7, 1812; studied with Rev. Dr. John D. Law-
yer, Sand Lake, N. Y.; ordained by Lutheran
Synod, 1840; preached at Morristown, N. Y.,
at Brighton and Bath, Canada, at Litchfield,
Lassellville, Hopewell, when he joined Geneva
Presbytery; also, at Branchport, Bethany,
Junius, North Evans, and Middlefield Center,
N. Y. In October 1877 he removed to Phelps,
N. Y., residing there until his death; died Jan-
uary 2, 1893.

THOMPSON, AARON.—Born at Westchester, Ohio,
November 20, 1811; educated at Oxford, Ohio;

ordained by Presbytery of Dayton, July 1843;
preached in Camden, Greenville, Felicity and
Manchester, Ohio; in Logansport, Ind., Mon-
trose, Iowa, and Brooklyn, Huntsville and Win-
chester, Illinois; died December 19, 1892, at the
home of his daughter, Mrs. D. B. Hillis, in
Keokuk, Iowa. Mr. Thompson was three times
married, but his wives all preceded him to the
other world. Several children survive him.

WILSON, AMZI.—Born in Northfield, O., June 17,
1845; graduated at Western Reserve College,
Hudson, O., in 1868; tutor in that college one
year; after an interrupted course, through ill-
ness, graduated at the Western Theological
Seminary, 1882; ordained and installed pastor
of the church of Springfield, Pa., June 6, 1883;
stated clerk of Erie Presbytery; died Novem-
ber 29, 1892, of typhoid fever. Married Miss M.
E. Parmelee, of Twinsburgh, O., September 18,
1878. His wife and two orphan children of a
brother-in-law, whose home has been with him
and to whom he was guardian, survive him.

Children's Church At Home And Abroad.

A WOODEN SAVIOR.—A large number of
children have written in reply to our proposal
on page 62 of our January number, giving
the passages of Scripture of which they were
reminded by Mr. Touzeau's story of the
man whom he found making what he called
"a Christ" out of a log of wood. One finds
his verse in the twentieth chapter of Exodus,
the second Commandment. Several find it in
Jeremiah x., 3. Others find it in Isaiah xl.,
20, and the greatest number in Isaiah xlv.,
9-17.

It will be a good plan to study all these
passages and compare them with one another.
They all show how foolish and wicked it is
to worship anything that we can see or touch.
"*God is Spirit.*" He is always with us, but
we cannot see him. There is a great deal in
many parts of the Bible that shows how God
abhors idols. If Mr. Touzeau's story leads
you all to study these places in the Bible and
to talk about them with your parents and
teachers, it will be a good thing.

And now, please turn back to the piece en-
titled *Mirza Ibrahim* near the beginning of
this number, and read it with your mothers,
and see if it does not interest you as much as
anything written on purpose for little readers.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1892.

BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Avenue Y. P. Missionary Society. \$ 83.	2; Rush, 2. <i>Philadelphia</i> —Philadelphia Cohocksink, 38 30;—Temple, 25;—Woodland, 18 40;—Zion German, 4. <i>Pittsburgh</i> —Edgewood, 13; Long Island, 3 90; Mount Carmel, 3; Mount Olive, 4; Pittsburgh 7th, 9 96;—East Liberty, 28;—Shady Side, 23; Valley, 4. <i>Washington</i> —Pigeon Creek, 8 57. <i>Westminster</i> —Centre, 4. 412 39
COLORADO.— <i>Boulder</i> —Rawlins, 2. <i>Denver</i> —Denver Westminster, 10. <i>Pueblo</i> —Pueblo 1st, 2 87. 14 87	SOUTH DAKOTA.— <i>Aberdeen</i> —Palmer 1st, Holland, 10
ILLINOIS.— <i>Chicago</i> —Chicago 1st, 46 45;—4th, 341 68;—Christ Chapel, 14 80; <i>Evanston</i> 1st, 36 54; Highland Park, 43 50; Hinsdale, 5 38. <i>Peoria</i> —Peoria 1st German, 1 57. <i>Rock River</i> —Viola, 5 30. <i>Springfield</i> —Murrayville, 1 84; Pisgah, 1 83. 498 89	<i>Southern Dakota</i> —Bon Homme 1st, 5; Marion Emanuel, German, 3; Turner Co., 1st German, 8. 28 00
INDIANA.— <i>Fort Wayne</i> —Huntington, 3. <i>Muncie</i> —Hartford City, 5. 8 00	TENNESSEE.— <i>Hulston</i> —Salem, 3; Timber Ridge, 1. 4 00
IOWA.— <i>Corning</i> —Clarinda, 21 10. <i>Council Bluffs</i> —Griswold, 12 24; Logan, 6. <i>Des Moines</i> —Chariton, 6 10; East Des Moines, 12 85; LeRoy, 6. <i>Fort Dodge</i> —Bethel, 3. 67 29	TEXAS.— <i>Austin</i> —Eagle Pass, 3; San Antonio, Madison Square, 10. 13 00
KANSAS.— <i>Emporia</i> —Conway Springs, 3 06; Osage City 1st, 10; Wichita Lincoln Street, 6 15. <i>Solomon</i> —Belleville, 3; Salina, 17. <i>Topeka</i> —Clinton, 4. 48 31	UTAH.— <i>Montana</i> —Bozeman, 14 25. 14 25
KENTUCKY.— <i>Ebenezer</i> —Flemingsburgh, 10 30. <i>Louisville</i> —Louisville College Street, 26 10. 36 40	WASHINGTON.— <i>Puget Sound</i> —Everett, 5. 5 00
MICHIGAN.— <i>Detroit</i> —Birmingham, 7; Stony Creek, 7; White Lake, 5. <i>Flint</i> —Marlette 1st, 8. <i>Grand Rapids</i> —Grand Rapids Westminster, 19 73; Ionia, 32 17. <i>Kalamazoo</i> —Martin, 4 37. <i>Like Superior</i> —Iron River, 2. <i>Monroe</i> —Tecomseh, 16. <i>Petoskey</i> —Petoskey 1st, (Miss L. Finch), 80 cents. <i>Saginaw</i> —West Bay City Covenant, 1. 103 96	WISCONSIN.— <i>Milwaukee</i> —Oostburg, 2; Racine, 12 61. 12 61
MINNESOTA.— <i>Duluth</i> —Ely, 2 50. <i>Minneapolis</i> —Minneapolis Westminster sub-ech, 15. <i>Red River</i> —Maine, 4 90. <i>St. Cloud</i> —Litchfield, 10. <i>St. Paul</i> —St. Paul Dayton Avenue, 40. <i>Winona</i> —Fremont 1st, 5 53; Utica Union, 1 21. 79 14	Total from Churches and Sabbath-schools, \$ 2,372 82
MISSOURI.— <i>Platte</i> —Cameron, 6; Gallatin, 3. <i>St. Louis</i> —Kirkwood, 30; St. Louis 1st, 6 54;—Lafayette Park, 30. 75 54	OTHER CONTRIBUTIONS.
NEBRASKA.— <i>Kearney</i> —Clontibret, 2. <i>Nebraska City</i> —Bennett, 15; Nebraska City 1st, 5 75; Palmyra, 5. <i>Omaha</i> —Omaha 2d, 9 75. 37 50	C. Penna. \$ 4 00
NEW JERSEY.— <i>Elizabeth</i> —Basking Ridge 37; Rahway 1st German, 2. <i>Morris</i> and <i>Orange</i> —Madison, 9 85. <i>Newark</i> —Newark Calvary, 9 14;—Park, 30 08;—Wickliffe, 7 48. <i>New Brunswick</i> —Trenton 1st, 1;—Prospect Street, 31. <i>Newton</i> —Belvidere 1st, 25; Oxford, 2d, 7 46. <i>West Jersey</i> —Blackwoodtown, 25; Camden 2nd, 11; Greenwich, 7. 195 53	Alexander Guy, M. D., Oxford, O. 10 00
NEW YORK.— <i>Albany</i> —Albany 2d, 33 40; Saratoga Springs 1st sub-ech, 1. <i>Binghamton</i> —Cannonsville, 6. <i>Boston</i> —New Bedford 1st, 11. <i>Buffalo</i> —Tonawanda 1st, 16. <i>Cayuga</i> —Auburn 1st, 106. <i>Geneva</i> —Seneca Falls, 84 80. <i>Hudson</i> —Good Will, 1 44; West Town, 9. <i>Long Island</i> —Selden, 1. <i>Nassau</i> —Brentwood 10. <i>Ontario</i> —Cherry Valley, 26 04. <i>St. Lawrence</i> —Waddington Scotch, 39 95; Watertown 1st, 25. <i>Steuben</i> —Andover, 3; Painted Post, 6. <i>Syracuse</i> —Marcellus, 7 80. <i>Troy</i> —Salem, 8 87; Watertown 1st, 7 95. <i>Westchester</i> —Bedford, 7; New Rochelle, 26 93. 458 18	Martha J. Patton, Palestine, Ill. 1 00
NORTH DAKOTA.— <i>Fargo</i> —Elm River, 6; Lisbon, 4 80 10 80	Rev. W. L. Tarbet and wife. 1 60
OHIO.— <i>Athens</i> —Barlow, 2 75; Bristol, 3. <i>Bellevue</i> —Forest, 4; Urbana, 25 29. <i>Cincinnati</i> —Mount Carmel sub-ech, 3. <i>Cleveland</i> —Cleveland 1st, 61. <i>Dayton</i> —Monroe, 3 43; Piqua, 17 50. <i>St. Clairsville</i> —Powhatan, 1; Wheeling Valley, 4 10. <i>Steubenville</i> —Steubenville 2d, 20 71. <i>Zanesville</i> —Newark Salem German, 3 16. 151 06	Mrs. A. P. Thompson, Philadelphia, Pa. 5 00
OREGON.— <i>Portland</i> —Portland 1st, 65 80. 65 80	Rev. D. A. Wallace, Pontiac, Ill. 80
PENNSYLVANIA.— <i>Allegheny</i> —Cross Roads, 3. <i>Blairsville</i> —Greensburg sub-ech, 10. <i>Carlisle</i> —Buffalo, 1; Burnt Cabins, 2; Centre, 1; Chambersburgh Central, 3 26; Harriaburgh Westminster, 5; Landisburgh, 1; Lower Path Valley, 6; Upper, 1. <i>Chester</i> —Darby Borough, 22. <i>Clarion</i> —Du Bois, 19 44; Johnsonburgh, 87 cts; Wilcox, 61 cts. <i>Erie</i> —Atlantic 1st, 4; Fradonia, 4 40; Meadville Central, 10; New Lebanon, 1. <i>Huntingdon</i> —Beulah, 2 06; Little Valley, 8 30; Logan's Valley, 10. <i>Kittanning</i> —Cherry Tree, 1; Elder's Ridge, 10 20; Leechburgh, 15. <i>Lackawanna</i> —Ararat, 1; Forest City, 1; Gibson, 1; Plains, 4 20; Scranton Green Ridge Avenue, 25;—Washburn Street, 26 42. <i>Lehigh</i> —Pottsville 2d, 11. <i>Northumberland</i> —Elysburgh,	\$ 22 40
	\$ 2,395 22
	MISCELLANEOUS.
	Interest on Investment, \$ 387 50
	Sale of church, 25 00
	Book of Designs, No. 5, 50
	Plans and specifications, 10 00
	Partial loss recovered, 200 87
	Premiums of Insurance, 416 07
	989 94
	SPECIAL DONATIONS.
	CALIFORNIA.— <i>San Jose</i> —Santa Clara, 20 00
	KANSAS.— <i>Emporia</i> —Osage City 1st, 4 00
	NEW YORK.— <i>North River</i> —Pleasant Valley, 8. <i>Troy</i> —Troy 2d, 34 98. 57 98
	UTICA—Kirkland, 15.
	PENNSYLVANIA.— <i>Philadelphia</i> —North Ashburne, 15; Bristol, 10; Falls of Schuylkill, 15; Germantown 1st, 296 45
	Jenkintown Grace, 5; Lower Merion, 5; Manayunk 1st, 20; Neshaminy of Warwick, 18 52; Norristown 1st, 40 47; Norriton and Providence, 20; Roxborough, 4; Thompson Memorial, 8. 457 44
	589 42
	\$ 3,924 68
	Church collections and other contributions 9 months, April to December, 1892, \$32,996 87
	Church collections and other contributions, 9 months, April to December, 1891, 32,880 76
	MANSE FUND.
	ILLINOIS.— <i>Chicago</i> —Highland Park, \$ 5 00
	INDIANA.— <i>Vincennes</i> —Petersburg, 5 00
	IOWA.— <i>Council Bluffs</i> —Griswold, 7 65 17 65
	MISCELLANEOUS.
	Installments on loans, 731 10
	Interest, 32 64
	Premiums of Insurance, 29 25 792 99
	SPECIAL DONATIONS.
	Special for work in Utah, 400 00
	\$ 1,210 64

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
55 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1892.

ATLANTIC.— <i>South Florida</i> —Titusville, 3 15.	3 15
BALTIMORE.— <i>Baltimore</i> —Frederick City, 3 25. <i>New Castle</i> —Wilmington Central, 67 63. <i>Washington City</i> —Washington 6th, 21; Gunton Temple Memorial, 6 17.	98 95
COLORADO.— <i>Pueblo</i> —Pueblo 1st, 2 15.	2 15
ILLINOIS.— <i>Alton</i> —Lebanon, 1. <i>Chicago</i> —Chicago 1st, 46 44; 7th, 1 15; Fullerton Avenue, 28 86; Evanston 1st, 30 45. <i>Freeport</i> —Willow Creek, 29. <i>Springfield</i> —Greenview 1st, 6 40; Murraysville, 1 38; Pisgah, 4 00; Unity, 1 25.	149 95
INDIANA.— <i>Crawfordsville</i> —Rockville Memorial, 5 89. <i>Fort Wayne</i> —Huntingdon 1st, 2. <i>Logansport</i> —Union, 2 54.	10 43
IOWA.— <i>Des Moines</i> , 1 17; Ridgedale, 5. <i>Iowa City</i> —Scott, 5 25.	11 43
KANSAS.— <i>Topeka</i> —Riley Centre, German, 2	2 00
KENTUCKY.— <i>Louisville</i> —Louisville College Street, 21 36.	21 36
MICHIGAN.— <i>Detroit</i> —Stony Creek, 5. <i>Flint</i> —Gaines, 1. <i>Lake Superior</i> —Iron River, 50 cents. <i>Lansing</i> —Onedia, 1 02.	7 52
MINNESOTA.— <i>St. Paul</i> —Minneapolis Westminster, sab-sch, 16.	15 00
MISSOURI.— <i>Kansas City</i> —Sharon, 3 45. <i>Platte</i> —Carrollton, 4. <i>St. Louis</i> —St. Louis 1st, 13 19; Cote Brillante, 10 30.	30 94
NEBRASKA.— <i>Nebraska City</i> —Meridian German, 30 c. <i>Niobrara</i> —Wayne, 8 75. <i>Omaha</i> —Plymouth, 2.	11 05
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 2d, 49 25;—Marshall Street, 22 25;—Westminster, 79 14. <i>Jersey City</i> —Jersey City 2d, 5 11. <i>Monmouth</i> —Calvary, 4; Lakewood, 36 55; Plumstead, 4. <i>Morris</i> and <i>Orange</i> —East Orange Brick, 43 82; Madison, 7 02; Myersville German, 2; Orange Central, 200. <i>Newark</i> —Newark Calvary, 1 60; Park, 33 47; Wickliffe, 3 74. <i>New Brunswick</i> —Frechtown, 5; Kirkpatrick Memorial, 2; Trenton 1st, 1. <i>Newton</i> —Bloomburg 1st, 10 59. <i>Oxford</i> 2d, 5 60; Wantage 1st, 5.	531 14
NEW YORK.— <i>Albany</i> —Amsterdam 2d, 50; Ballston Spa 1st, 13 12; Bethany, 15 90; Mariaville, 4; Northampton, 6; Saratoga Springs 1st, sab-sch, 3. <i>Binghamton</i> —Binghamton West End, 2 15; McGrawville, 5 10. <i>Brooklyn</i> —Brooklyn, Classon Avenue, 31—Memorial, 176 93. <i>Buffalo</i> —Franklinville 1st, 2 50; Tonawanda 1st, 12. <i>Cayuga</i> —Genoa 1st, 15; Meridian, 4. <i>Chemung</i> —Elmira 1st, 12; Lake Street, 30. <i>Columbia</i> —Jewett, 7 20. <i>Geneva</i> —Gorham, 5 24; Seneca Falls 1st, 30. <i>Hudson</i> —Good Will, 2 10; Monroe, 10; Scotchtown, 5; West Town, 6. <i>Long Island</i> —Port Jefferson, 10 77; Selden, 1; West Hampton, 9 28. <i>Nassau</i> —Islip, 8. <i>New York</i> —New York Christ, 5 51;—Madison Avenue, 44 94. <i>Niagara</i> —Niagara Falls, 18;—Niagara Falls, sab-sch, 6 85. <i>North River</i> —Pine Plains, 5; Poughkeepsie 1st, 10 65. <i>Rochester</i> —Dansville, 8 12; Ogden Centre, 2 01; Rochester Emanuel, 1 03. <i>St. Lawrence</i> —Sackett's Harbor, 2 25; Waddington Scotch, 42. <i>Steuben</i> —Corning 1st, 7 18; Cuba, 15 29; Painted Post, 3. <i>Troy</i> —Brunswick 1st, 6 44; Waterford 1st, 7 95. <i>Utica</i> —Ilion, 3; Walcott Memorial, 13 58.	690 19
NORTH DAKOTA.— <i>Bismarck</i> —Mandan, 3 60.	3 60
OHIO.— <i>Athens</i> —Amesville, 5 20. <i>Chillicothe</i> —Hamden Junction, 3 85. <i>Cincinnati</i> —Cincinnati Mount Auburn, 10; Monroe, 4; New Richmond, 4. <i>Lima</i> —Delphos, 2; Lima 1st, 27. <i>Marion</i> —Marion 1st, 11. <i>St. Clairsville</i> —	
Buffalo, 9 45; Martin's Ferry, 16 14. <i>Zanesville</i> —Zanesville Putnam, 8.	100 64
PACIFIC.— <i>Sacramento</i> —Carson City, 7.	7 00
PENNSYLVANIA.— <i>Allegheny</i> —Ball Creek, 8; Cross Roads, 2; Vanport, 2 90. <i>Blairsville</i> —Johnstown 24 76; Parnassus, 43 20; Salem, 5. <i>Butler</i> —Harrisburg, 7; Plain Grove, 11; Portersville, 7; Scrub Grass, 6. <i>Carlisle</i> —Buffalo, 1; Centre, 1; Harrisburg Olivet, 5 15; Landisburgh 1; Upper, 1. <i>Chester</i> —Avondale, 11 32; Bethany, 5; Dilworthtown, 2 75; Honeybrook, 7 07; Middletown, 7; West Grove, 5 79. <i>Clarion</i> —DuBois, 13 29; Johnsbury, 28 cts.; Maysville, 1 86; Richardsville, 1 61; Wilcox, 46 cts. <i>Erie</i> —Cambridge, 6; Erie Park, 23. <i>Huntingdon</i> —Beulah, 1 54; Lower Tuscarora, 5; Penfield, 3; Winterburn, 2. <i>Kittanning</i> —Cherry Tree, 2; Leechburgh, 14. <i>Lackawanna</i> —Scranton Washburn St., 21 25; Susquehanna 1st, 6. <i>Lehigh</i> —Pottsville 2d, 5 50; Stroudsburg, 5. <i>Northumberland</i> —Montoursville, 3 06; Rush Creek, 1. <i>Philadelphia</i> —Philadelphia Walnut St., 44 66—Alexander, 26 57—Cohocksink, 28 90. <i>Philadelphia North</i> —Neahaminy of Warwick, 10 75; Norristown Central, 1; Norriton and Providence, 17 25; Overbrook, 37 53. <i>Pittsburgh</i> —Charlata, 3; Edgewood, 10; Mount Carmel, 2; Pittsburgh 1st sab-sch, 10 23—East Liberty, 60—Lawrenceville, 15 50—Shady Side, 43 50; Valley, 2. <i>Shenandoah</i> —Hopewell, 2 50; Rich Hill, 3. <i>Washington</i> —Mt. Prospect, 3 77; Washington 1st, 56 07. <i>Wellsboro</i> —Wellsboro, 6 08. <i>Westminster</i> —Cedar Grove, 2; Centre, 4.	690 96
TENNESSEE.— <i>Union</i> —Caledonia, 2 New Salem, 1.	3 00
WISCONSIN.— <i>Milwaukee</i> —Milwaukee Holland, 5; Oostburg, 3.	8 00
Totals from churches and Sabbath-schools....	\$2,367 57
PERSONAL.	
Anonymous, Easton, Pa., 1; B. O. Williams, M. D., Martin's Ferry, Ohio, 5; C. Penna., 6; Rev. W. L. Tarbet and wife, 2 40; F. L. Janeway, N. Y., 175; Alexander Guy-Oxford, Ohio, 10; J. P. Wallace, Chicago, 50; Miss L. Finch, Petoskey, Mich., 60 cts.; Rev. D. A. Wallace, Pontiac, Ills., 60 cts.; Y. P. S. C. E. Boundary Ave. Church, Baltimore, 5 12; Mrs. A. P. Thompson, Philadelphia, 5.....	260 72
INTEREST.	
North Chicago City Railway 4½ per cent. coupons.....	585 00
Total receipts for November and December, 1892.....	\$ 2,213 23
Previously reported.....	43,644 40
Total receipts from April 1 to December 31, 1892.....	\$46,857 69
C. M. CHARNLEY, Treasurer, P. O. Box 294, Chicago, Illa.	
Received for transmission—for aid of students in Bloomfield Seminary—from Brooklyn 5th German Church, Brooklyn Presbytery, \$15 00.	

RECEIPTS FOR EDUCATION, DECEMBER, 1892.

BALTIMORE.— <i>Baltimore</i> —Baltimore—Boundary Avenue Y. P. Miss. Soc., 4 27; Hampden, 12. <i>Washington City</i> —Clifton, 2; Hermon, 2.	20 27
COLORADO.— <i>Boulder</i> —Rawlins, 2. <i>Denver</i> —Otis, 1. <i>Gunnison</i> —Grand Junction 1st, 5. <i>Pueblo</i> —Pueblo 1st, 1 79.	9 79
ILLINOIS.— <i>Alton</i> —Hillsboro, 13 06. <i>Bloomington</i> —Waynesville, 5. <i>Cairo</i> —Harrisburg, 2 65; Metropolis, 5 20. <i>Chicago</i> —Chicago 1st, 30 96;—4th add'l, 40 50;—8th, 7 80; Evanston 1st, 30 45; Oak Park, 54 96; River Forest 1st, 4 35. <i>Mattoon</i> —Tower Hill, 6; Vandalia, 4 50. <i>Ottawa</i> —Mendota 14. <i>Peoria</i> —Peoria 1st, 19 65;—2d, 73 01. <i>Rock River</i> —Geneseo, 8 80; Viola 1st, 5 75. <i>Schuyler</i> —Macomb, 15; New Salem, 2 50. <i>Springfield</i> —Murrayville, 1 15; Pisgah, 1 38.	345 67
INDIANA.— <i>Crawfordsville</i> —Beulah, 4; Newtown, 12; Rock Creek, 2; Rockfield, 2. <i>Fort Wayne</i> —Fort Wayne 1st, 79 31. <i>Indianapolis</i> —Carpentersville, 1. <i>Logansport</i> —Meadow Lane, 3; Remington, 4 20. <i>Muncie</i> —Centre Grove, 2 50; New Hope, 2; Winchester 10. <i>New Albany</i> —Mount Lebanon, 2. <i>New Albany</i> 2d, 19 50; Otseco, 3. <i>Vincennes</i> —Evanville Walnut Street, 47 27; Petersburg, 4; Washington, 12. <i>White Water</i> —College Corner, 2.	211 78
IOWA.— <i>Cedar Rapids</i> —Lyons, 1. <i>Council Bluffs</i> —Griswold, 8 92. <i>Des Moines</i> —Grimes, 4 15; Newton, 13 56. <i>Fort Dodge</i> —Wheatland German, 10. <i>Iowa</i> —Hope, 2 50. <i>Sioux City</i> —Lyon Co. 1st German, 10.	50 13
KANSAS.— <i>Emporia</i> —Belle Plaine, 6; Elmendaro, 4 65; Emporia 1st, 30; Madison, 2; Wichita Oak Street, 5;—West Side, 3 35. <i>Highland</i> —Horton 1st, 9; Troy, 2; Washington 1st, 3 24. <i>Neosho</i> —Chanute, 5 13; Fort Scott, 24 25; Pittsburgh, 6 55; Yates Centre, 9 32. <i>Solomon</i> —Minneapolis, 14 79.	114 28
KENTUCKY.— <i>Louisville</i> —Louisville 4th, 3 50;—College Street, 21 85. <i>Transylvania</i> —Richmond 2d, 12 77. 38 13	38 13
MICHIGAN.— <i>Detroit</i> —Birmingham, 5; Pontiac 1st (sab-sch, 5 20) 45 66; Stony Creek, 5; Flint—Flint 59 87. <i>Lake Superior</i> —Iron River, 50 cts. <i>Monroe</i> —Blissfield, 28. <i>Petoskey</i> —Petoskey 1st, 50 cts. <i>Saginaw</i> —Covenant, 3.	144 53
MINNESOTA.— <i>Duluth</i> —St. James' sab-sch, 3 64. <i>Mankato</i> —Madella, 13. <i>St. Paul</i> —Farmington, 2. <i>Minneapolis</i> —Shiloh, 18 40;—Westminster sab-sch, 25; Vermilion, 3. <i>St. Cloud</i> —Litchfield, 12 56.	77 60
MISSOURI.— <i>Kansas City</i> —Sharon, 4 96. <i>Ozark</i> —Carthage, 18 38; Greenfield, 6. <i>Palmyra</i> —Enterprise, 1. <i>Platte</i> —Maryville 1st, 8; Parkville, 6 56. <i>St. Louis</i> —Clifton Heights, 2 70; Kirkwood sab-sch, 11 35; Nazareth German, 3; St. Louis 1st, 12 79;—Cote Brillante, 14 40.	89 14
NEBRASKA.— <i>Hastings</i> —Nelson, 8 04; Ong, 1 70. <i>Kearney</i>	

—Broken Bow, 2 60; Clontibret, 2. *Nebraska City*—*Alexandria*, 2; *Lincoln* 2d, 8 07; *Nebraska City* 1st, 5 75. *Omaha*—*Craig*, 5 83.

New Jersey—*Elizabeth*—*Elizabeth* 1st, 89 80; *Plainfield* Crescent Avenue, 125. *Jersey City*—*Jersey City* 2d, 5 11; *Tenafly*, 15 00. *Monmouth*—*Cranbury* 2d, 15 10; *Long Branch* 1st, 18 00. *Morris and Orange*—*Madison*, 5 83; *New Vernon*, 6 74; *Village*, 40 53. *Newark*—*Newark Calvary*, 1 34; —*Memorial*, 10 64; —*Park*, 18 43; —*Wickliffe*, 7 48. *New Brunswick*—*Amwell* 2d, 4; *Frenchtown*, 7 96; *New Brunswick* 1st, 68 34; *Trenton* Prospect Street, 4 47. *Newton*—*Bloomsbury* 1st, 10 33; *Branchville*, 15; *Oxford* 2nd, 4 66. *West Jersey*—*Blackwood*, 25; *Greenwich*, 6. 493 30

New Mexico—*Rio Grande*—*Albuquerque* 1st, 8 05. *New York*—*Albany*—*Albany* 2d, 56 72; — 3d, 26 29; *Saratoga Springs* sab-sch, 2 50. *Binghamton*—*Binghamton* West, 17. *Boston*—*Newburyport* 1st, 11 73.

Brooklyn—*Brooklyn Duryea*, 31. *Buffalo*—*Springville* sab-sch, 3 44; *Tonawanda*, 10. *Cayuga*—*Auburn* 1st, 95 55. *Columbia*—*Jewett*, 7 20. *Geneva*—*Canandaigua* 1st, 13 66; *Canoga*, 1 09; *Penn Yan*, 23; *Seneca Falls*, 80 89. *Hudson*—*Good Will*, 90 cents; *West Town*, 6. *Long Island*—*Selden*, 1. *New York*—*New York Madison* Avenue, 44 95; — *Washington Square*, 189 76. *North River*—*Rondout* 2d 20. *Otsego*—*Buel*, 2 55. *Rochester*—*Lima*, 10 46; *Webster*, 3 50. *Syracuse*—*Baldwinsville*, 7 60; *Cazenovia*, 37 59; *East Syracuse*, 2; *Marcellus*, 10; *Onondaga Valley*, 4 30; *Pompey*, 3 75; *Skaneateles*, 5 81. *Troy*—*Hoosick Falls*, 16 50; *Warrensburg*, 6 89; *Waterford* 1st, 7 95. *Utica*—*Rome* 1st, 22 98; *Vernon Centre*, 8 65. 739 39

NORTH DAKOTA—*Bismarck*—*Glencoe*, 2. *Pembina*—*Backoo*, 2; *Cavaller*, 3. 7 00

OREGON—*Portland*—*Portland* 4th, 8 70; *South Oregon*—*Ashland*, 2. 10 70

OHIO—*Athens*—*Barlow*, 1 50; *New England*, 2 68. *Bellefontaine*—*Urbana* 1st, 23 97. *Cincinnati*—*Cincinnati* North, 11 13; — *Mount Auburn*, 43 58; *Hartwell*, 9; *Mount Carmel*, 2; *Westwood*, 2. *Cleveland*—*Cleveland* 1st, 40; — *Beckwith*, 23 48. *Columbus*—*Bethel*, 2; *Bremen*, 1 55; *Rush Creek*, 3 75. *Dayton*—*Camden*, 2; *Clifton*, 11 46; *Middletown* add'l, 43 cents. *Huron*—*Monroeville*, 2. *Mahoning*—*Vienna*, 1 70. *Maumee*—*Weston*, 2. *Portsmouth*—*Eckmanville*, 4 30. *St. Clairsville*—*Powhatan*, 3. *Steubenville*—*East Liverpool*, 1 93; *Steubenville* 2d, 20 06. *Zanesville*—*Chandlersville*, 4 60. 220 31

PACIFIC—*Los Angeles*—*Grand View*, 2 90. 2 90

PENNSYLVANIA—*Allegheny*—*Plains*, 2. *Blairsville*—*Blairsville*, 54 50; *Greensburg* (sab-sch, 20), 49 55; *Jeanette*, 7 75; *Ligonier*, 25 95; *Livermore*, 4 50. *Butler*—*Summit*, 5 70. *Carlisle*—*Buffalo*, 1; *Carlisle* 2d, 71 92; *Centre*, 1; *Chambersburg* Central, 12 88; *Landisburg*, 1; *Paxton*, 12 50; *Upper*, 1. *Chester*—*Downingtown* Central, 6 96. *Clarion*—*Beech Woods*, 32 84; *Johnsonburg*, 23 cents; *Wilcox*, 38 cents. *Eric*—*Cool Spring*, 3 56; *Erie* Central, 8; — *Park*, 40; *Mill Village*, 1 50; *New Lebanon*, 1; *Stoneboro*, 2 75; *Tideoute*, 20; *Titusville*, 60 78. *Huntingdon*—*Alexandria*, 19; *Bedford*, 6 50; *Beulah*, 1 29; *Mapleton*, 4; *West Kishacoquillas*, 14. *Kittanning*—

Cherry Tree, 1; *Elder's Ridge*, 11 48; *Glade Run*, 5; *Bradley's Grove*, 3 10. *Lackawanna*—*Ararat*, 1; *Gibson*, 1; *Honedale*, 13 24; *Scranton* Green Ridge Avenue, 27 65; — *Washburn Street*, 23 70. *Lehigh*—*Pottsville* 2d, 6 50; *Reading* 1st, 47; *Stroudsburg*, 10. *Northumberland*—*Elysburgh*, 2; *Great Island*, 52; *Rush Creek*, 2. *Philadelphia*—*Philadelphia* Chambers, 39 59; — *Cohocksink*, 56 15; — *Olivet* sab-sch, 18 61; — *Temple*, 20 75. *Philadelphia North*—*Ashbourne*, 20; *Norristown* Central, 15 52; *Norriton* and *Providence*, 15; *Port Kennedy*, 2; *Thompson Memorial*, 9. *Pittsburgh*—*Edgewood*, 10; *Finleyville*, 6 35; *Forest Grove* (sab-sch, 2), 10; *Long Island*, 3 49; *Mount Carmel*, 2; *Mount Olive*, 2 75; *Pittsburgh* 1st sab-sch, 29 89; — *7th*, 17 77; — *Shady Side*, 28 76. *Redstone*—*Leisenring*, 12 54. *Shenango*—*Neshannock*, 7 60; *Washington*—*Pigeon Creek*, 11 18. *Wellsboro*—*Mount Jewett*, 1. *Westminster*—*Hopewell*, 16; *Leacock* add'l, 1; *Pequea*, 20; *Wrightsville*, 10. 1,000 35

SOUTH DAKOTA—*Southern Dakota*—*Bridgewater*, 5; *Turner Co.* 1st German, 6. 11

TENNESSEE—*Holston*—*Salem*, 3. *Union*—*Shannondale*, 9 50. 12 50

TEXAS—*Austin*—*Fort Davis*, 5; *San Antonio* Madison Square, 2. 7

UTAH—*Utah*—*Hyrum* Emmanuel, 1 35; *Huntingdon*, 2 50. 3 85

WASHINGTON—*Puget Sound*—*Seattle* 1st, 33; *Fairhaven* 1st, 6 76. *Olympia*—*Olympia* 5 50. 45 26

WISCONSIN—*Madison*—*Janesville* 1st, 9 96. *Milwaukee*—*Cedar Grove*, 14; *Manitowic*, 1 25; *Oostburg*, 3. *Winnebago*—*Florence*, 23 44; *Oconto*, 10; *Shawano*, 3. 63 65

Total receipts from Churches, December, 1892 2,705 70
Total receipts from Sabbath-schools, December, 1892 116 66

\$ 2,822 36

INCOME ACCOUNT.

105; 45; 112; 119; 84; 838 50; 63; 52 50; 21; 90 1,530

GRATITUDE FUND.

5; 5; 4; 10; 50 74

REFUNDED.

Jno. H. H., Charlestown, Ind., 103 103

MISCELLANEOUS.

Mrs. E. H. Bement, 1; F. L. Janeway, Esq., 175; Mrs. A. P. Thompson, 5; Easton, Pa., 1; Dr. Alex. Guy, 10; Special scholarships, 240; J. B. North, 1; A. Friend, 5; Rev. W. L. Tarbet and wife, 1 20; "C. Penna." 2; Rev. D. A. Wallace, 50 cents; Rev. J. G. Shinn, 5... 446 70

Total receipts in December, 1892 5,976 06

Total receipts from April 16, 1893 68,345 84

JACOB WILSON, Treasurer.

1334 Chestnut Street, Philadelphia

RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1892.

ATLANTIC—*Fairfield*—*Ebenezer*, 1. *South Florida*—*Crystal River*, 10 80. 11 80

BALTIMORE—*Baltimore*—*Baltimore* Boundary Ave., 67 82; — *Light St.*, 6 38; *Emmitsburgh* sab-sch, 35 46; — *Christmas*, 10; *Frostburgh* sab-sch, *Christmas*, 3 16. *New Castle*—*Buckingham*, 5 25; *Forest*, 18 50. *Washington City*—*Washington City* 4th, 18 93; — *Assembly*, 85, sab-sch, 40; — *Covenant* Y. P. S. C. E., 50; — *North Capitol* sab-sch, 1; — *North Youtbs' Miss. Soc.*, 10; — *Western* sab-sch, 27. 378 50

CALIFORNIA—*Benicia*—*Shiloh*, 5. *Los Angeles*—*Antelope Valley*, 1; *Carpenteria*, 11 50; *Elsinore*, 7; *Monticeto*, 10; *San Buenaventura*, 46 60; *San Fernando*, 2; *Santa Barbara*, 17 80; *Santa Monica*, 11. *Oakland*—*Livermore*, 16. 127 90

COLORADO—*Pueblo*—*Del Norte*, 10; *La Junta*, 3 45; *Pueblo*, 171 80. 185 25

ILLINOIS—*Alton*—*Chester*, 3; *Spring Cove*, 10. *Bloomington*—*Bement*, 32 26; *Normal* Y. P. S. C. E., 9 25; *Watseka* Col., 7 50; *Waynesville* Y. P. S. C. E., 1 25. *Cairo*—*Carbondale*, 26; *Tamaroa*, 26 59. *Chicago*—*Chicago* 1st, 229 15; — 3d, 148 99; — 4th, 230 53; — *Covenant*, 3, sab-sch, 50; *Evanston*, 158 24; *Lake Forest*, 30; *Lakeview*, 35 15; — "A friend," 15; *Libertyville* Y. P. S. C. E., 20. *Freeport*—*Galena* South, 109 62; — *South*, 219 52; *Middle Creek* sab-sch, 21 17; *Polo Independent*, 10 10; *Rockford* 1st Y. P. S. C. E., 21 70. *Maitoon*—*Charleston* sab-sch, 219 69. *Peoria*—*Elmwood*, 5; *Galesburg*, 28 07; *Princeville* sab-sch, 12 25. *Rock River*—*Edgington*, 46; *Franklin Grove* Y. P. S. C. E., 5; *Princeton* sab-sch, 23 75; *Sterling*,

223 85, 25 73, sab-sch, 3 69. *Schuyler*—*Macomb* Y. P. S. C. E., 40 39; — Y. P. S. C. E. Junior, 9 61; *Rushville*, 50 08, sab-sch, 50 45 (sab-sch *Christmas*, 10 32); *Wythe* Y. P. S. C. E. salary of J. N. Hyde, 12 30. *Springfield*—*Macon* Y. P. S. C. E., 1 77; *Murrayville*, 7 59, sab-sch, 10; *Pisgah*, 6 42—Support of A. M. Cunningham, 100; *Springfield* Y. M. Society, 39; *Unity*, 28 50; *Virginia*, 18 87. 1,998 13

INDIANA—*Crawfordsville*—*Darlington*, 3; *Fowler*, 4; *Lexington*, 50. *Fort Wayne*—*Fort Wayne* 1st Y. P. S. C. E., 10; *Huntingdon*, 13; *La Grange*, 6. *Indianapolis*—*Acton*, 3 25. *Logansport*—*Bedford* Y. P. S. C. E., 10 30; *Concord*, 5; *La Porte* sab-sch *Christmas*, 19 12; *Union*, 3 36. *Vincennes*—*Evansville* Walnut St. Y. P. S. C. E., 20. *White Water*—*Ebenezer*, 5; *Lewisville*, 4. 156 08

IOWA—*Cedar Rapids*—*Cedar Rapids* 2d sab-sch, 25; — 3d Y. P. S. C. E., 5; *Garrison*, 13; *Linn Grove*, 10. *Council Bluffs*—*Griswold*, 5; *Shelby*, 4 89, sab-sch, 6 11; *Villisca* Y. P. S. C. E., 39. *Des Moines*—*Chariton* Y. P. S. C. E., 5; *Laurel* sab-sch *Christmas*, 5; *Leon Jun.* Y. P. S. C. E., 5; *Newton* sab-sch, 4 43; *Milo*, 16; *Pella* Holland, 23; *Unionville*, 3 20; *Winterset* sab-sch, 7 80. *Dubuque*—*Hopkinton*, 22 50; *Walker*, 1 70; *Fort Dodge*—*Spirit Lake* sab-sch *Christmas*, 3 28. *Iowa*—*Bellevue* sab-sch, 3 55; *Chequest*, 1; *Montrose*, 8; *Mount Pleasant* German, 23, sab-sch 7 00; *Winfield*, 11. *Iowa City*—*Scott*, 11 60; *West Branch*, 23 02. *Stout City*—*Lion Co.* 1st German, 25; *Paulling*, 5; *Sac City* *Christmas*, 12; *Storm Lake* Buena Vista Y. P. S. C. E., 12 30. *Waterloo*—*Clarksburg*, 20. 377 88

KANSAS—*Emporia*—*Belle Plaine* sab-sch, 1; *Burlington*,

47 75, sab-sch, 2 15, Y. P. S. C. E., 5; Salem Welsh, 3 25; Waverly, 38 77; Wichita Oak St., 15. *Larned*—Medicine Lodge sab-sch, 4 86. *Neosho*—Fort Scott 1st, 20; Parsons sab-sch, 7 07. *Solomon*—Belleville, 25; Lincoln, 13. *Topeka*—Auburn sab-sch, 13; Gardner, 5 75; Lawrence, 4 79; Vine-land, 7, sab-sch, 2. 210 39

KENTUCKY.—*Louisville*—Hopkinsville Y. P. S. C. E., 5, Louisville College St., 50 24;—Warren Memorial, 30. 75 26

MICHIGAN.—*Detroit*—Ann Arbor, 104 68; Detroit West-minster, 97 90;—“Two members,” 250; Milford United sab-sch Tabriz School, 15; Plymouth, 4 19; Stony Creek, 20 50. *Flint*—Marianne 1st Christmas, 5 25. *Grand Rapids*—Grand Rapids 1st, 58 14. *Lake Superior*—Iron River 1. *Lansing*—Battle Creek, 50; Homer, 51 25; Lansing 1st Y. P. S. C. E., 12 50. *Monroe*—Dover, 23; Monroe, 29 98. *Petokey*—Conway, 6; Petokey Miss Finch, 3 30. *Saginaw*—Bay City 1st, 14 81; W. Bay City Covenant, 5. 732 46

MINNESOTA.—*Duluth*—Duluth 2d, 5; Ely, 1 05. *Mankato*—Mankato Y. P. S. C. E., 9 07; Morgan, 2 88; St. James, 10; Windom, 5 05. *Red River*—Red Lake Falls, 9 30. *St. Paul*—Delano, 2 13; Litchfield, 75 75; Minne-apolis Franklin Avenue, 9 00, sab-sch, 9 00;—Highland Park Y. P. S. C. E., 10;—Westminster sab-sch, 29 29;—Westminster sab-sch (For Debra Doon, 60 00); St. Paul Arlington Hills sab-sch, Christmas, 3 60; Spring Grove Y. P. S. C. E., 16 65. *Winona*—Alden Y. P. S. C. E., 4 50. 261 73

MISSOURI.—*Kansas City*—Raymore, 12 65. *Ozark*—Ebenezer, 10. *Palmira*—Glasgow, 8 55. *Platte*—Dawn, 5 23; Graham, 5 31; Grant City sab-sch, 10 56; Lakeside sab-sch, 1 30; New Point* 6 31. *St. Louis*—Emanuel, German, 10, sab-sch, 12 51; Jonesboro, 3;—“R. H. J.,” 5. *Kirkwood* sab-sch, 46 40; Nazareth German L. M. S., 5; Salem German, 10; St. Louis 1st, 73 46;—Cote Bri-lhante Y. P. S. C. E., 1 33;—Washington & Compton Ave., 200;—Y. P. S. C. E., 50 00;—Westminster Y. P. S. C. E., 1 45; Webster Grove, 101 60, sab-sch, 6, Y. P. S. C. E., 9 90; Zoar, 10, sab-sch, 10. 616 21

NEBRASKA.—*Hastings*—Lebanon, 3; Minden Y. P. S. C. E., 5. *Kearney*—Wood River, 22. *Nebraska City*—Fair-mont, 15; Humboldt, 17 33; Seward, 18 88, sab-sch, 1 13; Utica, 6 00, sab-sch, 4 40. *Niobrara*—Inman, 3 70; Oak-dale, 3. *Omaha*—Omaha 2d Y. P. S. C. E., 23 37. 122 81

NEW JERSEY.—*Corisco*—Gabeon, 10. *Elizabeth*—Eliza-beth 3d, 102 50; Rahway German, 3. *Jersey City*—Jersey City 1st, 201 28;—Claremont sab-sch, 6;—Westminster sab-sch, 9 51; Tenafly, 65. *Monmouth*—Allentown, 50; Farmingdale, 9 63; Freehold, 15 44; Lakewood, 23 25. *Morris and Orange*—Madison, 69 73; Mendham 1st, Y. P. S. C. E., 2 12;—2d Y. P. S. C. E., 2 13; Morristown South Street, 1,383 61; New Vernon, 25 90; Summit Central, 258; Wyoming, 15 29; Vailsburgh, 10 84. *Newark*—Caldwell (Sal. Wm. Lane), 300; Newark 3d, 430 54;—Calvary, 13 88;—High Street, 453 37;—Park, 38 41;—Roseville sab-sch, 50;—South Park, 44 68;—Wickliffe, 53 34;—Woodside, 22 90. *New Brunswick*—Dutch Neck, 11 09, sab-sch, 38 91; Trenton Prospect Street, 33. *Newton*—Asbury, 100; Belvidere 2d, 23 50; Oxford 2d, 30 78. *West Jersey*—Atlantic City, 50; Merchantville sab-sch, Christ-mas, 40; Osborne Mem'l, 10. 4,002 16

NEW YORK.—*Albany*—Albany 2d, 197 12;—State Street sab-sch, 230;—West End, 40; Ballston Centre, 14; Esper-ance, 16 15; Princetown, 28 68; Saratoga Springs 1st sab-sch, 16 50; Voorheesville, 12; West Galway sab-sch, Christmas, 2 70. *Binghamton*—Cortland, 65 21, debt 78 78. *Boston*—Fall River Globe, 5 18; Houlton, 20. *Brooklyn*—Brooklyn 1st Mon. Con. 21 43;—Lafayette Avenue sab-sch, 100;—Ross Street, 145 64; Friedens-kirche, 25;—South 3d Street, 25 15;—Westminster Y. P. S. C. E., 8 74; West New Brighton Calvary, sab sch, 40. *Buffalo*—Buffalo Central, 115 55;—East, 12, sab-sch, 17 06;—Lafayette Street, 41 17; Tonawanda, 66. *Cayuga*—Cayuga, Christmas, 2; Meridian, 30. *Chemung*—Big Flats, Rev. E. T. Scholl, 4; Elmira Lake Street “Debt,” 5 32. *Geneva*—Canandaigua, 34; Geneva North, 2,058 47; Naples Y. P. S. C. E., Christmas, 3; Seneca Castle, 2 10. *Hudson*—Good Will, 5 94; Haverstraw 1st sab-sch, 10 60; Liberty sab-sch, 9 25; Livingston Manor, 5; Monroe, 50; Ramapo, Sal. Geo. A. Ford, 498 88; West Town, 37. *Long Island*—Bridgehampton, 30 92; Port Jefferson, 20 31; Selden, 2. *Lyons*—Sodus, 16 28. *Nassau*—Fresh Pond sab-sch, 5; “A Pastor,” 2 50; Hempstead Christ’s Church sab-sch, 25; Islip sab-sch, 7 55; Melville sab-sch, 2. *New York*—New York 1st, 20;—1st Union Y. P. S. C. E., 14;—5th Avenue Y. P. Asso., 34;—14th Street Y. P. S. C. E., for Mr. Snyder, 19 37;—Good Will sab-sch, 75;—14th Street Y. P. S. C. E., 25;—Central Y. P. S. C. E., 65;—for Mr. Snyder, 65;—Covenant, 350;—Rutgers River-side, 50;—University Place sab-sch, 100;—West End Y. P. Asso.,* 4 40;—sab-sch,* 21 05. *Niagara*—Lock-port 1st, Sal. Miss Murray, 54 84. *North River*—Lloyd Y. P. S. C. E., 20; Milton, 6; Newburgh 1st, 205;—Cal-vary, 17 50; Wappinger’s Creek sab-sch, 5;—Falls, Y. P.

S. C. E., 8. *Otsego*—Springfield, 14 01; Stamford sab-sch, Christmas, 21. *Rochester*—Genesee 1st, 20; Genesee Vil-lage sab-sch, 60; Groveland sab-sch, 3 36; Mount Morris, 44 25;—Y. P. S. C. E., 2 74; Rochester 3d Y. P. S. C. E., 16 53;—Brick, 216 76, sab-sch, Christmas, 48 07;—North, 128; Sparta 1st sab-sch, Christmas, 11 20. *St. Lawrence*—Watertown 1st Y. P. S. C. E., support of Mr. Chatterjee, 29. *Steuben*—Andover,* 5 25. *Syracuse*—Amboy, 21; Canastota, 25; Cazenova, 21; Chittenango sab-sch, 23. *Troy*—Brunswick, 20 31; Cohoes sab-sch, Christmas, 10; Glens Falls sab-sch, 50; Hoosic Falls, 2; Middle Granville sab-sch, Christmas, 4 30; Troy Woodside, R. Davidson, 2 50; Waterford, 31 79. *Utica*—Rome, 26 56. *Westchester*—Bedford Y. P. S. C. E., 15; Bridgeport sab-sch,* 28 64; Greenburgh, 265 14; Irvington sab-sch,* 7 37; Mt. Vernon Y. P. S. C. E., 5; Peekskill 1st sab-sch, 125; Rye sab-sch, 33 59; Thompsonville, 166. 6,967 78

NORTH DAKOTA.—*Bismarck*—Albert Barnes, 2. *Fargo*—Wheatland 10. *Fembina*—Canton, 7. 20

OHIO.—*Athens*—Gallipolis sab-sch, 3; Marietta Y. P. S. C. E., sal. of H. D. Griswold, 100; Warren, 3. *Bellevor-taine*—Spring Hills, 23 53; West Liberty sab-sch, 1 26. *Chillicothe*—Chillicothe 1st sab sch,* 8 56; Concord, 6 65. *Cincinnati*—Cincinnati North, 17 23; Elizabeth and Berea, 6; Westwood German, 4. *Cleveland*—Ashtabula, 16 06; Cleveland 1st, 464; Guilford, 17 76, sab sch, 1 25; Rome sab-sch, 5. *Columbus*—Columbus 2d, 100, sab-sch, 61 05. *Dayton*—Springfield 2d, 134 18. *Huron*—Chicago, 4 43. *Lima*—St. Mary’s sab-sch,* 14 42, Christmas, 23 07; Wapa-koneta sab-sch, 8. *Mahoning*—Middle Sandy, 15 30; New Lisbon sab-sch, 31 74; Youngstown 1st, 50. *Marion*—Brown, 3 28; Iberia sab-sch,* 5; Kingston, 4 03; Marys-ville, 15 38; Mount Gilead sab-sch, 3 43; Porter, 3 23; West Berlin, 5 19. *Maumee*—Weston sab-sch, 3 15. *Portsmouth*—Hanging Rock sab-sch, Christmas, 12 36; Ripley, 24 74; sab-sch, 15; Sardinia, 5. *St. Clairsville*—Concord, 38 12; Kirkwood sab-sch, 20 10; Lore City, 18; Powhatan, 1; Short Creek, 1 50; Wheeling Valley, 5. *Steubenville*—Annapolis, 12, sab-sch, 4 00; Buchanan Chapel, 7 75; Island Creek, 15; Steubenville 2d Y. P. S. C. E.,* 7 50. *Wooster*—Ashland Y. P. S. C. E., 20; Doylestown, 21 26; Hopewell, 50. *Zanesville*—Granville, 40 90; Madison, 38; Newark Salem German,* 3 20; Zanesville 2d, 35 30. 1,557 86

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100; Concord, 2. *Blairstown*—Beulah, 38 84. *Butler*—Concord, 17 74. *Carlisle*—Buffalo, 4; Carlisle 1st, 57; Centre, 7; Harrisburgh Calvary Y. P. S. C. E., 25; Lan-disburgh, 7; Monaghan, 35 23; Petersburg, 3 19; Upper, 4. *Chester*—Bryn Mawr, 1,449 16; Charlestown, 2 60; Doe Run, 7. *Clarion*—Beech Woods, 5; Johnsonburg, 1 52; Wilcox, 2 53. *Erie*—Cambridge, 10; Erie 1st, 79 95;—Park sab-sch, 50; North East, 175 01; Waterford sab-sch Miss. Soc., 20. *Huntingdon*—Bedford sab-sch, Christmas, 12; Beulah, 8 50; Clearfield sab-sch, Christmas, 12; Lewistown sab-sch, 160; Lost Creek, 34 75, sab-sch, Christmas, 3 35; Lower Tuscarora, 37; Mapleton, 8 60, sab-sch, 5. *Osceola*, 19 54, sab-sch,* 5; West Kishacoquillas, 48 61. *Kittanning*—Cherry Tree, 4; Kittanning 1st, “a member,” 250; Worthington sab-sch, 4 25. *Lackawanna*—Bethany, 1 77; Carbondale, sal. J. A. Fitch, 43; Great Bend, 8; Montrose, 100; Scranton Washburn Street, 77; Y. P. S. C. E., 75;—Hickory Street German sab-sch, 50; Towanda Y. P. S. C. E., 32 79. *Lehigh*—Baagor, 3 50; Lehigh, 5; Mahanoy City, 15 82; Middle Smithfield, 4 92; Pottsville 2d, 13. *Northumberland*—Berwick sab-sch,* 13; Elysburg, 3; Jersey Shore, 92; Mifflinburg, 11; Williamsport 2d Y. P. S. C. E., 21 84; Rush Creek, 3. *Parkerburg*—Slatersville, 5 25. *Philadelphia*—Philadel-phia 9th, 133;—10th sab sch, 13 50;—Holland Mem-orial, 43;—Mariner’s, 6;—Tabor, 100, sab-sch, 52 13;—Woodland sab-sch, Christmas, 17 05;—Cohocksink sab sch, 11 20;—Gaston Mem’l Y. P. S. C. E., 29;—Patterson Mem’l, 25, Y. P. S. C. E., 5;—Susquehanna Avenue 25;—West Arch Street, 567 71, sab-sch, 114 05. *Philadelphia North*—Chestnut Hill, 106; Doylestown “Special,” 18; Frankford Y. P. S. C. E., 3 90; Harmon sab-sch, 25; Nesaminy of Warminster sab-sch, 10 50;—Warwick, 30; Norristown Central, 116 28. *Pittsburgh*—Edgewood, 58; Fairview sab-sch, 3; Mount Olive, 8; Oak-dale, 16 10; Pittsburgh East Liberty, 141;—Park Avenue sab-sch Bible Class, 13;—Shady Side, 69; Point Breeze, J. G. Stephenson, 1,000; Sharon, 23 69. *Redstone*—Reho-both, 5; Tent 5 93; Uniontown sab sch, 50. *Washington*—Cross Creek, 10; New Cumberland, 100; Upper Buffalo sab sch, 7 93; Washington 2d sab-sch, Christmas, 32;—3d, 140 27; Wellaburg, 28 09; West Alexander, 150; Wheeling 1st “M. H.,” 75. *Wellaburg*—Farmington, 3 48; Mount Jewett, 3; Tioga, 5. *Westminster*—Chestnut Level, 46 73; Hopewell, 17; Mount Nebo, 4; York West-minster Debt, 50. 6,901 23

SOUTH DAKOTA.—*Central Dakota*—Manchester, 5. *Da-kota*—Poplar Creek, 20. *Southern Dakota*—Canistota, 5;

Sioux Falls sab-sch, 8 75; Bonn Homme, 5; Emanuel, 3; Turner County 1st, German, 15. 61 75
 TENNESSEE.—Holston—Salem, 38. 38
 TEXAS.—Austin—Austin 1st, 100; — Y. P. S. C. E., 13 75. North Texas—Valley Creek, 5. 118 75
 UTAH.—Utah—Ephraim, 1 00; sab-sch, 3 00; Manti sab-sch, 5. 9 00
 WASHINGTON.—Walla Walla—Kendrick, 3 00. 3 00
 WISCONSIN.—La Crosse—Neillsville, 21 76. Madison—Lancaster, 1; Liberty, 1 50; Plattville German, 13 55; sab-sch, 5 00; Poynette Y. P. S. C. E., 12 90; Reedsburgh Y. P. S. C. E., 1 20. Milwaukee—Milwaukee Calvary sab-sch, 6 25; — Grace sab-sch, 8. Winnebago—Oconto Y. P. S. C. E., 31 79. 102 95

WOMAN'S BOARDS.

Women's Board of New York, 8,833 70; South West, 497 30; North West, 5,885; Occidental Board, 2,252 30. \$ 16,968 30

LEGACIES.

Estate of Emilia S. Hequembourg, dec'd, 100; Estate of Eliza Gallagher, dec'd, 475; Estate of Edward Hill, dec'd, 500; Estate of Mary Van Schoonhoven, dec'd, 1,500; Estate of Mary Stuart, dec'd, subject to Refunding Bond and Interest, 50,000; Estate of Alexander Cook, dec'd, 816 48; Edwards' Estate, 250. \$ 53,641 48

MISCELLANEOUS.

M. W. G., 2 00; Monticello (Minn.) sab-sch, 1 55; A. P. Logan, Nova Scotia, 5 00; Eliz. and Mary E. Sill, Geneva, N. Y., for Native Helper, 44 00; Savings of Robert McA. Baldwin, dec'd, 6 00; Rev. W. B. Carr, Latrobe, Pa., 30 00; "M. W.," 6 40; The Misses Patterson for India and Brazil, 10 00; Convention of German Ministers and Elders of the East, support of a native preacher under G. A. Goddard, Africa, 80 00; Mission School—Hot Springs, Ark., 5 44; Miss S. V. Stryker, 1 00; Misses Bassett, 1 00; Mrs. J. E. Dorland, 1 00; Rev. L. Dorland, 1 55; D. B. Gamble, Cincinnati, O., salary of Dr. Garvin, 25 00; "Substituta," native preacher in China, 30 00; Maria Rappelye, Palermo, Kansas, 5 00; Rev. H. P. McHenry, Oceanville, L. I., 2 68; "W. P. S.," 25 00; Rev. J. G. Cowden, Polo, Ill., for Native preacher in China, 25 00; From a friend in Princeton, 100 00; The Misses Masters, Dobbs Ferry, N. Y., 23 60; Rev. J. S. Craig, Noblesville, Ind., 12 00; F. L. Janeway, N. Y., 1,805 00; Y. M. and Y. W. C. A., of Normal University, for Native preacher, 100 00; E. F. Biddle, Ft. Wayne, Ind., 5 00; Jno. T. Williston, Ash-

land, N. Y., 4 00; Boys of Burnham Industrial Farm, work of J. J. Lucas, 3 10; Mrs. Jno. B. Davidson, 30 00; "M. G. M.," 10 00; J. H. and W. A. Van Schoick, Perrineville, N. J., 4 00; Alvin Cooper, Jefferson, N. Y., 25 cts.; Miss Sarah E. Thornton, Millersburg, Ill., 2 00; Rev. Alexander Guy, Oxford, O., 10 00; Mrs. Martha H. Clark, Sharon, Wis., 3 00; Rev. E. Thompson and wife, Taylorsville, Ill., 5 00; Students and Faculty of McCormick Theological Seminary, salary of T. G. Braashear, 126 10; Mrs. R. G. Houdin, North Greece, N. Y., 5 00; "In Memoriam," Turin, N. Y., 54 00; "Edwin," 25 00; I. O. C., 5 00; Congregational Society of E. Bloomfield, N. Y., 28 00; Missionary Society of Wooster University, support of Henry Forman, 50 00; Rev. J. G. Craighead, 50 00; Jno. C. Giffen, Crawford, Neb., 5 00; A. D. A. Miller, Buffalo, N. Y., 100 00; Congregational Church, Delavan, Wis., 40 00; Chinese in New York, 125 00; Robert Lamb, N. Y., 50 cents; M. Stewart, Titusville, Pa., 500 00; "M. E. and W. M.," 25 00; Mr. G. G. Williams, N. Y., 100; Mrs. M. E. Harrington, Troy, N. Y., 10 00; J. D. Rexford, Jonesville, Wis., 50 00; "G. W. M.," Dayton, Pa., 10 00; G. A. White, Hurley, South Dakota, 8 35; Rev. W. L. Tarbet and wife, 5 60; "C. Penna.," 23 00; Miss Rosa Stannus, Tacoma, Wash., 10 00; Miss Edna Jones, 20 00; Neri Ogden, Fairfield, Ia., 25 00; J. B. Wood and Sister, Sprout, Ky., 25 00; P. McClintock, Pittsburgh, Pa., Xmas, 12 50; Rev. D. A. Wallace, Pontiac, Ill., 3 30; "Donor," Perth Amboy, N. J., 50 cts.; E. O. Emerson, Titusville, Pa., 666 67; Martha G. Patton, Palestine, Ill., 2 00; Rev. S. H. Stevenson, 3 00; Rev. and Mrs. G. W. Chamberlain, Brazil, 75 00; Pupils of Sidon Seminary, 12 00; Copalpo Church, Chili, 20 00; S. Aten, Nevada, O., 55 00; "Persian returned Missionary," 15 00; E. A. Ford, Africa, 10 00; Rents from Princeton Property, 247 10. \$ 4,951 10

Total receipts during December, 1892. \$100,407 20
 Total receipts from May 1st, 1891, to December 31, 1891. 308,288 58
 Total receipts from May 1st, 1892, to December 31, 1892. 339,496 25

WILLIAM DULLER, JR., Treasurer,
 53 Fifth Avenue, New York City.

*Offerings on Columbus Day for Foreign Missions on the Western Hemisphere.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1892.

ATLANTIC.—East Florida—South Lake Weir, 11 15; Starke, 2 88; Waldo, 10. South Florida—Auburndale, 11; Tarpon Springs, 3 20. 38 17
 BALTIMORE.—Baltimore—Baltimore Boundary Avenue Y. P. Miss. Soc., 26 46; — Brown Memorial, 215 86; Deer Creek Harmony, 11 60; Emmittsburgh sab-sch, 20 66; Hampden add'l, 1; Pine Creek Miss. L. C., 20; Taneytown, 35; Waverly Y. P. S. C. E., 17 33. New Castle—Felton, 2 25; Green Hill (sab-sch, 20), 31 50; Harrington, 6 13; Newark 1st, 16 25; Pitt's Creek (sab-sch, 8), 34. Washington City—Clifton, 14; Hermon, 9; Washington City 4th, 47 75; — Covenant Y. P. S. C. E., 40; — Western S. S. Miss. Soc., 37. 5 58
 CALIFORNIA.—Los Angeles—Carpenteria, 17 25; Fillmore, 2; Los Angeles 2nd, 30 77; Pomona 1st, 84; San Diego 1st, 55 73; San Fernando, 1; Santa Ana 1st, 48 65; Santa Barbara 1st, 17 60; Santa Monica 1st, 12; Ventura, 46 60. Oakland—Alvarado, 18 45; Centreville, 6 55; Oakland 1st sab-sch (Primary Department, 7 82), 17 82; Yalona, (sab-sch, 4 85), 14 85. Sacramento—Vacaville, 15. San Jose—Felton (Greenwood Station, 2), 4; Watsonville, 19 80. Stockton—Sonora sab-sch, 50 cents. 407 77
 COLORADO.—Boulder (sab-sch, 5 00), 71; Brush, 6; Cheyenne 1st, 10; Fort Collins S. S. Thank offg, 3; Rawlins (sab-sch, 12 50), 42 50. Denver—Denver 1st Avenue, 53 35; — Westminster, 9; Otis (sab-sch, 4), 20; Platner German, 3; Yuma (sab-sch, 1), 3 25. Gunnison—Grand Junction (sab-sch, 3 21), 15; Oury sab-sch, 5. Pueblo—Colorado Springs 1st, 161 19; Florissant, 8 40; La Junta, 8 91; Monte Vista, 100; Pueblo 1st, 10 74; Trinidad 1st, 18 35; Valley View, 7. 576 30
 ILLINOIS.—Alton—Chester 1st, 6; Litchfield sab-sch, 7; No. Alton Mission Y. P. S. C. E., 2 65; Spring Cove, 10; Upper Alton (sab-sch, 5), 10. Cairo—Fairfield, 5 45; Flora, 12; Nash-

ville, 3; Odin (sab-sch, 30 cts.) (Y. P. S. C. E., 70 cts.), 5; Ta maroa, 2 85. Chicago—Chicago 1st, 149 45; — 3d, 340; — 4th (sab-sch, 75), 4,235 07; — 8th, 180; — Calvary, 3; — Christ Chapel, 23 87; — Covenant (sab-sch, 50), 58; — Olivet, 3 68; Evanston, 146 16; Hinsdale, 19 80; Oak Park 1st, 164 45; Riverside, 16 80. Freeport—Galena 1st, 24 55; — South, 98 70; Polo Independent, 21; Rockford Westminster, 23 40. Mattoon—Bethel, 4; Morrisonville, 20; Tower Hill, 20. Ottawa—Aurora, 3 50. Peoria—Elmwood, 5; Galesburg (Jno. Irwin), 50 70; Green Valley, 3; Peoria 1st German, 1 58. Rock River—Ashton, 10; Morrison sab-sch 3 23; Newton sab-sch, 2 80; Rock Island Broadway, 60. Schuyler—Augusta sab-sch, 10; Camp Point (sab-sch, 6 50), 36 50; Carthage, 19 50; Monmouth 1st (sab-sch, 21 38), 26 63; Mount Sterling, 62 56; Rushville sab-sch, 38 93. Springfield—Jacksonville Westminster, 115 25; Mason City, 20; Murrayville (sab-sch, 7), 18 90; Pisgah, 5 67; Virginia, 18 88; Rev. W. L. Tarbet and wife, 4 80. 6,158 77
 INDIANA.—Fort Wayne—Kingsland, 3 25. Logansport—La Porte sab-sch, 46. Muncie—Rev. J. S. Craig, D. D., 10. 59 25
 INDIAN TERRITORY.—Cherokee Nation—Eureka Thank offering, 4. Muscogee—Nuyaka Mission, 15. Oklahoma—El Reno (sab-sch, 5 78), 10; Kingfisher, 10; Oklahoma City L. Soc., 10. 49 00
 IOWA.—Cedar Rapids—Cedar Rapids 1st, 240 52; — 2d, 65; — 3d (Y. P. S. C. E., 10) (sab-sch, 3 50), 59 25; Clinton, 70; Mount Vernon, 25; Springfield, 10. Council Bluffs—Conway add'l, c. 1; Council Bluffs 1st, 184 83; Griswold, 5; Logan, 8; Shelby, 12 50. Des Moines—Charlton, 60; East

NOTE.—Churches marked c belong in the new Presbytery of Corning.

Des Moines, 58 60; Leon Jr. Y. P. S. C. E., 5; Milo, 30; Newton sab-sch, 4 43; Winterset sab-sch, 7 80. *Dubugue*—Independence 1st, 49 58;—German L. M. S., 30; Otterville, 2 50; Pleasant Grove, 11 50. *Fort Dodge*—Bethel 14 43; Carroll, 10; Churdan, 7 56; Dana, 7 88; Fonda (sab-sch, 1), 16; Grand Junction, 23 72; Luverne, 4 2; Rolfe 2d (sab-sch, 4 04), 11 35; Wheatland German, 8. *Iowa*—Burlington Hope, 13 04; Chequest, 1 87; Lebanon 4 20; Montrose, 15; New London, 9; Troy, 4 93. *Iowa City*—Fairview, 8 17; Iowa City, 60; Marengo 1st, 5 02. *Sioux City*—Hospers 1st, 4; Larrabee, 16 65; Lyon Co. 1st German, 25; Le Mars, 97 21; Mt. Pleasant, 5 40; Sioux City 4th, 5; Sulphur Springs Providence, 4 37. *Waterloo*—Ackley, 96; Albion, 6 50; Applington (Y. P. S. C. E., 2), 27 01; Williams, 6 66. 1,431 33

KANSAS.—*Emporia*—Belle Plaine Y. P. S. C. E., 1 25; Burlingame Y. P. S. C. E., 3 35; Geuda Springs, 10; Quenemo, 7; Salem Welsh, 3 25; Wichita West Side, 5 60; Wichita Lincoln Street, 8 05; Willsie, 5. *Highland*—Blue Rapids, 17. *Larned*—Ashland, 10; Coldwater, 5. *Neosho*—Chanute, 12 83; Girard, 55; Osawatimie, 10; Parker, 5 62; Parsons sab-sch, 7 08. *Solomon*—Abilene 1st, 13 09; Cheever, 6; Ellsworth Y. P. S. C. E., 5, 14; Manchester 1st, 3; Minneapolis (Special, 10), 54 82; Poheta Y. P. S. C. E., 5. *Topeka*—Auburn, 9 75; Kansas City, Grand View Park sab-sch, 10 52 (Y. P. S. C. E., 2), 25;—Western Highlands, 17 10;—First, 100 50; Topeka 1st, 207. 630 29

KENTUCKY.—*Ebenezer*—Frankfort 1st, 50; Sharpsburg, 6 25. *Louisville*—Louisville College Street, 36 91; Warren Memorial, 206 30. *Transylvania*—Lancaster, 8. 407 46

MICHIGAN.—*Detroit*—Birmingham (sab-sch, 3 35), 14; Detroit 1st, 600;—Baker Street, 5;—Trumbull Avenue sab-sch, 50;—Westminster, 2 members, 250; Northville 1st, 17; Springfield sab-sch Infant Class, 11 25; Stony Creek, 5; Ypsilanti 1st, 18 75. *Flint*—Fenton, 13; Flint, 53; Flynn, 2; Grindstone City, 3 84; Huron, 1 30; Hayes' School House, 3; Linden, 6; Mariette 1st, 4; Mundy, 10; Otter Lake, 1 50; Port Austin, 3. *Grand Rapids*—Grand Haven 1st, 25 74. *Lake Superior*—Iron River, 3; Manistique Redeemer (Y. P. S. C. E., 10), 50 56; Marquette 1st, Y. P. S. C. E., 23 83; Menominee, 60 71. *Lansing*—Battle Creek 1st, 35; Eckford, 6 14; Hastings, 30 84; Homer, 5; Lansing 1st, (Mrs. Howell's Chapel Class of Boys, 2), 7 63; Tekonsha, 8. *Petoskey*—Elmira, 6 70; Petoskey 1st, (Miss L. Finch), 3. *Saginaw*—Bay City 1st, 10 92. 1,336 71

MINNESOTA.—*Duluth*—Ely, 1 50; Lakeside, 18; McNair Memorial, 4; St. James, 6. *St. Paul*—Buffalo, m, 15; Delano, m, 3 70; Farmington, 3; Minneapolis Westminster m, (sab-sch, 28 07), 713 88; Reiderland German, St. C., 4; Rockford m, 11 30; St. Paul Arlington Hills, 35;—Central, 43 48. *Winona*—Albert Lea, 71 90; Ebenezer, 5 60; Frank Hill German, 15; Winona German, 17. 969 36

MISSOURI.—*Kansas City*—Drexel, 2; Sedalia Central, (sab-sch, 9 55), 65. *Ozark*—Carthage 1st, 26 53; Golden City, 5 50; Lockwood, 7 25; Mount Vernon 16; Ozark Prairie, 10; Springfield 2d sab-sch, 3 60;—Calvary, 34 27; White Oak, 12 25. *Platte*—Graham, 8 15; Grant City, 11 65; King City Xmas Off'g, 9; Maryville 1st, 25; New Point, 8 11; Parkville Lakeside sab-sch, 3 10; Tarkio, 63; Weston, 4 20; Rev. Jas. Reed, 2. *St. Louis*—Bethel German sab-sch, 10; Kirkwood sab-sch, 33 99; Nazareth German (sab-sch, 3), (L. M. S., 4), 10; Pleasant Hill, 7; Salem German Ladies' Society, 10; St. Louis 1st, 91 47;—Cote Brilliante Y. P. S. C. E., 6 50;—Lafayette Park, 150;—Washington and Compton Avenue add'l, 200;—West Miss'y Society, 12 79; Rev. R. H. Jackson, 3. 853 31

NEBRASKA.—*Hastings*—Holdrege 1st, 17 30; Lebanon, 4; Oxford, 9 37; Wilsonville, 3 50. *Kearney*—Fullerton, 53 62; Sumner, 3 74. *Nebraska City*—Alexandria sab-sch, 7 10; Diller, 17 19; Firth, 2 11; Hubbell sab-sch, 3 40; Lincoln 3d, 20 55; Nebraska City 1st, 7; Seward (sab-sch, 1 60), 19; Utica, 11 40; York 1st (cash, 5), 44 59; Rev. T. L. Sexton and wife, 10; Rev. and Mrs. J. W. Hill, 10. *Niobrara*—Elgin, 3; Oakdale, 3. *Omaha*—Bellevue, 26 27; Grandview, 6 15; Omaha Clifton Hill, 1 80; Silver Creek, 3; Tekamah, 37 65; Webster, 10. 334 74

NEW JERSEY.—*Elizabeth*—Basking Ridge add'l member, 3; Springfield, 15. *Jersey City*—Tenafly, 40. *Monmouth*—Allentown, 50; Cranbury 2d, 20; Manasquan, 31 38; Matawan Aaron Longstreet, 200; Moorestown 1st add'l, 22; Oceanica 1st, 24. *Morris and Orange*—Madison, 36 23; Mt. Olive, 15; Pleasant Grove (Little Brook sab-sch, 4), 26 84; Rockaway, 87 50; St. Cloud, 120 30; Wyoming, 6 29. *Newark*—Montclair 1st Aid, 50; Newark 5th Avenue, 37;—Calvary, 9 23;—Memorial, 16 15;—Park (sab-sch, 44 42), 91 85;—South Park sab-sch, 105 01.

NOTE.—Churches marked m are in the new Presbytery of Minneapolis, and those marked St. C. are in the new Presbytery of St. Cloud.

Wickliffe, 44 86. *New Brunswick*—Ewing, 13 62; Frenchtown, 31 67; New Brunswick 1st, 245 35; Stockton, 11; Trenton 1st, 2. *Newton-Oxford* 2d (sab-sch, 13 61), 41 82. *West Jersey*—Blackwoodtown, 50; Camden 2d (sab-sch, 5), 40; Merchantville S. S. Miss. Soc. Christmas, 40; Salem 1st, 73 75. 1,710 56

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 10; Taos, 2 15; Rev. J. M. Whitlock, 10. 22 15

NEW YORK.—*Albany*—Albany 2d, 161 48;—3d, 53 94; Esperance sab-sch, 2; Jefferson add'l, 2; Saratoga Springs 1st sab-sch, 15. *Binghamton*—Smithville Flats, 5; Windsor, 20; *Boston*—Boston 1st, 57 47; Houlton, 20; Roxbury sab-sch, 5; South Boston 5th, 5 76. *Brooklyn*—Brooklyn Classon Avenue, 848 23;—Duryea, 160;—Lafayette Avenue (S. S. Miss. Asso'n, 100) (M. C., 53 86), 378 86;—Ross Street, 154 26;—Throop Avenue, 81; Westminster M. C., 12 93. *Buffalo*—Buffalo Lafayette Street, 41 18; Silver Creek, 13 49; Tonawanda 1st, 7. *Cayuga*—Auburn 2d, 70 21; Ithaca 1st, bal, 5; Sennett, 12. *Champlain*—Moorea, 25; Plattsburgh 1st, 108 21. *Columbia*—Durham 1st Y. P. S. C. E., 1 40. *Geneva*—Batavia, 155 12. *Geneva*—Canandaigua 1st, 20; Geneva 1st, 33 30; Gorham sab-sch, 14 23; Romulus sab-sch, 25; Seneca, 51; Waterloo, 21 70. *Hudson*—Good Will, 5 40; Goshee, 138 86; Hamptonburg, 35; Haverstraw 1st sab-sch, 10 60; Otisville, 23 26; West Town, 35. *Long Island*—Bridgehampton (sab-sch, 5 06) (Y. P. S. C. E., 10), 40 61; Selden, 1. *Lyons*—Williamson, 4 67. *Nassau*—Freeport, 40; Hempstead Christ Church sab-sch, 25; Islip sab-sch, 55; Melville sab-sch, 2 03; a Pastor, 2 50. *New York*—New York 1st M. C., 53 19;—1st Union C. E. Soc., 7;—4th Ave, 18 44;—5th Ave (three members Young Ladies' Branch H. and F. M. Soc., 215), 9,053 95;—14th St, 154 30;—Adams Memorial, 20;—Brick add'l, 200;—Central Y. P. S. C. E., 65;—Harlem sab-sch, 29;—Madison Avenue, 318 61;—Rutgers Riverside, 50;—West 51st Street, 12 50. *Niagara*—Knowlesville Mrs. Lora Johnson, 5. *North River*—Wappinger's Creek, 30;—Falls 1st, 20. *Otego*—Oneonta, 90. *Rochester*—Groveland sab-sch, 6 21; Mendon, 5; Mount Morris 1st Y. P. S. C. E., 2 74; Nunda 1st sab-sch, 4 73; Pittsford, 78; Rochester Brick (sab-sch Christmas off'g, 48 07), 348 07; Wheatland 1st, 35. *St. Lawrence*—Canton, 52 50; Cape Vincent, 6; Oswegatchie 2d, 5; Ox Bow, 20 56; Watertown 1st, 200. *Steuben*—Addison, 7 61; Cuba and Thank off'g, 8 86; Hornellville 1st, 14 34. *Syracuse*—Canastota personal gift, 30; Cazenovia Torrey League, 25; Chittenango sab-sch, 25; East Syracuse, 8; Liverpool, 4; Marcellus, 24 75; Syracuse Memorial, 7. *Troy*—Hoosick Falls, 41 50; Lansingburgh Olivet, 21 25; Salem 1st seven members, 35; Troy 2d, 113 44;—Memorial sab-sch, 9 60;—Oakford Avenue, 27;—Park, 29 16;—Woodside E. Davidson, 2 50; Waterford 1st, 15 89. *Utica*—Augusta, 5; Kirkland, 20; New Hartford, 46; Rome 1st, 73 59. *Westchester*—Bridgeport, 131 09; Greenburgh, 266 97; New Rochelle 1st, 120; Peekskill 2d, 95 89; South Salem sab-sch, 33 51; Yonkers 1st, 247 66. 15,414 84

NORTH DAKOTA.—*Bismarck*—Glencoe Albert Barnes add'l, 6. *Fargo*—Blanchard, 5; Hunter, 5. *Pembina*—Drayton, 10; Minot 7; Park River, 15 40. 48 40

OHIO.—*Athens*—Gallipolis sab-sch, 3. *Bellefontaine*—Bucyrus, 36 35; Urbana 1st, (Long's Station, 5), 73 51; West Liberty sab-sch, 1 20. *Chillicothe*—Greenfield 1st, 139 80; Salem, 111. *Cincinnati*—Bethel (sab-sch, 9 38), 7 18; Elizabeth and Berea, 5; Sharonville, 4 44; Springfield, 18 30; Westwood, 15 62;—German, 5; Wyoming, 75. *Columbus*—Central College, 32 15. *Dayton*—Dayton 1st add'l, 2; Oxford, a friend, 22; Piqua, 59 50; Troy 1st, 104 46. *Huron*—Fostoria 1st, 25; Monroeville, 2 15; Olena, 10. *Lima*—Convoy (sab-sch, 5), 11 60; Findlay 1st, 71; Harrison, 4; Middlepoint, 4 13. *Mahoning*—Mansfield 2d, 66 40; New Lisbon 1st, 35 28. *Marion*—Cardington, 12 50; Jerome, 2 50; Mount Gilead sab-sch, 3 49; Ostrander, 10. *Maumee*—Toledo 1st, 148 01; Waterville, 3. *Portsmouth*—Ripley (sab-sch, 25), (Thank Offering, 15), 53 85. *St. Clairsville*—Caldwell, 3; Concord, 41 12; Lore City, 14; Martin's Ferry 1st, 13 42; Mount Pleasant, 14 91; Olive, 7; Powhattan, 1; Rock Hill, 26; Washington, 19 30. *Steubenville*—Beech Spring, 22; Long's Run, 12 76; New Philadelphia, 15; Scio, 6; Steubenville 1st, 32 05; Steubenville 2d, 75 50; Two Ridges add'l, 1; Ulrichsville sab-sch, 6. *Wooster*—Fredericksburg, 40; Shreve, 6. *Zanesville*—Chandlersville, 4 75; Coahocton, 40; Homer, 10; Kirksville, 6; Mt. Zion, 3. 1,598 41

OREGON.—*Portland*—Fairview Smith Memorial, 4. *So. Oregon*—Grant's Pass sab-sch, 13 30. *Williamette*—McCoy, 3 46. 20 76

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 817 27; McClure Avenue, 286 05; Avalon, 18; Cross Roads, 5; Freedom, 7; Glasgow, 1 40; Glenahaw (sab-sch, 2 25), 22 25; Highlands, 22; Pine Creek 2nd, 8; Plains, 4; "M. G. M.", 10. *Blairsville*—Beulah (sab-sch, 30) 65 13; Greensburgh 1st, 111 85; Johnstown, 39 30; Manor, 7; New Salem, 33 12.

Plum Creek (sab-sch, 15) 25. *Butler*—Butler, 208 08; Prospect, 6. *Carlisle*—Buffalo, 6; Centre, 10; Chambersburg Central, 84 07; Dickinson Sab-sch., 2; Harrisburgh Olivet, 9 87; Pine Street, sab-sch, 150; Landisburgh, 8; Lebanon Fourth Street, sab-sch, 5; Upper, 6. *Chester*—Ashmun, 25; Charlestown, 2 50; Chester 1st, sab-sch, 13 80; Coatesville, 18; East Whiteland, 2 94; Kennett Square, 16; Oxford 1st, 153 48; West Chester 1st, 30 48. *Clarion*—Johnsonburg, 1 43; Wilcox, 2 38. *Erie*—Atlantic 1st, 5 70; Cambridge (sab-sch, 5) 15; Harmonsburg, 3; Meadville Central, 75; Mercer 2d, 43; New Lebanon, 3; Pleasantville, 35; Sugar Grove, 6; Tideoute, 35. *Huntingdon*—Alexandria, 63; Bedford, 28; Beulah, 7 99; Lewistown sab-sch (Infant Department, 10) 160 00; Logan's Valley, 12; Mapleton (sab-sch, 4) 9; Mifflintown, Westminster, 57 36; Pine Grove, 7 43; West Kiahacocquillas, 67. *Kittanning*—Cherry Tree, 3; Kittanning 1st, a member, 250; Leechburg, 54; Slate Lick, add'l, 19 51. *Lackawanna*—Bennett, 6; Kingston, 46; Langclyffe, 40; Montrose 1st, 100; Scranton 1st, 322;—2d, 249 80;—Green Ridge Avenue, 124; Wilkes Barre 1st, sab-sch, 106 89;—Westminster, 13. *Lehigh*—Allen Township, sab-sch, 13; Hokendauqua sab-sch, 5 31; Mahanoy City, 23 13; Upper Mt. Bethel Y. P. S. C. E., 1 15; Pottsville 2d, 11; Reading, Washington Street, 5. *Northumberland*—Buffalo, 42; Derry, add'l, 1; Elysburg, 4; Rush Creek, 4; Watsonstown, 25; Williamsport 3d, 46 80. *Parkersburg*—Clarksburg, add'l, 2 75. *Philadelphia*—Philadelphia 2d, 192 69;—Alexander, 69 75;—Calvary, add'l, 1,009 74;—Cohocksink (sab-sch, 11) 10 313 10;—Gaston, 29 60; Olivet (sab-sch, 11 34) 72 89;—Oxford, 158 36;—South Western, 6;—Tabernacle sab-sch, 43 29;—Walnut St. sab-sch, 58 01;—Woodland, add'l, 5;—Wylie Memorial, 55 45. *Philadelphia North*—Bristol, 16 17;—Germantown, 1st, 1,800 50;—2d (sab-sch, 50) 428 55;—Wakefield, 52 37;—Leverington (sab-sch, add'l, 24) 51;—Neshaminy of Warwick, 31; Newtown, 95 35; Norristown Central, 111 70. *Pittsburgh*—Centre, 17 13; Edgewood, 53; Forest Grove (sab-sch, 12) 28; Homestead, 45; Long Island, 7 20; McKee's Rocks, 11; Mansfield 1st, 54; Pittsburgh 1st, 1514 53;—3d, 511 49;—7th, 10 16;—East Liberty, 100;—McCandless Avenue, Morning Side Mission, 2 50;—Shady Side, 46; Point Breeze, 500; Valley, 12. *Redstone*—Dunlap's Creek, 19; Laurel Hill, 56 30; Little Redstone, Y. P. S. C. E., 14 55; McKeesport 1st, 33; Tent, 4 32. *Schenango*—Mount Pleasant, 19; Petersburg, 4. *Washington*—Cameron, 12; East Buffalo, 50 23; Hookstown, 24 35; Moundsville, 25; Mount Prospect, 42; Wellsburg sab-sch, 7 62; Wheeling 1st, A friend, 100;—Second, 18 54. *Wellsboro*—Mount Jewett, 2. *Westminster*—Centre, 50; Hopewell, 10; Leacock, 9; (Williamstown sab-sch, 5 47;) (Intercourse sab-sch, 2 47) 9; Strasburg, 5 70; York 1st, 239 77. 12,669 06

SOUTH DAKOTA.—Aberdeen—Ellendale, 7 50; Leola, 11 30; Penbroke, 11 30; Richland (sab-sch, 1 50) 3; White School House, 8 40. *Black Hills*—Bethel, 4 55; Elk Creek, 3; Laverne, 4; Rapid City, 15. *Central Dakota*—St. Lawrence, 12. *Southern Dakota*—Bon Homme, 1st, 5; Bridgewater, 37; Canton, 6; Marion Emmanuel, 5; Sioux Falls 1st, 35 35; Turner Co., First German, 25; Turner Co., Fourth German, 3. 190 80

TENNESSEE.—Holston—Jonesboro, 16; New Hope, 1; Salem (sab-sch, 10), 31. *Union*—Knoxville 2nd, 99 83;—Bell Avenue (sab-sch, 1 00), (Y. P. S. C. E., 3 00), 10; Spring Place sab-sch thank offering, 3. 160 83

TEXAS.—Austin—Eagle Pass, 8 50; Taylor, 23. *North Texas*—Leonard, 20; Valley Creek, 5. 66 50

UTAH.—Montana—Helena 1st, 34 30. *Utah*—Ephraim (sab-sch, 3), 4 43; Evanston, 12 50; Manti (sab-sch, 5), 5 15; Millville, 1. *Wood River*—Franklin Centennial, 10. 67 40

WASHINGTON.—Alaska—Sitka, sale of baskets given by Indian women, 19. *Olympia*—Aberdeen, 4; Edison sab-sch, 2; Fourth Plain, 5; Enumclaw Calvary, 5; Napavine, 1; Toledo, 2. *Puget Sound*—Anacortes Westminster, 15; Everett, 10; Fairhaven, 13; Kent, 7 50; Snohomish, 5; Woolley, 5. *Spokane*—Waterville, 6. *Walla Walla*—Kendrick, 4; Watsburg, 3 50. 107 00

WISCONSIN.—Chippewa—Rice Lake, 10; South Superior, 5. *La Crosse*—La Crosse 1st, 18. *Madison*—Columbus, 5. *Milwaukee*—Beaver Dam 1st, 18; Racine 1st, 70 40. *Winnebago*—Florence, 15 66; Rural sab-sch Thank Offering, 3 11; Steven's Point (sab-sch, 7 23), 45 10. 191 27

Woman's Executive Committee of Home Missions.....\$ 37,316 55

Total from Churches.....\$ 53,289 36

LEGACIES.

Legacy of Mrs. Emelia S. Hoquebourg, dec'd, late of Dunkirk, N. Y., 100; Rev. Daniel Rice, D. D., dec'd, late of Duluth, Minn., 2,000; John S. Kenyon, dec'd, late of N. Y., (in part), 5,000; Mrs. M. A. Bailey, dec'd, late of

Pittsburgh, Pa., 500; Mrs. Elizabeth Gallagher, dec'd, late of Allegheny, Pa., 475; Edward Hill, dec'd, late of Norristown, Pa., 500; Miss Mary Van Schoonhoven, dec'd, late of Troy, N. Y., 1,500; Miss Eliza Logan, dec'd, late of Allegheny, Pa., 1,500; Alex. Cook, dec'd, late of Cottage Grove, Wis., 816 49; Rachael B. Tomlinson, dec'd, late of Keesville, N. Y., 11,238 24; Wm. E. Dodge, late of New York, 5,000.....\$ 28,619 73

MISCELLANEOUS.

Savings of Robert McA. Baldwin, dec'd, 6; "C. Penna., 14; Miss Rosa Stannus, Tacoma, Wash., 10; Miss Ednie O. Jones, San Leandro, Cal., 20; Neri Ogden, Fairfield, Iowa, 25; Rev. H. T. Scholl, Big Flats, N. Y., 4; J. B. Wood and Sister, Sprout, Ky., 25; P. McClintock, Pittsburgh, Pa., Xmas Offering, 12 56; Rev. D. A. Wallace, Pontiac, Ill., 3 10; "Donor," Perth Amboy, N. J., 50 cents; E. O. Emerson, Titusville, Pa., 333 33; Rev. S. H. Stevenson, Perry, Ill., 3; Martha J. Patton, Palestine, Ill., 2; "S. M. C. and S. W. C.," Washington, D. C., 10; "R.," 4; B. O. Williams, M. D., Martin's Ferry, O., 5; F. L. Janeway, N. Y., 1,304; J. D. Lynde, Haddonfield, N. J., 100; Cash, 150; Mrs. A. L. Hubbell, Goshen, Ind., 5; From the Heirs in Memory of D. O. Calkins, 200; Rev. Thos. Marshall, D. D., Chicago, Ill., 25; Margaret J. Cratty, Belaire, Ohio, 5; "H. D. M.," Newark, N. J., 25; Rev. Sheldon Jackson, D. D., Washington, D. C., 300; "A. M.," 150; Normal and Collegiate Institute, Asheville, N. C., 10; Mr. and Mrs. Wilson Holt, Fairmont, Minn., 3; "W. E. M.," 8; Rev. Theo. Lee and family, Xmas Offering, 5; Mrs. Laura Mann and daughter, Marion, N. Y., 5; "Edwin," 25; Rev. H. H. Welles and family, Kingston, Pa., 50; A. D. A. Miller, Buffalo, N. Y., 100; J. E. Beebe, Union City, Pa., 200; Susie E. Drinkwater, Yonkers, N. Y., 1; Rev. J. C. Craighead, D. D., Washington, D. C., 50; Mrs. M. E. Harrington, Troy, N. Y., 10; J. A. Porter, Brooklyn, Mich., 70; John Price, Comphor, O., 5 20; G. W. M. Dayton, Pa., 5; Calvin De Witt, Surgeon U. S. A., Fort Sam Houston, Texas, 25; Rev. R. Craighead, Meadville, Pa., 100; Mrs. J. B. Davidson, 10; Miss Retta D. Scott, Aledo, Ill., 5; J. B. Worth, Tallula, Ill., 1; Interest on John C. Green Fund, 675; Interest on Lyon Trust 250; Interest on Carson W. Adams Fund, 146 25.....\$ 4,500 88

Total received for Home Missions December, 1892..... 116,409 97

Total received for Home Missions from April 1, 1893..... 514,964 50

Amount received during same period last year. 465,721 18

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION.

COLORADO.—Pueblo—Monte Vista 1st, 16 05; Pueblo 1st, 36 cts., 16 41

ILLINOIS.—Springfield—Pisgah, 92 cts.; Murrayville, 23 cts.; Rev. W. L. Tarbet and wife, 80 cts., 1 85

KANSAS.—Solomon—Belleville, 2. 2 00

MICHIGAN.—Detroit—Stony Creek, 1. *Kalamazoo*—Martin 1st, 5. *Lake Superior*—Iron River, 50 cts. *Petokey*—Petokey 1st, 10 cts. 6 60

Total received for sustentation, December, 1892..... 26 96

Total received for sustentation from April, 1893..... 3,290 95

Amount received during same period last year, 1,231 74

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR N. Y. SYNODICAL AID FUND.

Albany—Saratoga Springs 1st sab-sch, 50 cts. *Brooklyn*—Brooklyn Duryea, 25;—Prospect Heights, 20;—6th German, 15. *Buffalo*—Tonawanda 1st, 12. *Cayuga*—Auburn 1st, 40 79. *Hudson*—Good Will, 18 cts. *Long Island*—Selden, 1. *Lyons*—East Palmyra, 6 05. *Nassau*—Islip, 15. *New York*—New York Brick, 313 41;—West Farms 3.

Niagara—Knowlesville, 5. Rochester—St. Peter's, 50; —
Brick, 20. Ossian, 5; East Kendall, 3. Syracuse—Cam-
illus 4 56. Troy—Hooick Falls, 20 64; Troy 2d, 48 62;
Waterford 1st, 7 95. Utica—Holland Patent, 16. West-
chester—Mahopac Falls, 6 54; Greenburgh, 100; Rye, 50;
Huguenot Memorial, 16.
Total received for New York Synodical Aid
Fund, December, 1892.....\$ 804 28
Total received for New York Synodical Aid
Fund from April 1, 1893..... 5,920 27
Amount received during same period last
year..... 7,112 81

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS DEBT ACCOUNT.

ILLINOIS.—Alton—Elm Point c. 4 41; Reno c. 4 50. Cairo
1st, 15 50. Des Moines—Lineville and sab-sch c. 2. Du-
buque—Frankville c. 11; Mt. Hope c. 10. Iowa—Ottum-
wa 1st add c. 5 10; Montrose, 6 72. Sioux City—Larra-
bee c. 4 59. 73 53
INDIAN TERRITORY.—Cherokee Nation—Fort Gibson,
15 40. 15 40
IOWA.—Cedar Rapids—Marion, 17 62. Corning—Lenox
1st, 15 50. Des Moines—Lineville and sab-sch c. 2. Du-
buque—Frankville c. 11; Mt. Hope c. 10. Iowa—Ottum-
wa 1st add c. 5 10; Montrose, 6 72. Sioux City—Larra-
bee c. 4 59. 73 53
KANSAS.—Emporia—New Salem c. 2; Walnut Valley c.
2. Larned—Medicine Lodge c. 4 50. Topeka—Auburn,
5 36; Kansas City Western Highlands c. 19 05. 23 91
MICHIGAN.—Detroit—Detroit Memorial sab-sch and Y.P.
S. C. E., 24 53. Flint—Marlette 1st c. 15. Grand Rapids—
Muir c. 6. 45 52
MISSOURI.—Kansas City—Sedalia Central, 8; Warrens-
burg c. 43 73. Platte—Craig sab-sch c. 3. St. Louis—
Bethel German c. 5; Jonesboro c. 3. 62 73
NEBRASKA.—Hastings—Hansen (sab-sch, 1 75), 5 37.
Kearney—Clontibret, 3. Nebraska City—Lincoln 2d, 5.
Omaha—Craig c. 20. 23 37
NEW JERSEY.—Morris and Orange—Madison sab-sch c.
25. 25 00
NEW MEXICO.—Arizona—Florence (sab-sch, 2 25), c. 6.
Rio Grande—Albuquerque 1st c. 8 56. Santa Fe—Rev. J.
M. Whitlock, 5; Rev. G. G. Smith, 25. 44 56
NEW YORK.—Boston—New Bedford c. 9; Woonsocket
1st sab-sch, 5. Chemung—Elmira Franklin Street sab-
sch 5, c. 12; Watkin's (Y. P. S. C. E.), 10. Geneva—
Canandaigua 1st c. 9 74. Hudson—Middleton 1st sab-
sch, 23 27; Monroe, 100. Otsego—New Berlin sab-sch c.
7 50. Rochester—East Kendall c. 5. Steuben—Andover

c. 13. Syracuse—Whitelaw c. 3 30. Troy—Troy Park
sab-sch, 4 41. Westchester—Peekskill 2d c. 10 78. 312 00
OHIO.—Dayton—Clifton c. 30 61. Lima—Wapakoneta
c. 13. Maumee—Maumee (sab-sch, 3), c. 7; Waterville c.
3. Zanesville—Mount Vernon sab-sch, 3 87. 47 48
OREGON.—Willamette—McCoy c. 1 70. 1 70
CALIFORNIA.—Los Angeles—El Monte c. 2 68. Oakland
—Oakland Prospect Hill c. 8. Sacramento—Sacramento
14th Street sab-sch c. 2 15. San Jose—Salinas Central
Avenue Christmas gift, 10. Stockton—Sonora sab-sch c.
2; Oakdale c. 4; Hickman c. 1 40. 30 23
PENNSYLVANIA.—Huntingdon—Lost Creek sab-sch c.
3 50; Little Valley c. 21. Lehigh—Reading Washington
Street and sab-sch c. 2. Philadelphia—Philadelphia 2d,
50. Philadelphia North—Germantown 2d c. 31. Red-
stone—Tent sab-sch c. 4 46; Laurel Hill sab-sch c. 31 70.
143 66
SOUTH DAKOTA.—Black Hills—Sturges c. 4. Southern
Dakota—Tyndall c. 5 50. 9 50
TEXAS.—Trinity—Dallas Exposition Park sab-sch c. 18.
18 00
UTAH.—Montana—Anaconda, 7 10. Utah—Manti c.
4 62; Ephraim c. 5 38; Hyrum, 2 05; Springville sab-sch
c. 6. 25 15
WASHINGTON.—Olympia—Kent, 3 50. Puget Sound—
Anacortes Westminster, 5. Walla Walla—Kendrick (sab-
sch, 2), 5. 13 50
WISCONSIN.—Chippewa—Phillips c. 20; Winnebago
Marshfield c. 11 93. 31 93

Total received from Churches.....\$ 1,153 25

MISCELLANEOUS.

Mrs. E. B. W. Hildreth, Southampton, N. Y., 5;
Margaret J. Cratty, Bellaire, O., 5; J. W.
Craighead, exr. of Sarah J. Craighead, dec'd,
100; Mr. and Mrs. Wilson Holt, Fairmont,
Minn., 3; School at Mekezukey, Ind. Ter., 15;
C. C. Benedict, Fulton, N. Y., 25; J. D. Rex-
ford, Janesville, Wis., 100.....\$ 252 00

Total received for the Home Mission Debt, De-
cember, 1892.....\$ 1,404 25

Total received for the Home Mission Debt from
July 1, 1893..... 15,345 53

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

NOTE.—All items marked "c" were contributions on
Columbian Home Mission Day, October 9, 1892.

NOTE.—In January number, New York 4th Avenue
Church is credited \$1.49. It should have been \$149.00.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1892.

ATLANTIC.—South Florida—Eustis, 5 50. 5 50
BALTIMORE.—Baltimore—Baltimore Boundary Avenue,
Y. P. M. Society, 7 68; New Castle—Wilmington Rodney
Street, 39 82. Washington City—Lewinsville, 6; Vienna,
5. 51 50
CALIFORNIA.—Los Angeles—Alhambra (3 from sab-sch),
10; Arlington, 34; Fillmore, 3; Graham Memorial, 20 28;
South Pasadena Calvary, 3. Sacramento—Carson City,
8; Sacramento, Westminster, 20. 98 28
CATAWBA.—South Virginia—Albright, 1; Mt. Hermon,
1. 2 00
COLORADO.—Gunnison—Grand Junction, 8. Pueblo—
Pueblo 1st, 3 23. 11 22
ILLINOIS.—Bloomington—Champaign 1st, 27 36. Chi-
cago—Chicago 1st, 77 40; — 4th, 705 14; — 6th, addi-
tional, 10; Evanston 1st, 36 54; Oak Park, additional, 46;
River Front 1st, additional, 1 25. Freeport—Galena
South, 69 15; Hanover, 3; Ridgefield, 3 30. Mattoon—
Pana 1st, 35; Taylorville, 8 50; Tower Hill, 5; Tuscola,
10 73. Peoria—Delavan, 16 65. Springfield—Mason City,
5 50; Murrayville, 2 07; Pisgah, 92 cts. 1 068 50
INDIANA.—Crawfordsville—Beulah, 3; Crawfordsville
Centre, 42 28; Dayton, 11 80; Newtown, 13; Pleasant
Hill, 3; Rossville, 2. Fort Wayne—Huntingdon, 3.
Muncie—Centre Grove, 2 30; New Hope, 2; Winchester,
10. New Albany—Jeffersonville, additional, 3 75; Mitchell,
12; New Albany, 2d, 39 50. Vincennes—Evansville Wal-
nut Street, (\$5.00 from sab-sch), 50. 197 63
IOWA.—Cedar Rapids—Linn Grove, 5; Marion, 15 68.
Council Bluffs—Logan, 7. Des Moines—Verby, 2 61.
Dubuque—Waukon, German, 20. Fort Dodge—Carroll,
5. Iowa—Mount Pleasant German, 16. Sioux City—
Emmanuel German, 2; Lyon Co. 1st German, 15. Water-
loo—Clarksville, 10; Waterloo (\$10 from sab-sch), 39. 137 29
KANSAS.—Solomon—Solomon City, 8 50. 8 50

KENTUCKY.—Ebenezer—Flemingsburgh, 17 50. Louis-
ville—Louisville College Street, 23 02. 45 52
MICHIGAN.—Detroit—Detroit Jefferson Avenue, 200;
Erin, 3; Stony Creek, 10. Lake Superior—Iron River, 50
cts. Petoskey—Petoskey 1st (Miss L. Finch), 90 cts. 214 40
MINNESOTA.—Duluth—Ely, 2 72. Mankato—Madelia,
19. Minneapolis—Minneapolis Westminster sab-sch,
33 44; — Shiloh, 18 40. St. Paul—Farmington, 3; Ver-
million, 3. Winona—Albert Lea 1st, 29 45. 109 01
MISSOURI.—Ozark—Carthage Westminster, 17 20; Neo-
sho additional, 1; Springfield Calvary, 3. Platte—Craig
sab sch, 3; Fairfax, 4. St. Louis—Kirkwood sab sch,
12 05; St. Louis 1st, 66 45; — Lafayette Park, 100; —
West, 32 02. 238 73
NEBRASKA.—Hastings—Holdridge, 3 62. Nebraska City
—Burchard, 4; Nebraska City 1st, 2 25; Plattsmouth 1st,
8 36. Omaha—Omaha 2d, 9 25. 27 48
NEW JERSEY.—Elizabeth—Lamington, 17; Plainfield,
1st, 42 33. Jersey City—Tenafly, 7. Monmouth—Lake-
wood, 166 04; Long Branch, 1st, 9. Morris and Orange—
Madison, 60 53; Orange, 1st, 450. Newark—Newark Cal-
vary, 2 41; — Park, 35 44; — South Park, 25 10; Wickliffe,
18 70. New Brunswick—Flemington, 104 57; Trenton,
Prospect Street sab-sch, 3 78. Newton—Belvidere, 1st,
50; Oxford, 2d, 8 39. 1000 29
NEW MEXICO.—Rio Grande—Albuquerque, 1st, 13. 13 00
NEW YORK.—Albany—Albany, 2d, 90 83; — 3d, 17 45;
Broadalbin, 1 37; Saratoga Springs, 1st, 4 50 from sab-sch,
and 6 96 from birthday boxes, 11 46; Schenectady, 1st,
198 97. Binghamton—Binghamton, West End, Floral
Avenue, 1 52. Boston—Antrim, 11 25. Brooklyn—Brook-
lyn, Duryea, 37; — Green Avenue, (10 27 from sab-sch) 24 13.
Buffalo—Buffalo North, 54 81; — West Avenue, 5 80;
Jamestown 1st, 92 22; Tonawanda 1st, 18. Cayuga—
Auburn 1st, 50. Champlain—Peru 1st, 1 07. Genesee—

Castile, 25 64; Warsaw, 42; Wyoming 1st, 14 52. *Geneva*—Canandaigua 1st, 21 68; West Fayette, 2. *Hudson*—Good Will, 1 62; West Town, 10. *Long Island*—East Hampton, 22 15; Mattituck, 4; Selden, 1. *Lyons*—Newark Park, 23 75. *New York*—New York, Phillips, 83 97; University Place, 1,201 60. *Otego*—Richfield Springs, 32. *Rochester*—Dansville, 10; Sparta, 2d 12 59. *St. Lawrence*—Cape Vincent, 4; Potsdam, 14. *Steuben*—Almond, 3 70; Campbell 1st, 13 14. *Syracuse*—Marcellus, 8; Skaneateles, 7 87. *Troy*—Cohoes, 40; Green Island, 17; Hoo-sick Falls, 22 50; Lansingburgh 1st, 51 84; Waterford 1st, 7 85. *Utica*—Kirkland, 7; Rome 1st, 12 28; Sauquoit, 10. *Westchester*—New Rochelle, 109 58; Yonkers 1st, 170 01. 2636 79

OHIO.—*Athens*—Barlow, 2; Bristol, 8. *Bellevue*—Forest, 4; Gallon, 10; Urbana 1st, 20 72. *Chillicothe*—Hillsboro, 43 35. *Cincinnati*—Bethel sab-sch, 2 81; Mount Carmel sab-sch, 2; Pleasant Ridge, 20; Silvertown, 4; Westwood German, 2. *Cleveland*—Cleveland 1st, 72; Kingsville, 4. *Dayton*—Middletown, 48 66. *Huron*—Huron, 8 75; Monroeville, 1 78. *Lima*—Delphos, 3; Sidney, 16 11. *Marion*—Ashley, 1 70; West Berlin, 2 60. *Mau-see*—Bowling Green, 17 05. *St. Clairsville*—Martin's Ferry 1st, 27 49; Nottingham, 16 05. *Steubenville*—Beech Springs, 7; New Harrisburgh, 6; Steubenville 2d, 21 45. *Wooster*—Congress, 3 53; Wayne, 5; Wooster 1st, (b 54 from sab-sch) 59 09. *Zanesville*—Chandlersville, 6; Newark Salem German, 2 90. 448 54

OREGON.—*Willamette*—Gervais, 4. 4 00
PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 20 75; Glen-shaw (1 72 from sab-sch), 18 72. *Blairsville*—Johnstown, 51. *Butler*—Buffalo, 2; Centreville 1st, 9; Mount Nebo, 2; Prospect, 4 05; Carlisle—Buffalo, 3; Burnt Cabins, 3; Carlisle 2d, 102 83; Centre, 3; Chambersburg Central, 15 96; Harrisburgh Olivet, 5 41—Pine St., 456 61; Land-sburgh, 5; Lower Path Valley, 12; Upper, 8. *Clar-ton*—Edenburgh, 16 25; Johnsonburg, 41c; Wilcox, 69c. *Erie*—Corry 1st, 6 25; Erie 1st, 84 05; Harmonsburg, 2; Kerr's Hill (57c. from sab sch), 6 01; Meadville Central 2d, 25; New Lebanon, 1; Neiltown, 2 55. *Huntingdon*—Beulah, 2 32; Curwensville, 15; Hollidaysburg (4 02 from sab-sch), 51 77; Lewistown sab-sch, 50; Logan's Val-ley, 10; Mapleton, 4; West Kishacoquillas, 15. *Kit-tanning*—Apollo 1st, 19; Bolling Spring, 2; Cherry Tree, 2; Leechburgh, 18; Tunnelton, 2. *Lackawanna*—Athens, 25; Harmony, 44; Scranton, Washburn St, 35; Stella, 10 67; Susquehanna 1st, 11. *Lehigh*—Catasauqua, Bridge St., 11 44; Hazleton 1st, 50 47; Middle Smithfield, 4 36; Mountain, 8; Pottsville 2d, 11; South Easton 1st, 3 34; Stroudsburg, 10. *Northumberland*—Elysburg, 2; Rush Creek, 2. *Philadelphia*—Philadelphia Bethany sab-sch, 19 64—Calvary, add'l, 50—Evangel, 12—Alexander, 29 80—Cohocksink, 77 35. *Philadelphia North*—Mount Airy, 43 43; Neahaminy of Warwick, 19; Norristown Central, 80 63. *Pittsburgh*—Edgewood, 15; Knoxville, 13 62; Long Island, 5; Mount Carmel, 4; Mount Olive, 2; Pittsburgh 1st, 30 63—7th, 9—Shady Side, 23; Valley, 2. *Redstone*—Pleasant Unity, 3 58; Smithfield, 2 08. *Shenango*—Hope-well, 3 25; Little Beaver, 1 87. *Washington*—Pigeon Creek, 4 50; Wellsburg 1st, 27; Wheeling 2d, 19 19. *Wellboro*—Mount Jewett, 2. *Westminster*—Hopewell, 10. 1,805 00

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 9 25. *Central Dakota*—Woonsocket 1st, 3 30. *Southern Dakota*—Scot-land, 3 50; Turner Co. 1st German, 15. 31 05

TENNESSEE.—*Union*—Knoxville Bell Ave., 3; [Spring Place, 2. 5 00
TEXAS.—*Austin*—Austin 1st, (Mrs. H. H. McLane), 10; San Antonio, Madison Square, 4. 14
UTAH.—*Montana*—Anaconda, 6 40. *Utah*—Hyrum Em-manuel, 2 45. 8 85
WASHINGTON.—*Puget Sound*—Sumner, 6 50. 6 50
WISCONSIN.—*Madison*—Kilbourne City, 5 65. *Milwau-kee*—Cedar Grove, W. M. Society, 10; Manitowoc, 5; Milwau-kee Holland, 10; Oostburg, 2; Racine 1st, 71. 103 65

From the churches and Sabbath-schools.....\$ 8,287 22

FROM INDIVIDUALS.

Jeanette W. Judd, New York City, 9; S. M. C., S. W. C. and G. P. C., Washington, D. C., 15; Mrs. M. A. Maginnis, Lawrence, Kas., thank offering, 5; Dr. A. Vanderveer, Albany, N. Y., 200; F. L. Janeway, New York, 175 00; Peter Fulton, Jersey City, N. J., 15; Mrs. A. P. Thompson, Philadelphia, 5; "O. H. H. Anniversary thank offering," 5; Mrs. H. C. Scovel, Wooster, O., 25; Miss M. Dickson, Philadelphia, Pa., 19 25; "A friend," Ill., 2; Henrietta D. Miller and Mother, Newark, N. J., 25; Mrs. A. Reynolds, Clinton, Iowa, 10; Mrs. Wilson Holt, Fairmount, Minn., 1; Mrs. Ernest Ramsdale, Fairmount, Minn., 1; Rev. J. H. Phelps, Flushing, Mich., 10; L. Burg-hardt, Washington, D. C., Xmas offering, 5; S. A. and E. A. Raymond, Waterloo, Iowa, 5; Delavan, Wis., Congregational Church, 5; Mrs. Elizabeth Gethen, Westville, N. J., 5; J. B. Worth, Tallula, Ill., 1; Rev. F. J. Richert, Holton, Kas., 5; Mrs. J. B. Davidson, 5; Mrs. C. E. Turner, Sharpsburg, Pa., 10; First Congre-gational Church of East Bloomfield, N. Y., 5; Rev. J. L. Hawkins, Melrose, Kas., 15; Rev. W. L. Tarbet and wife, Pisgah, Ill., 20 cents; "C. Penna., 6; Rev. H. T. Scholl, Big Flats, N. Y., 2 50; Rev. D. A. Wallace, Pontiac, Ill., 90 cts.; "Anonymous," Philadelphia, 10; Mrs. M. Skey, Woodbridge, Cal., 5; G. W. Skey and wife, Woodbridge, Cal., 5..... 613 45
Interest from Permanent Fund..... 2,192 71

For the Current Fund.....\$ 12,093 38

PERMANENT FUND.

(Interest only used.)

Legacy of Rev. Hamilton W. Pierson, Bergen, N. Y., 1000; Legacy of Mrs. Elizabeth Gal-legher, Allegheny, Pa., less tax, 475 00; Do-nation of Newtown Church, Crawfordville Presbytery, 2; From the Estate of James Miller, deceased, late of Neoga, Ill., through Rev. Arthur N. Thompson, Indianapolis, Ind., the Trustee under the will, for the Ministers' House at Perth Amboy, N. J., 2,069 45..... 3,566 45

Total for December, 1892.....\$ 15,659 83

Total for the current fund since April 1, 1892.. 105,870 37

WILLIAM W. HERRINGTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1892.

ATLANTIC.—*Knox*—Augusta Christ, 1. 1 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Y. P. Miss. Soc., 2 56. 2 56
CATAWBA.—*Catawba*—Charlotte, 13 75. 13 75
COLORADO.—*Denver*—Central City sab-sch, 7 80; Den-ver North, 10 75; Pueblo, 1 08. 19 63
ILLINOIS.—*Bloomington*—Clinton sab-sch, 32; Cooke-ville, 5 40. *Chicago*—Chicago 1st, 30 96; — 4th, 31; — 7th, 1 50; — 8th, 10; Evanston, 13 18; Hinsdale sab-sch, 5 76; River Forest, 1. *Freeport*—Elizabeth, 2. *Mattoon*—Tower Hill, 5. *Rock River*—Sterling, 59 24. *Springfield*—Murrayville, 60 cts.; Pisgah, 1 38. 198 11
INDIANA.—*Crawfordsville*—Delphi sab sch, 3 88; Dover 1; Eugene, 1. *Fort Wayne*—Auburn, 10 81. *Muncie*—Peru sab-sch, 23 11. *White Water*—Cambridge City, 1. 40 78
IOWA.—*Cedar Rapids*—Linn Grove, 5. *Council Bluffs*—Guthrie Centre sab-sch, 8. *Des Moines*—Charlton, 5 45; Dexter sab-sch, 3 35; East Des Moines, 6 55; English 1st, 7 94. *Fort Dodge*—Lyon Co. German, 10; Paton, 2. *Iowa*—Birmingham sab-sch, 9. 57 19
KENTUCKY.—*Louisville* College Street, 20 89. 20 89
MICHIGAN.—*Detroit*—Birmingham sab-sch, 10; Detroit Covenant sab-sch, 27 02; — Westminster 27 86; Stony Creek, 2. *Grand Rapids*—Iona, 6. *Kalamazoo*—Sturgis

sab-sch, 13 97. *Monroe*—Blissfield, 25. *Petoskey*—Alanson sab-sch, 6 17; Petoskey, 30 cts. 118 32
MINNESOTA.—*Mankato*—Madelia, 10. *St. Paul*—Litch-field, 10; Minneapolis Westminster, 15. 25 00
MISSOURI.—*Ozark*—Carthage, 11 85. *St. Louis*—Kirk-wood sab-sch, 7 76; Pleasant Hill, 8; St. Louis 1st, 13 60; — 1st German sab-sch, 7; — Lafayette Park, 30; Webster Grove sab-sch, 72 cts. 78 98
NEBRASKA.—*Hastings*—Glenville sab-sch, 1; Hanover German sab-sch, 1; Kenesaw sab-sch, 4; *Omaha*—Schuy-ler sab-sch, 4 32. 10 29
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 134 94. *Monmouth*—Asbury Park sab-sch, 12 50. *Morris and Orange*—Madison, 28 51. *Newark*—Newark Calvary, 3 30; — Park, 11 19; — Roseville sab-sch, 50; — Wickliffe, 7 48. *New Brunswick*—Trenton 1st, 1. *Newton*—Oxford 2d, 2 80. *West Jersey*—Camden 3d, 3; West Cape May sab-sch, 3 96. 257 98
NEW YORK.—*Albany*—Albany 2d, 35 20; Saratoga Springs 1st sab-sch, 1 50. *Boston*—Antrim, 11 25; Farre sab-sch, 4. *Brooklyn*—Brooklyn Lafayette Avenue, 60; — South 3d Street sab-sch, 41 90. *Buffalo*—Buffalo Wells Street sab-sch, 6 27; Portville, 14; Tonawanda, 59 48. *Cayuga*—Auburn Central (sab-sch 3 79) 15 58; Meridian, 3 05. *Champlain*—Port Henry Miss. sab-sch, 5. *Che-*

mung—Dundee sab-sch, 4 20. *Geneva*—Phelps sab-sch, 106 23. *Hudson*—Good Will, 54 cts; Greenbush, 2 50; West Town, 4. *Long Island*—Mattituck, 4; Selden, 1. *New York*—New York West Farms sab-sch, 20. *Niagara*—Medina sab-sch, 9 64. *North River*—Malden, 1 42; Marlborough, 29 89. *Rochester*—Rochester St. Peter's, 14; Sparta 1st, 6 88. *St. Lawrence*—Oswegatchie 1st sab-sch, 25; Watertown 1st, 25; —Stone Street, 9. *Syracuse*—Marcellus, 28 21. *Troy*—Cohoes sab-sch, 100; Troy 1st, 28 62; —Memorial, 17 87; —Second Street, 64 86; Waterford, 18 98. *Westchester*—New Rochelle, 45 41. 788 92

NORTH DAKOTA.—*Pembina*—Park River, 10; Westminster, 12 04. * 23 04

OHIO.—*Chillicothe*—Hamden, 3 85. *Cincinnati*—Mount Carmel, 2. *Cleveland*—Cleveland 1st, 24. *Dayton*—Oxford, 10. *Lima*—Wapakoneta sab-sch, 5. *St. Clairsville*—Powhatan, 1. *Steubenville*—Steubenville 2d, 16 53. 62 38

PACIFIC.—*Los Angeles*—Els'nore sab-sch, 3; Los Angeles 2d sab-sch, 24 15. *Sacramento*—Roseville, 3 15. 30 30

PENNSYLVANIA.—*Blairsville*—Greensburg, 50 02; McGinnis, 6. *Butler*—Amity, 3. *Carlisle*—Buffalo, 1; Centre, 1; Chambersburg Central, 25 02; Landisburg, 1; Upper, 1. *Clarion*—Brookville, 24 10; Johnsonburg, 14 cts; Mount Tabor, 4 15; Punxsutawney J. C. E. S., 7 60; Wilcox, 23 cts; *Erie*—Sugar Grove, 1. *Huntingdon*—Beulah, 77 cts; Mapleton, 10. *Kittanning*—Leechburgh (sab-sch, 28), 35. *Lackawanna*—Forest City, 1; Scranton Cedar Avenue, 80; —Washburn Street (sab-sch, 75), 23 45; Tunkhannock, 13. *Lehigh*—Hazleton sab-sch, 50; Pottsville 2d, 5 50; Stroudsburg, 5. *Northumberland*—Elysburg, 1; Rush Creek, 1. *Philadelphia Central*—Philadelphia Cohocksink, 45 95; —West Arch Street, 45. *Philadelphia North*—Norristown Central, 10 58. *Pittsburgh*—Edgewood, 6; Long Island, 4 09; Mount Carmel, 7; Pittsburgh 1st, 5; —7th, 7 26; Valley, 9; West Elizabeth sab-sch, 10. *Redstone*—Smithfield, 3; Tent sab-sch, 18 94. *Westminster*—Columbia sab-sch, 25; Hopewell, 8; Little Britain, 30. 604 74

SOUTH DAKOTA.—*Southern Dakota*—Lennox 1st German, 5; Parker sab-sch, 1; Scotland, 1 25. 7 25

TEXAS.—*Austin*—San Antonio Madison Square, 2 05. 3 05

UTAH.—*Montana*—Corvallis sab-sch, 25; Grantsdale sab-sch, 20. 45 00

WISCONSIN.—*Lake Superior*—Iron River, 50 cts. *Milwaukee*—Manitowoc, 2; Oostburg, 3. 5 50

Total from churches, December, 1892..... \$ 1,561 82
Total from Sabbath-schools, December, 1892.. 854 88

Total from Churches and Sabbath-schools, December, 1892.....\$ 2,416 64

MISCELLANEOUS.

Mrs. Sarah Gill, Reading, Ohio, 1; Wissahickon Mission sab-sch, 3 37; F. L. Janeway, New York, 175; interest on bank balances, 302 25; Mrs. C. P. Thompson, Philadelphia, 5; C. DeJ. Martinez, Dulce, New Mexico, 1 50; Ocoosa sab-sch, Washington, 1 25; Eustis sab-sch, Nebraska, 1 37; Long Rapids sab-sch, Michigan, 5; W. H. Long, North Carolina, 3 23; E. H. Grant, South Dakota, 1; Hartwell sab-sch, Nebraska, 1; Lysinger sab-sch, 1; Holmes Chapel sab-sch, 4 05; Allen Chapel sab-sch Arkansas, 4 23; Westminster sab-sch, Arkansas, 1 30; Paris sab-sch, Idaho, 1 50; Soda Springs sab-sch, Montana, 1 30; Brutis sab-sch, Michigan, 1 03; Pleasant Valley sab-sch, Nebraska, 65 cts; State C. E. Convention, Florida, 5 30; Wm. Travis, Portland, Oregon, 11 70; H. B. Wilson, Georgia, 1 50; Limestone sab-sch, Kansas, 3; Dudley sab-sch, Wisconsin, 1 75; Bethel sab-sch, Wisconsin, 2 85; Wm. Davis, Oklahoma Territory, 1 65; Deweys sab-sch, Montana, 1 10; Lone Rock Union sab-sch, Montana, 20; W. A. Yancey, Va., 1 15; Hartford sab-sch, Washington, 2; Joseph McKibben, St. Paul, Minnesota, 66 66; Mason sab-sch, Washington, 1; Dayton sab-sch, Washington, 1; Shiloh sab-sch, South Carolina, 86 cts; cash, 1; East Fairfield sab-sch, Wisconsin, 1 06; Grant's Mound sab-sch, Indian Territory, 1 90; Miss Mary Welsh, Philadelphia, 5; Congregational Church, Delavan, Wisconsin, 3 00; C. Penna, 1 00; D. A. Wallace, Pontiac, Illinois, 30 cts; W. S. Tarbet and wife, Illinois, 1 20.....\$ 653 05

Total receipts, December, 1892.....\$ 2,069 69
Amount previously acknowledged..... 76,321 85

Total receipts since April 1, 1892.....\$ 79,401 54

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, DECEMBER, 1892.

ATLANTIC.—*McClelland*—Immanuel Mission, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue (Y. P. M. S., 4 27) (ch., 9 27), 13 54; Deer Creek Harmony, 6 87; Emmitsburg (sab-sch, 2) 65) (ch., 24 20), 44 85. *New Castle*—Dover, 11; Gilbert, 2; New Castle, 118 96; Pitt's Creek, 7; Port Penn, 3 18. *Washington City*—Washington City Western, 25. 227 40

CATAWBA.—*Cape Fear*—Simpson's Chapel, 3 70; St. Paul, 4 45; Timothy Darling, 2. *South Virginia*—Ebenezer, 2; Grace Chapel, 2. *Yadkin*—Mooreville 2d, 1; Oakland, 1. 18 16

COLORADO.—*Boulder*—Boulder (sab-sch, 3) (ch., 36), 39; Cheyenne, 8. *Gunnison*—Grand Junction, 5. *Pueblo*—Alamosa, 3 89; Colorado Springs, 18 65; Fountain, 2 50; Pueblo, 1 79; Trinidad 1st, 8 40. 86 73

COLUMBIA.—*Spokane*—Rathdrum, 15. *Portland*—Oregon City, 3. *Olympia*—Aberdeen, 1 75. 19 75

ILLINOIS.—*Alton*—Chester, 4; Greenville, 10; Jerseyville, 10; Litchfield, 4 37; Nokomis, 4. *Bloomington*—Elm Grove, 2 50; El Paso, 5; Fairbury, 6; Rossville, 4 40; Waynesville, 4. *Cairo*—Tamaroa, 2 85. *Chicago*—Chicago 1st, 77 40; —6th, 141 47; Evanston, 36 54; Highland Park, 24; Hinsdale, 7 50; New Hope, 16 62; Peotone, 47 50; River Forest 5 70. *Freeport*—Foreston Grove, 18; Freeport 2d, 6; Middle Creek, 18. *Mattoon*—Taylorville, 12. *Ottawa*—Aurora, 12 30. *Peoria*—Elmira, 20; Galesburg, 20 58; Prospect, 10 50. *Rock River*—Alexis, 19; Centre, 5; Geneseo, 11 50; Morrison, 111 21; Sterling, 64 26. *Schuyler*—Camp Creek, 5; Elvaston, 14; New Salem, 2; Perry, 8; Warsaw, 3 58; Wythe, 4. *Springfield*—Greenview, 6 20; Jacksonville Westminster, 59; Murrayville, 1 15; Piegah, 2 75. 247 88

INDIANA.—*Crawfordsville*—Frankfort, 17 19; Rock Creek, 1 50; Rockfield, 1 50; Romney, 4 68; Waveland, 10. *Fort Wayne*—Huntingdon, 2. *Indianapolis*—Hopewell, 29 39; Indianapolis 13th, 4 50; Southport, 4 20. *Muncie*—Centre Grove, 2; New Hope, 2; Union City, 5. *Vincennes*—Evanville Walnut Street (sab-sch, 10), 20 87; Vincennes, 15 80; Washington, 9. *White Water*—Greensburg, 26 85. 159 48

INDIAN TERRITORY.—*Choctaw*—Choctaw Nation, per Miss

Berth Ahrens, 28 80; per Mrs. M. E. Crowe, 36 50; Pitt's Mission, 3 15. 67 45

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 43 81; Linn Grove, 6; Marion, 7 50; Vinton, 18. *Corning*—Conway, 2 18; Hamburg, 3 23. *Council Bluffs*—Anderson, 3; Logan, 5; Sidney, 5. *Des Moines*—Albia, 6 80; Derby, 1; Dexter, 5; Humeston, 3 65; Laurel, 6; Maripea, 4. *Fort Dodge*—Boona, 16 20; Dana, 5; Emanuel German, 3; Grand Junction, 10 08; Wheatland German, 10. *Josca*—Fairfield, 18 74; Libertyville, 2 60; Martinsburg, 20 33; Mediapolis, 5 61; Ottumwa, 3 22; Wapella, 5 35; Winfield, 6. *Iowa City*—Blue Grass, 2; Fairview, 2 25; Hermon, 3; Pleasant Prairie, 3 45. *Sioux City*—Alta, 6 52; Lyon Co. German, 10. *Waterloo*—Dysart, 3; Janesville, 4 20; Nevada Central, 8; Tama City, 1 23; Toledo, 5; Waterloo, 21 46; Williams, 8 23. 304 63

KANSAS.—*Emporia*—Burlington, 6; Council Grove, 11; Eldorado, 10; El Paso, 3 25; Peabody, 11 03; Winfield, 12; *Highland*—Clifton, 24; Hiawatha, 4. *Neosho*—Cherokee, 2; Monmouth, 1; Princeton, 7; Richmond, 3. *Osburne*—Norton, 4 53; Calvert, 3. *Solomon*—Belleville, 1; Clyde, 16 11; Ellsworth, 6 30. *Topeka*—Topeka 3d, 2 30; Grand View Park of K. C., 5; Western Highlands of K. C., 12 93. 144 50

KENTUCKY.—*Ebenezer*—Flamingsburgh, 10 31; Frankfort, 25 35. *Louisville*—Louisville College Street, 21 16. 56 82

MICHIGAN.—*Detroit*—Birmingham, 1 40; Detroit Jefferson Avenue, 150; —Westminster, 62 49; Stony Creek, 6. *Grand Rapids*—Big Rapids Westminster, 8. *Kalamazoo*—Edwardsburgh, 7 25. *Lansing*—Marshall, 5. *Monroe*—Erie, 5; La Salle, 2 50; Raisin, 3. *Potoskey*—Potoskey (Miss L. French), 50 cts; *Flint*—Cass City, 6 80; Flint, 22. *Saginaw*—Grayling, 2. 238 04

MINNESOTA.—*Duluth*—Lakeside, 15; West Duluth Westminster, 270. *Mankato*—Winnebago City, 23 10; Worthington Westminster, 64. *Minneapolis*—Minneapolis Franklin Avenue, 4; —Highland Park, 16 57; —Westminster sab-sch, 26 91. *St. Paul*—St. Paul Central, 37 51. *Winona*—Claremont, 5. 194 79

MISSOURI.—*Kansas City*—Butler, 8. *Ozark*—Carthage,

16 19; Neosho, 6. *Palmyra*—Enterprise, 1. *Platte*—Breckenridge, 1 65; Maryville, 7 50; New York Settlement, 1 70; Parkville, 15 35. *St. Louis*—St. Charles, 29; St. Louis 1st, 29 76; —Lafayette Park, 60. 176 15

NEBRASKA.—*Hastings*—Hanover German, 3; Holdrege. *Kearney*—Broken Bow, 3 95; Fullerton, 3. *Nebraska City*—Utica (sab-sch, 1 50, ch. 3 50.) 4. *Omaha*—Bellevue (sab-sch, 1, ch. 11,) 12; Fremont, 19 34. 49 59

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch, 14 90,) (ch. 13 13,) 28 03; Pluckamin sab-sch, 9; *Jersey City*—Passaic, 24 04; Tenafly, 5. *Monmouth*—Beverly, 41 51; Calvary, 7; Freehold, 13 91; Mount Holly, 33; Oceanic, 8. *Morris and Orange*—Boonton, 25 10; Chatham, 29 09; Madison (Isaac Hastings, Esq., 25,) 133 16; Mendham 2d, 17. *Newark*—Caldwell, 43 05; Lyon's Farms, 11 33; Newark 1st, 34; —Calvary, 1 34; —Memorial, 10 50; —Park, 38 36; —South Park, 74 41; —Wickliffe, 11 22; —5th Avenue, 21. *New Brunswick*—New Brunswick 1st 105 08; Trenton 1st, 50 cts; —Prospect Street sab-sch, 4 59. *Newton*—Belvidere 2d, 15; Newton, 70; Oxford 1st, 6 05; Oxford 2d, 4 66; Phillipsburgh Westminster, 7. *West Jersey*—Bridgeton 2d, 30 16; Camden 2d, 10; Cedarville 1st, 6 15. 853 23

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 8 40. 8 40
NEW YORK.—*Albany*—Albany 2d, 17 23; —3d, 25 60; Charlton, 16 20; Jefferson, 11 50; Kingsboro Avenue, 10; Saratoga Springs 1st sab-sch, 3 50. *Binghamton*—Bainbridge, 15 30; Nichols Pres. Soc., 4 50; Nineveh, 19; *Watery*, 44 20. *Boston*—Windham and Society, 9 93. *Brooklyn*—Brooklyn Throop Ave., 165. *Buffalo*—Buffalo North, 44 11; Conewago, 3; Jamestown, 104 07; Portville, 60; Tonawanda, 10. *Cayuga*—Ithaca, 236 98; Port Byron, 8. *Chemung*—Burdett, 4 45; Havana, 14; Mecklinburgh, 2 25; Watkins, 40 60. *Columbia*—Durham 1st, 4 21. *Geneva*—Canoga, 1 15; Geneva 1st, 21 80; West Fayette, 2. *Hudson*—Chester, 31; Good Will, 90 cts; Goheen, 28 57; Monroe, 50; West Town, 5. *Long Island*—Mattituck, 4; Middle-town, 13 82; Selden, 1; Setauket, 12. *Lyons*—Sodus, 6 53; Newark Park, 30 55. *New York*—New York 4th Avenue, 83 94; —13th Street L. M. Society, 125; —Madison Avenue, 74 67; —Rutgers Riverside, 116 79; —West Farms, 5. *Niagara*—Lockport 1st, 25. *North River*—Amenia, 17; —South, 14; Rondout, 32 20; Wappinger's Creek, 8 60. *Oswego*—Cherry Valley, 17 23; Cooperstown, 32; Hobart, 12 54. *Rochester*—Brookport, 43 44; Genesee Village sab-sch, 30; Farma Centre, 2; Rochester 3d, 45 33; —Brick, 100; —Westminster, 24; Victor, 3 38; Wheatland, 5 17. *St. Lawrence*—Oswegatchie 1st sab-sch, 10; Watertown 1st, 25. *Steuben*—Canisteo 27; Painted Post, 4. *Syracuse*—Amboy, 6; Baldwinville, 12 41; East Syracuse, 5; Marcellus, 11 03; Onondaga Valley, 3 55. *Troy*—Salem, 7 41; Troy 2nd, 67 84; —Second Street, 287 20; —Woodside, 45 30; Watertown, 7 25. *Utica*—Boonville, 6 81; Utica Bethany, 34 23. *Westchester*—Bridgeport, 50; South East Center, 7 55; Greensburgh 2nd, 71 79; Carmel, 8. 3,601 78

NORTH DAKOTA.—*Bismarck*—Mandan, 5 22; Steele, 1 76. *Fargo*—Lisbon, 8; Pembina—Inkster, 1 16. 16 74
OHIO.—*Bellefontaine*—Bucyrus, 18 31. *Chillicothe*—South Salem, 19 10. *Cincinnati*—Bethel sab-sch, 2 31; Cincinnati 7th, 55 20; —Fairmount German, 1 50; Clifton, 13 50; Monroe, 3; Montgomery, 12 41; Mount Carmel sab-sch, 3; New Richmond, 4; Springdale, 7 32. *Columbus*—Central College, 17 50; Columbus 1st, 40; London, 5 25; Westerville, 5 50. *Dayton*—Bath, 2; Greenville, 23; Monroe, 3 45; Osborn, 3; South Charleston, 14; Xenia, 16 19. *Huron*—Huron, 5; Monroeville, 1 24. *Lima*—Blanchard, 9; McComb, 9; Mount Jefferson, 5 75; Turtle Creek, 3 60. *Mahoning*—Massillon 2d, 44 23; New Lisbon (sab-sch, 13 01) (Church, 28 50,) 40 51; Poland, 25. *Marion*—Liberty, 8. *Maumee*—Bowling Green, 20 80; Toledo 1st, 47 26; —5th, 4; West Bethesda, 10; Weston, 4 57. *Portsmouth*—Red Oak, 7. *St. Clairsville*—Bannock, 7; Crab Apple, 6 81; Rock Hill, 6 90; St. Clairsville, 6 15; Short Creek, 7. *Steubenville*—Bacon Ridge, 8; Bakersville, 3 10; Linton, 3 25; New Cumberland, 2 60; New Hagers-town, 3 14; New Philadelphia, 9; Steubenville 1st, 18 41; Steubenville 2nd, 13 49; Unionport, 1. *Wooster*—Ashland, 7 04; Lexington, 8; Loudonville, 10 68; Perrysville, 1 50; Savannah, 13 13. *Zanesville*—Bladensburg, 2 60; Dresden, 5 41; Martinsburgh, 3 10; Mt. Pleasant, 3 61; Zanesville 1st, 40 57. 696 43

PACIFIC.—*Benicia*—Santa Rosa, 22. *Los Angeles*—Monticito, 5; Pasadena 1st, 21 10. 58 10

PENNSYLVANIA.—*Allegheny*—Allegheny 1st bible school, 29 50—North sab-sch, 50; Avalon, 5; Bellevue, 19 25; Glenfield, 6 69; Hillands, 13; Pleasant Hill, 2 50; Rochester, 3 37. *Blairsville*—Braddock, 18 46; Conemaugh, 2; Greensburgh, 81 75; Johnstown, 36 17; Ligonier, 5 11; New Salem, 21 54; Parnassus, 35; Pine Run, 13; Unity, 20 25. *Butler*—New Hope, 4; Sunbury, 17. *Carlisle*—Buffalo, 3; Centre, 3; Great Conewago, 2; Landisburgh, 4; Lower Marsh Creek, 4 05; Mechanicsburgh,

7 46; Upper, 3; Fourth Street Lebanon, 32 33. *Chester*—Bethany, 1; Fraser, 2 39; Kennett Square, 5; Penningtonville, 5; West Chester, 1st, 28 38. *Clarion*—Brockwayville, 7; Clarion, 16 27; Johnsonburg, 23 cents; Richland, 1 75; Rockland, 1 65; Wilcox, 38 cents. *Erie*—Corry, 8; Erie, Chestnut street, 8 65; Franklin, 49 14; Garland, 10 10; Girard, 6 24; Hadley, 2; Harmonsburg, 2; Meadville, Central, 30; Mercer, 2d, 26; Miles Grove, 3 31; Oil City, 1st, 38 31; Pittsfield, 6 37; Titusville, 55 45. *Huntingdon*—Alexandria, 25; Beulah, 1 29; Logan's Valley, 7 50; Mapleton (1 50 sab-sch) (2 50 church), 4; Mifflintown, Westminster, 31 05; Orbisonia, 3 80; Penfield, 4; Spring Creek, 52; Tyrone, 33 01. *Kittanning*—Cherry Tree, 1; Glade Run, 7; Rural Valley, 4; Saltsburgh L. M. Society, 18 79; Strader's Grove, 2 30; Worthington, 8. *Lackawanna*—Hawley, 7; Herrick, 6; Honesdale (sab-sch, 7), 42 24; Nicholson, 2; Rushville, 3; Scranton Green Ridge Avenue, 21; —Westminster Welsh, 1; Stevensville, 4; Susquehanna Depot, 4; Troy, 12 28. *Lehigh*—Mahanoy City, 9 45; Pottsville 2d, 5 50; South Bethlehem, 14. *Northumberland*—Bald Eagle and Nittany, 5 58; Beech Creek, 2; Derry, 2 50; Elysburg, 1; Hartleton, 4; Mahoning, 83 04; Mifflinburg, 7; Milton, 65; New Berlin, 4; New Columbia, 3; Washington, 19 50; Watsontown, 6 76; Rush Creek, 1. *Philadelphia*—Philadelphia Bethany sab-sch, 18 26. *Philadelphia Central*—Philadelphia Alexander, 28 45; —Bethesda, 28; —Central, 21 03; —Cobocksink, 96 40; —Covenant, 10; —Olivet, 47 28; —Princeton, 296 49; —Temple, 59 55. *Philadelphia North*—Abington, 22 56; Carversville, 1 84; Doylestown, 40; Leverington, 11. *Pittsburgh*—Canonsburgh 1st, 19 60; —Central, 12 73; Charleroi, 6; Crafton, 10; Edgewood, 10; Finleyville, 4 60; Long Island, 3 02; Mansfield, 17 01; Montours, 6; Morning Side, Mission, 2 75; Mount Carmel, 2; Mount Olive, 3 75; Piegah, 10; Pittsburgh 1st, 727 82; —4th, 50 71; —East Liberty, 70; —Grace Memorial (sab-sch, 2 08), 7 93; —Lawrenceville, 54 74; —Shady Side, 28 75; —1st Sheridan, 4 27; Riverdale, 20; Swissvale, 53 59; Wilkinsburgh, 204 71. *Red Stone*—Dunbar (sab-sch, 6 00), 37; McKeesport, 197; Mount Pleasant Reunion, 9 42; Rebooth, 3 61; Round Hill, 9; Scottdale (sab-sch, 2 15), (Church, 9 98), 12 13. *Shenango*—Mount Pleasant, 10; New Castle 2nd, 13; Pulaski, 4 15; Sharon, 15 67; Slippery Rock, 7 25. *Washington*—Cameron 3; East Buffalo, 18 49; Hookstown, 7; Mill Creek, 6 37; Pigeon Creek, 4 50; Washington 3d, 46 37; Wheeling 3d, 12. *Westminster*—Centre (sab-sch, 3 50), (Church, 12 50), 16; Leacock, 14 15; Middle Octorara 5 88; New Harmony, 3 50; Wrightsville, 7. *West Virginia*—Clarksburgh, 3 50. 3,781 61

SOUTH DAKOTA.—*Southern Dakota*—Scotland, 1 85; Turner, 2. 4 85

TENNESSEE.—*Holston*—New Hope, 1. *Union*—Calvary, 7; New Providence, 15 17; Shiloh, 5. 25 17

TEXAS.—*Austin*—Austin Madison Square, 2; Fort Davis, 6 25. *Trinity*—Dallas Exposition Park, 2. 10 25

UTAH.—*Montana*—Deer Lodge, 19 30; Phillipsburgh (sab-sch, 2 45), 9 15. 25 05

WISCONSIN.—*Lake Superior*—Iron River, 50c; Marquette, 58 24; Menominee, 26 52. *Milwaukee*—Cambridge L. M. S., 5; Manitowee 3 60; Milwaukee Cavalry, 41 72; —Immanuel, 106 87; Racine, 48 20; Waukesha, 14 44. *Winnebago*—Florence, 16 21; Winneconne, 5 20. 326 06

Total receipts from Churches.....\$ 11,049 06

Women's Executive Committee\$ 2,686 20
J. B. North, Tallula, Ill. 85
Mr. A. P. Thompson, Philadelphia, Pa. 5 00
Rev. W. L. Tarbet and wife, Springfield, Ill. 2 40
"C. Penna" 8 00
Rev. D. A. Wallace, Pontiac, Ill. 50
Mrs. L. G. Chandler, Detroit, Mich. 140 00
Miss Mary A. Crissman, Longmont, Col. 50 00
Harriet J. Baird Huey, Philadelphia, Pa. 24 00
"A Friend," Princeton, N. J. 100 00
Elizabeth A. Cummins, Bellaire, Ohio. 20 00
"A Friend," Moline, Ill. 3 00
Miss Patterson, Greentree, Pa. 5 00
Alexander Guy, Oxford, Ohio. 20 00
Rev. H. H. Wells and family, Kingston, Pa. 25 00
W. B. Jacobs, Chicago, Ill. 25 00
"A Stuart," Centalla, Ill. 2 50
"P.," Chicago, Ill. 50 00
Estate of Alice T. White, Camden, N. J. 100 00
S. J. Barnett, Delta, Pa. 5 00

\$ 3,471 96

Directs sent to Scotia for December, 1892.

Merry Workers, Canton, Ill.	45 00
"A Friend," Santa Monica, Cal.	10 00
O. E. S., Mishawaka, Ind.	22 50
O. E. S., 3d Pittsburg, Pa.	5 00
1st Lagrange, Ind.	15 00
O. E. S., 1st Lagrange, Ind.	22 50
O. E. S., Cavalry, Milwaukee, Wis.	40 00
1st Montclair sab-sch. N. J.	100 00
Mrs. Helen Perfect, Kelbourn, Ohio.	6 00
Missionary Soc Lake Erie Seminary, Painesville, Ohio.	20 00
J. T. Turner, Esq., Iowa City.	25 00
K. D., 3d Church, Bridgeton, N. J.	25 00
Buy Bees, Negaunee, Mich.	20 00
Directs sent to Cotton Plant.	
Y. P. S. C. E., White Lake, Mich.	20 00
Mission Board 2d, St. Louis (Miss Copp)	15 00
Y. P. S. C. E., Englewood, Ill.	10 00
Students Board and Tuition.	70 25

Directs for Lukfata, Indian Territory.

Miss Bertha Ahrens, Lukfata, In. Ty.	171 04
Directs for Rocky Mount.	
By J. H. Logan.	250 00
North Church, Allegheny.	728 00
Providence Church and others, Allegheny.	300 00

Total Directs for December.....\$ 1,920 29

Total receipts for December.....\$ 16,441 29

Previously reported.....62,523 29

Total receipts to date.....79,964 68

Receipts during corresponding period of last year.....85,937 78

Decrease of.....5,973 07

J. T. GIBSON, Treasurer.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM OCTOBER 1, 1892, TO JANUARY 1, 1893.

Elizabeth—Basking Ridge, 75; Clinton, 10; Conn. Farms, 4; Elizabeth 1st, 15; Elizabeth 2d, 25; Elizabeth 3d, 5; Elizabeth 1st German, 5; Elizabeth Madison Ave., 5; Elizabeth Westminster, 23; Lamington, 10; Plainfield Crescent ave., 25; Pluckemin, 5; Rahway 1st, 98 50; Rahway 2d, 10; Springfield, 23; Westfield, 10. 388 50

Jersey City—Carlstadt German, 5; Hoboken, 28; Jersey City 1st, 81 10; Jersey City Westminster, 23 69, sab-sch, 9 02; Kingsland Mission Chapel, 6; Passaic 1st, sab-sch, 14 67; Paterson East Side, 24; Paterson Westminster, 9; West Milford, 30. 220 48

Monmouth—Asbury Park 1st, 10 23. 10 23

Morris and Orange—Boonton, 50; Mendham 1st, 23; Orange 1st, 230; Schooley's Mountain, 20; South Orange 1st, 19 17. 871 17

Newark—Bloomfield Westminster, 70; Montclair 1st, 10; Newark 1st, 275; Newark 1st German, 27 15; Newark

1st Italian, 2 01; Newark Park, 100; Newark Woodside, 40; Roseland, 16 70, Y. P. S. C. E., 3 55. 544 45

New Brunswick—Milford, 2 57; New Brunswick 2d, 40; Princeton 1st, 22 03; Titusville, 1; Trenton 1st, 2. 74 60

Newton—Marksboro, 5; Phillipsburgh 1st, 23 21; Sparta, 16 50. 44 71

West Jersey—Cedarville 1st, 6; Clayton, 13 20; Fairfield, 7 32; Salem, 50. 76 52

Contributions as above.....\$1,740 68

The Presbytery of Monmouth.....84 84

Received in three months.....\$1,835 00

ELMER EWING GREEN, Treasurer.

Trenton, New Jersey

P. O. Box 133.

—The Home Missionary for January, gives the following as an instance of the un wisdom of making personal appeals for aid to churches, instead of acting through the regular channels:

"A church in one of our Western States was in need of aid. They issued a special appeal for assistance. Sixteen Congregational churches in Illinois generously responded to that appeal. The result was that this church received about five times as much aid as was absolutely necessary to insure its life and success. It could use this money—did use it—to enlarge and improve its building and its service. But five other churches, as needy and as worthy, died because no aid could be granted them. Had the amount of money sent directly to that one church been sent through the regular channel it would have been equitably apportioned among the churches by those who knew the needs of the whole field, in such a manner as to insure the life and progress of all."—*Independent*.

—WHAT DRAWS AND HOLDS.—But, after you have made your church free and have drawn the poor to its doors you must have good spiritual food to give the people when they do come. It must be remembered that nothing but the living Jesus Christ will satisfy these people. A certain mission church in New York is continually crowded with all sorts and conditions of men, the secret being that the people are fed with

Gospel truth. There are no "new-fangled" notions advanced, no "new theology"; it is simply the old-fashioned Gospel of Jesus Christ, saving men by his atonement, his blood—doctrines that have saved sinners from the beginning. There is scarcely ever a public meeting held there at which men are not saved.—*Rev. H. Wilson in Independent*.

—The priests are always watching their flocks, not to lead them to the living Saviour, but to see that no heretical book, especially no Bible, comes to their hands. A Bible-woman gave a copy of the Gospel by John to a young man. "Do you like the book?" she asked, some days afterward. "Very much, though there are things in it which I do not understand; but the priest has told me that such books cannot be read, or even kept in the house, without the risk of being damned." I answered that all in that little book was good and moral, and that I could not believe I should go to hell for reading it.

One of the few priests who think for themselves and have a heart, approached the other day a group of people surrounding a colporteur, took a New Testament in his hands, and said, "A very good book; I have one, but will buy another copy." He did so, and went away, and the bystanders, encouraged by the example, also bought.—*Bible Society Record*.

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Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognised in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

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Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N B.—Real Estate devised by will should be carefully described. *

Vol. 13.

No. 76.

THE CHURCH AT HOME AND ABROAD.

PUBLISHED MONTHLY BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

APRIL, 1893.

EDITOR:

HENRY A. NELSON, D.D.

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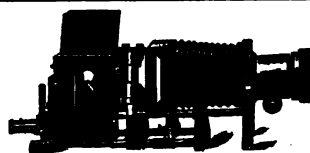
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THE CHURCH AT HOME AND ABROAD.

APRIL, 1893.

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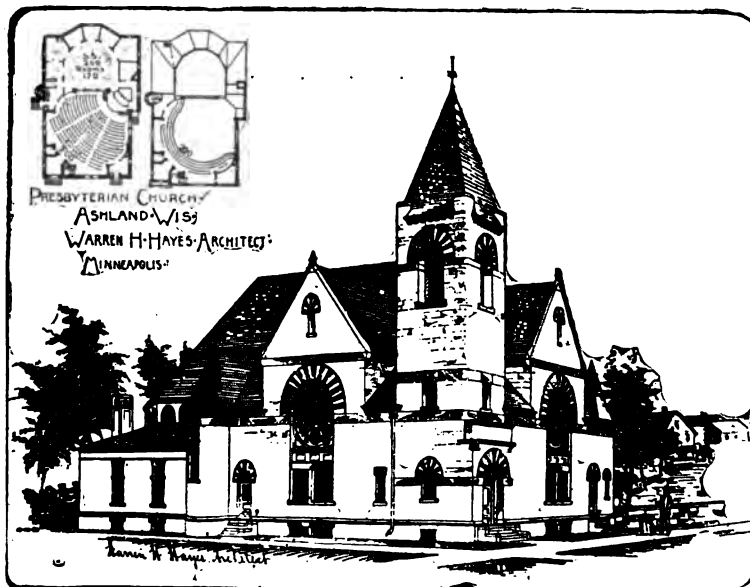
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THE CHURCH AT HOME AND ABROAD.

APRIL, 1893.

BE OF GOOD CHEER.

A FRIENDLY SUGGESTION comes to us from a thoroughly loyal, faithful and intelligent minister in Kentucky, in the following words:

"God, who made the human mind, knows best how to lead it, and in His Book He endeavors to lead it through lines of *Encouragement*. He never attempts to kindle enthusiasm by *discouragement*. He points out the way. He awakens our sympathies and enlists them in the holy causes in which he desires us to engage and thus leads us into effort.

I believe that if in the pages of our Church magazine less should be said about "Crises" and "Money," and more of that which will get into the hearts of the people, the Lord will make the money come without this public asking.

I write this with appropriate modesty, as I hope, although I am aware that it is an apparent meddling. You have thought over these things I dare say, and know better than any one outside your office what is best."

Yes, we "have thought over these things" a great deal, and we do not dissent from the view our brother expresses as to the efficacy of encouragement and hope as incentives to holy activity, and the inefficacy of despondent or querulous moaning.

In citing the divine example, has our brother over-looked Malachi 3: 8-10? May we not all be in danger of incurring that terrible divine rebuke, if we do not obey that divine command to "bring all the tithes into the storehouse?" Is our dear Church thus faithfully *proving* the Lord?

Yet do not let us be misunderstood. We who fill the pages of this magazine are not God's prophets to rebuke his people, but his messengers to give them information. We must of course give them true information. And sometimes the actual facts do not look like good material out of which to evolve encouragement and enthusiasm.

A number of ministers were once guests of Dr. Aspinwall in Cayuga County, N. Y.,—we heard the old doctor tell this: Rev. S. Smith (one of the guests) was not a gushing man. He was very thoughtful and sedate. They were talking about prayer-meetings, how to make them interesting and profitable. Several of them were quite agreed that it has a depressing effect for one and another to get up in a prayer-meeting and talk dolefully about their own temptations, and back-slidings, and at what a poor dying rate they have been living. They thought it better for brethren to tell of their brighter and happier ex-

periences, and so impart a more cheery and animating tone to the meeting.

Father Smith had been silent, listening and thinking. One of the brethren said to him, "Father Smith, what do you think about this?"

The good old gentleman replied, slowly, and as if measuring his words, or weighing them: "I was thinking that—if we say *anything about ourselves*—perhaps—it might be as well—to *tell the truth*."

The brethren had the right idea about an interesting meeting, but perhaps in trying to realize that idea, they needed the caution conveyed in Father Smith's quaint words.

Now, that we think about it, we cannot remember even hearing Dr. Kendall talk dolefully about the state of the Home Mission treasury. He thoroughly believed that Home Missions are God's work, and that the silver

and gold are *his* and will come to his treasury, none the more surely for his servants worrying or fretting or scolding his people.

Perhaps we do all need to believe in God and *in God's people* more thoroughly and more cheerily than we do—"The joy of the Lord is your strength."

We find the following suggestive item in *The Congregationalist*:

The other evening our brethren of the Baptist Social Union in New York city were discussing ways and means and the perplexing question how to raise sufficient money for missionary work at home and abroad seemed to be weighing on many minds. After one answer and another had been given by business men, Dr. John G. Paton, the guest of the union, rose and began to talk in his sweet, simple way about the "dear Lord Jesus," the source of power and the solvent of all questions, even those of a financial nature. His words seemed like a breath from the hills. Possibly, if the business affairs of the church were lifted into a higher realm its spiritual work would go forward less haltingly.

GOD BEHOLDING OUR COLUMBIAN EXHIBITION.

Our venerated octogenarian friend and correspondent, Rev. Huntington Lyman, H.R., of Cortland, N. Y., is too diligent and constant a reader of the CHURCH AT HOME AND ABROAD to have failed to read and appreciate Dr. Gray's article in our February number, entitled *The Church and the Fair*. Dr. Gray will surely recognize the following response from a man so venerable, and yet so vigorous, as greatly encouraging to the most godly hopes for the great Exposition, and greatly incentive to effort to make it such as God can look on with complacency. Mr. Lyman writes to us:

I think that we have evidence that in the great world-assemblies God is present. There is encouragement, therefore, to expect him at the Columbian Exposition this year. Evidently our dear brethren at Chicago are

stirred with expectation. They will make three tabernacles and watch and wait and do. Let us cheer them. Let us take a share in the preliminary work and in the resultant glory.

There will be a wonderful display of genius and of might, no doubt. It is fit. Let the human capacity have place, and be honored. But I confess to greater regard for the disclosure of God's sentiments upon the moral aspects of the times.

God will speak. Doubt it not. We shall know his thoughts about the Sabbath question. We shall know whether he judges that the beer and the rum are fit symbols of the civilization of four hundred years.

God came to the multitude assembled at Mount Sinai. He came to Nebuchadnezzar's great celebration at Dura, and to Ephes-dammim, where Goliath and David fought. We have no right to doubt that he will come to Chicago!

CHRISTIAN WORK IN CHICAGO.

All the world is now thinking and talking about Chicago more than any other city in the world. Probably more people in all parts of the world mean to go to Chicago this year than to any other city. No doubt there will be a greater display of the products of human industry and ingenuity in Chicago this year than was ever seen in any one place before. Will it be a Vanity Fair? Will Mammon and Bacchus and Venus be the ascendant divinities? Or shall this year be signalized more by the progress of the Gospel than by the memorable and grand secular displays to be made there? And shall Christ be Lord there henceforth as never before?

Our readers' hearts must have been made to ache as they read, in our February number, Dr. Gray's forecasting of the "godless revel" which seemed to him inevitable. But did not they "take heart again" when he told of what churches and tract societies and Bible societies, and W. C. T. U. and Y. M. C. A., and the Christian workers whom Mr. Moody leads, are prepared or are preparing to do? And when he said: "We mean to do the best we can, and we count on our brethren from all parts of the world as volunteers in any work that is open to them," did not every Christian reader who hopes to be there say: "Count me in for that; count us all in, and count on us all, God helping us?"

Perhaps some of our readers have heard more of the vice and sin of Chicago than of its Christian virtues and activities; for godliness is not so noisy and self-vaunting as worldliness. But those who really know Chicago know that no small part of its energy and enterprise is consecrated. Its piety is as intense and as industrious and as sagacious as its wealth-getting secularity.

There has lately fallen into our hands a modest pamphlet, entitled "Tent Work in Chicago," which gives significant and most encouraging illustration of the various and pervasive work of the Chicago Evangelization Society, of which D. L. Moody is president. The largest of the three tents which this society used last summer is said to accommodate 1,300 people seated on canvas benches. The services

of song and prayer and preaching in this tent are such, in their simplicity, sincerity and affectionate earnestness, that "the common people hear them gladly." Says the pamphlet:

The attendance at this tent has been remarkable. Some nights the people have gathered outside till fully 2,000 were within sound of the speaker's voice. The street cars came up full from both directions, and went away empty. The dens of vice were empty, too. Two "carousels" in the neighborhood were closed, the owner of one cursing the tent, saying that it had spoiled his business—none but the tents could do any business there.

Several times an all-day meeting was held. A description of the first will give an idea of the others. From the beginning of the morning prayer-meeting, at half-past nine, it was evident that the Spirit of God was present. About a hundred gathered, and the number steadily grew. Rev. T. B. Hyde, Rev. James Rowe and other pastors made addresses and a noon recess was taken. After dinner people could be seen coming from streets and alleys and across lots, till, as the afternoon passed on, over a thousand were gathered, and addresses were made in both German and English.

A visitor, coming in, said his first impression was astonishment that so many working people would leave their work in the middle of the day for a Gospel meeting. The next impression was of the wonderful hush—the feeling of awe—pervading the tent. As the first service was ended few people seemed inclined to leave, and those who did moved quietly out, too subdued to speak except in whispers, while their places were soon filled by the gathering children who had come for a meeting of their own. The keynote of this meeting was given by a hymn, sung by a tiny girl of four, which brought the tears, and then Miss Poxon, the leader of the children's meetings, stepped to the platform and unrolled her blackboard, having on it two large hearts, one with "Room for Jesus," and the other with "No room for Jesus," and below, "Is your heart like the Manger or the Inn?" Tenderly she told the story, and when at its close Mr. Williams called on those who wanted to let Jesus into their hearts to rise, slowly, first by ones, then twos, they rose to their feet, till a hundred men, women and children were standing. It was a solemn scene.

When a second all-day meeting was held, some of the stores closed for an hour in the midst of the day, and certain contractors ceased work for an hour that their workmen might attend."

"Another tent seating 1,000 people, and still a third, seating, 850, are owned by the Society, and will probably be supplemented by others for the great campaign during the World's Fair. It is yearly becoming more difficult to find lots on which to pitch them. Wherever they have been they are eagerly welcomed the second time. This year there were more requests for the tents than could be complied with.

Mr. Moody has anticipated the results in these tents with large expectations and enthusiasm. For three years Mr. Ferdinand Schiverea, the Brooklyn evangelist, has had charge of one of them, and he is now so well known through large districts in Chicago that it is only necessary for the word to go out that Mr. Schiverea is to preach for the people to gather in crowds. Many of them have learned to know Mr. Schiverea as a friend of the poor man and the sinner. Another tent was presided over by Mr. M. B. Williams, who is very well known in the South, where his preaching has been greatly blessed. For a month Rev. F. E. Smiley, of Pennsylvania, did very successful work, but was taken ill and obliged to leave, and his work was taken up by a young man who is still a student of the Institute, Mr. Henry Openshaw. These are all men who walk very close with the Lord and are baptized with His Spirit.

This work is all under the superintendence of Mr. R. A. Torrey.

The Bible Institute is a part of the Chicago Evangelization Society, and furnishes singers, organists, ushers and those who deal personally with each individual.

The numbers given below do not cover all who have been converted in the tents, but only those with whom the workers had personal conversation, and who are regarded by them as hopefully converted:

Evening meetings for adults (three months),.....	252
Special meetings for men or women only, and street meetings.....	51
Children's meetings.....	143
Adults professing conversion.....	924
Children professing conversion.....	616
2,000 small copies of Gospel Hymns, No. 5, containing the words only, have been sold.	

All this costs money. An evangelist of the very best order is required, for many a man who can successfully hold meetings in a church is a

failure in tent meetings; there must be a janitor who never leaves the tent alone day or night; there are lights to be provided, and a multitude of other expenses, all of which amount to about \$1,000 a month. No more effective way has been found of reaching the people whom the Gospel has not touched in the great cities, for many will enter a tent who would never go to a church service.

Who will help this great work? Many small gifts will make up a larger amount, and should you be able to contribute largely, your investment will bring correspondingly large returns."

From a private letter of a lady attending the Bible Institute we are permitted to copy some passages which illustrate other forms of work done by its members:

My special work is among the police. I have charge of a meeting held every Tuesday evening, at a quarter after six, in one of the large stations. From thirty to fifty of the police of that station will leave their homes half an hour earlier than they need to in order to be present at roll-call, for the meeting held at that time. They are splendid to talk to.

The work is somewhat hampered because we cannot use a Bible nor do any personal work, but they get a straight gospel talk, and a text repeated often enough to stay with them. They who can estimate the good those gospel songs may do as those men go out on their all-night beat with those words and tunes ringing in their ears? Their favorite closing hymn is, "God be with you till we meet again," and, if the order for roll-call comes before it is finished, they march out strapping on their belts but still singing.

Wednesday afternoon we all attend a mother's meeting—a wonderful meeting conducted by "our mother," Mrs. Capron, for the poor women who could not go to a regular church service because of little children and the time of such meetings. The little ones are brought and a room and games and our girls as nurses, are provided. That evening I go to one of the city missions, as I also do on Sunday evening.

Thursday and Friday afternoons I am on my street—my parish—among the people who know and see only so much of Christ as I carry with me in my life, as I visit them. It is beautiful work, but very responsible. Yet one may remember that she is only going with Christ, to interpret what He has to say to these people who do not understand His language, and so it has to be interpreted to them.

Mrs. J. MacNair Wright kindly points out an inadvertence in ascribing the beginning of papal missions in China to the order of Jesuits, which was not instituted until a later century. The allusion to which she refers is in our February number, page 106.

THE CALIFORNIA PIONEERS are doing us a favor by giving our readers the benefit of their joint endeavors to make our record of those early, heroic days correct. Rev. Albert Williams, one of the most venerable of them, writes:

"I noted with interest the several articles appearing in THE CHURCH AT HOME AND ABROAD on the founding of San Francisco churches. With greatest care and best intentions mistakes will happen.

"In the March number the Rev. Mr. Hunt gives to the First Baptist Church the leading position. The true order is the following:

"First Presbyterian Church, organized May 20, 1849; the First Baptist, July 6; the First Congregational later. This First Presbyterian Church ranks as the oldest Protestant organization in the State of California."

The Chinese in California have been making a special effort to raise funds for the building of a church in the Sun Ning district of the Canton Province from which most of them have come. The Chinese Church in

Oakland has raised \$435, not including a gift from Rev. Mr. Condit, Missionary in charge of the San Francisco Church, some \$300. Subscriptions are sent in from all parts of California, and even from the East, for this worthy object. Twelve hundred dollars have been raised, and it is expected that two thousand dollars will be realized.

Here is a worthy example for Christian America. If all our people were to contribute for the spread of Christ's kingdom in the dark places of the earth in this proportion according to their means, the available funds for the work of Foreign Missions would at least be doubled.

"THE BISHOPS."—In one of our staunchest Presbyterian exchanges, we find more than one excellent saying credited to "the Bishops' pastoral letter." According to the Presbyterian Confession of Faith, that Church has many Bishops, and we understand that some other Churches have *Bishops*, defining the word differently. But who are "the Bishops," to be thus designated by a Presbyterian paper?

"THE CONTINENT."—It is natural enough for an Englishman or an Irishman to call Europe "the Continent," its pre-eminence being in its proximity to his island. But when an American, at home, persists in thus speaking of small Europe, and even contrasting "the American Sunday" with "the Continental Sunday," we ask ourselves, "Is America an island?"

UTAH.

S. E. WISHARD, D. D.

The Territory of Utah lies between 37° and 42° north latitude and between 109° and 114° west longitude, extending from Arizona to Idaho, and from Colorado and Wyoming on the east to Nevada on the west. It embraces an area of 84,970 square miles. Its average length is 350 miles, with a breadth of 260 miles. It embraces a territory as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, and nearly half of New York. The Mormons began settlements here while the country was in possession of the Mexicans, supposing they had encamped outside of the do-

minions of the United States. The consummation of the treaty with Mexico, however, slipped the arm of Uncle Sam around these straying children and held them within the fold of civilization. At that time this territory was much larger than at present. The states of Nevada, Colorado and Wyoming have been carved out of Utah, yet leaving the immense territory as above indicated.

In March, 1849, the Mormon hierarchy organized "The State of Deseret," with certain unconstitutional features. Congress refused to welcome this daughter to the sisterhood of states in the unbecoming garb with

which she had attired herself. In September, 1850, Congress organized the Territory, and set up the Territorial government.

It has always been held by the leaders of the Mormon Church that every government outside of that church was rebellion against God, and as such must be overthrown. Hence the teachings of Mormonism planted the seeds which have ripened again and again into open conflict with the Government of the United States. The Federal officers were driven from the Territory in 1856. The judges were unable to hold their courts. Judge Drummond was forced to adjourn his court sine die, and the flight of the other Federal officers followed immediately. The Indian agent alone remained. These troubles culminated in the Mountain Meadow Massacre, in which Bishop John D. Lee and his followers exterminated a large company of non-Mormon emigrants, for which the Bishop received several wives, and was executed twenty years later. The isolation of the Territory, and the absorbing interest of the government in its own preservation during the rebellion, made it easy for Church domination to assert itself to an almost unlimited extent.

The face of the country is exceedingly varied, as is also the climate. The Wahsatch Range of the Rocky Mountains enters the northern boundary of the Territory near the middle, and bears off in a southeasterly direction. Lying west of this range and adjacent to it is the great Salt Lake and the remarkable basin surrounding it. The Bear River, the Weber and the Ogden Rivers enter the great Salt Lake from the north, and the Jordan River from the south. The lake has no outlet. These are all fresh water streams, pouring large currents into the lake, but with no perceptible change of the Saline character of the waters. As the country adjacent is settled and the lands are tilled, these streams are more and more drawn away for irrigating purposes, and deliver a less volume of water into the lake. It is a remarkable fact, that the water in the lake has been rising recently. At other periods the water recedes.

CLIMATE.

The temperature is mild in the valleys, and colder on the mountains. In the vicinity of

Salt Lake and Ogden the thermometer registers an average of 35° in winter and 75° in summers, with cool nights in the hottest season. The atmosphere is very dry, the rainfall being only sixteen and seventeen inches; hence the resort to irrigation for all agricultural purposes. The heavy fall of snow in the mountains generally secures an abundant supply of water down the canyons, which is successfully distributed through all the agricultural lands. These lands produce abundant crops of small grain, vegetables and fruits of all kinds. The products of Utah, with its climate and scenery make it a most delightful country for residence. As the American element grows, by immigration and by the social and religious transformations which are taking place, this country is destined to be densely populated. We have winter enough to tone up the system without taxing too severely feeble constitutions.

CITIES.

The two large cities are Salt Lake and Ogden. The former is the capital, and has now a population of probably 50,000. All the Christian churches are well represented, and are exerting a healthful influence. Our own denomination has one self-supporting, and two mission churches.

Ogden has grown from a population of three or four thousand, a few years ago, to about twenty thousand. It was the first city in Utah to step out from the bondage of Mormon rule. It is the distributing point from the east and west, the north and south, and is the terminus of all the railroads of Utah. The last year has been a year of great progress in the advancement of the public schools in both of these cities. Several hundred thousand dollars have been expended in the erection of school buildings thoroughly adapted to the purpose for which they were constructed. Eastern cities have nothing superior to these buildings. The public schools in these two cities are under excellent supervision. Dr. Millsbaugh, formerly principal of the Collegiate Institute of Salt Lake City, is superintendent in that city, and Professor Page, a thoroughly trained Eastern gentleman, in Ogden.

There are three other cities of considerable importance. Logan, sixty-five miles north of Ogden, in Cache valley, with a population of six thousand people, has within its corporate limits the Agricultural College, with two or three hundred students, the Brigham Young College, which claims and secures a large patronage from the Mormon people, and our New Jersey Academy, a building well equipped for educational purposes, at a cost of \$9000, with its 108 pupils.

The city of Provo, forty-four miles south of Salt Lake City, has a population of 6000 people, and a Mormon educational institution. Park City is a flourishing mining town of 5050 people in the Wahsatch Mountains, almost entirely American in its religious, social and institutional life. It is within a few hours' ride of Ogden, to the east, and carries on a vast mining interest. There are smaller towns of from one to three thousand people in all the twenty-four counties of the Territory. The Mormon population is largely occupied in agricultural pursuits and grazing, while the Americans (falsely called Gentiles, as the Mormons themselves are from the foreign nations) are engaged largely in mining. In more recent years the Americans have engaged somewhat extensively in fruit growing, farming, and herding sheep and cattle.

With the coming of the locomotive, the mining machinery, the newspaper, the minister and mission school teacher, the light began to break over the Wahsatch Mountains into those fertile valleys. Brigham Young resisted these reformers. He did everything possible to prevent the opening of the mines. He resisted the free utterances of his own people through the press so strenuously that some of the highest minds in the Mormon Church were driven into open apostacy.

The Presbyterian Church began work in this Territory June 13, 1869, at Corinne, twenty-five miles north of Ogden, at the point where Bear River enters the Lake. Corinne was largely an American town, and was the shipping point for the Territory of Southern Idaho and a considerable portion of Montana. Rev. Melancthon Hughes, whose name does not now appear in our minutes, began preaching in Corinne at the above date.

He did not remain long. He was succeeded in April, 1870, by Rev. Edward Bayless, whose name, also, has disappeared from the minutes of our Church. He labored a year and a half. On July 14, 1870, Mr. Bayless and Rev. Sheldon Jackson organized a church, and on November 20 of the same year a house of worship was dedicated. Thus, a little more than twenty-two years ago, our first church was planted in Utah. Rev. R. L. Crittenden supplied the church from May to August, 1872.

Immediately after the departure of Mr. Crittenden, Rev. S. L. Gillespie, a returned missionary from Africa, having learned to endure hardness on the foreign field, entered our work in Utah. He pitched his tent at Corinne and began work in that field. Mr. Gillespie has continued his labor at this point and Box Elder, six miles east, since the first day he entered the field, now a little more than twenty-two years. During later years his labor has been largely given to Box Elder, the county town.

Rev. Josiah Welch had located at Salt Lake City October 1, 1871. He came directly from the Seminary. He was unable to secure even a public hall in which to preach, on account of the bitter prejudice of the ruling powers. But Mr. Welch had come to preach, and he was not to be driven from his purpose. He finally secured the loft of a livery stable, and adjusting himself to the surroundings began the work of a successful ministry. A little more than a month from the time he began his ministry, with the assistance of Rev. Sheldon Jackson and Rev. G. S. Boardman, D. D., he organized the First Presbyterian Church, of Salt Lake City, with ten members. Mr. Welch toiled laboriously and secured a good property for the church in a valuable location. His health gave way, and after returning East to recuperate he passed to his reward, March 18th, 1877. He was succeeded in June of the same year by Rev. R. G. McNiece, D. D., who is still the successful pastor of this prosperous church. Two years before the Presbytery of Utah had been organized. The first enrollment of the Presbytery in the Minutes of the General Assembly in 1875 gives the names of Rev. F. L.

Arnold, of Evanston, Wyoming, Sheldon Jackson, D. D., of Denver, Colorado, S. L. Gillespie, of Corinne, Utah, Josiah Welch, of Salt Lake City, and Duncan J. McMillan, of Mt. Pleasant, Utah. The Salt Lake Collegiate Institute was organized early in the history of our work. Prof. John M. Coyner, a graduate of Hanover College, Indiana, and an educator of experience in that State, and in Illinois, planned and originated this early educational enterprise. It was the germ of a large educational work by our Church, that has extended from St. George in the south to Logan on the northern boundary.

In April 1875 Rev. D. J. McMillan, D. D., began preaching and organized a school at Mt. Pleasant. He purchased a dance hall and converted it into a Bethel. For eight years he toiled in Santa Pete Valley, opening work at Spring City, Ephraim, Manti and Monroe. He called other laborers to his assistance. Rev. G. W. Seward established himself at Springville in 1877, and extended his preaching to Spanish Fork and Payson, until the coming of Rev. J. A. Livingston Smith in 1881.

In Ogden there was occasional preaching as early as 1875, but regular services were not held until the coming of Rev. Mr. Gallagher in 1878. Rev. C. M. Parks reached Logan, in Cache Valley, and entered upon gospel

work in June, 1879. He built six chapels in that beautiful valley, and had the seventh on the way to completion in 1883. Three years later he died at Salt Lake City.

Time and space would fail me to speak of of Revs. Martin, McClain, Murphy, Bolhback, Day, the Cort brothers, Renshaw, Greene, Newel, Hough and others who have more recently entered the work. The names of noble women who have been mighty and blessed factors in this most difficult work are worthy of honorable mention. Sixty-seven of them are giving their lives and labor to the instruction of the youth of Utah.* Three teachers who formerly labored have laid down their lives and now rest among the people of their adoption. Our teachers now have the care of about 2000 pupils, gathered in four academies and twenty-six schools. These thirty educational fountains are furnishing intellectual and spiritual refreshment for this thirsty land. The nineteen churches planted in Utah, with twenty ministers, supplying these churches and several out-stations, with a membership of 900, and a Sabbath-school constituency of nearly 2000 pupils, co-operating with our mission teachers, tell the story of what the Presbyterian Church is doing in the name of the Master for the people of Utah.

*This includes four missions in Southern Idaho.

CHINA AS A MISSION FIELD.

HUNTER CORBETT, D. D., CHEFOO.

On the arrival of Robert Morrison, the pioneer of Protestant Missions to China in 1807, two difficulties confronted him. The strict rules of the East India Company forbidding the propagation of Christianity among the natives, and the spirit of seclusion among the Chinese officials, which made the open propagation of Christianity impossible. In those days to assist a foreigner in the study of the Chinese languages was a crime punishable by death. A teacher Dr. Morrison employed always carried poison on his person, so that in case of arrest he could by taking his own life escape death by torture. After a

time spent in the study of the language, Dr. Morrison accepted the appointment of translator under the East India Company in whose service he continued twenty-five years.

His first great work was the compilation of a Chinese and English Dictionary of 931 pages, which was printed by the East India Company at an expense of £12,000. Rev. Dr. Milne was sent as a colleague to Dr. Morrison in 1813. By their joint labors the entire Bible was translated into Chinese in 1818, and the British and Foreign Bible Society granted £500 to assist in printing it. Dr. Morrison prepared a Chinese

grammar, wrote much, both in English and Chinese, and did much to prepare the way for those who came later.

After twenty-seven years of incessant toil, on August 1, 1834, at the age of 52 years, Dr. Morrison was summoned to a higher service. During all those years he was not at liberty to preach openly, but "he had held secret meetings with a few natives in his own room, where, with locked doors, he read and explained the Gospels every Lord's Day." He never lost faith in the final evangelization of China. "After all his faith and toil and prayer, he only saw three or four converts, no church, no schools, nor congregations publicly assembled."

In the last letter he ever wrote are found only sentiments of hope. "I wait patiently the events to be developed in the course of divine providence. The Lord reigneth. If the command of God our Saviour prosper in China all will be well. Other matters are comparatively of small importance."

Dr. Milne wrote of the prominent traits in the character of Dr. Morrison that "the patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the first Protestant missionary to China."

An attempt to print portions of the Scripture in Chinese style resulted in the imprisonment of two block cutters, one of whom was beaten with forty blows on the face. At the command of the Emperor search was instituted by the provincial authorities for "traitorous natives" who might be engaged in printing Christian books. Siang Afah, the first ordained Christian minister in China, and who became interested in Christianity through reading the Gospel put into his hands to print fled to Macao. The Government denounced Afah as a traitor and the Holy Scriptures as the "vile and trashy publications of the outside barbarians." From this time books and tracts could neither be printed nor distributed at Canton.

Dr. Milne moved with his family in 1815 to Malacca to begin the publication of books and educational work. Three years later the Anglo-Chinese School was founded at Ma-

lacca. During the years it remained there "about 50 students finished their education, some of them became sincere Christians and three or four became preachers." So zealously were missionaries excluded from the Empire that for years attention was turned chiefly to the Chinese emigrants who had gone to Malacca, Penang, Singapore, Borneo, Batavia and other countries of the Malayan Archipelago. It was hoped, by evangelizing this class, through them to reach China when they returned.

The majority of these emigrants had fled from China without their families to avoid the injustice or oppression of their rulers; or had left to gain a livelihood which they could not find at home. They spoke a variety of dialects, led for the most part a roving life, and comparatively few were sufficiently educated to relish or care for the instruction of books.

Previous to 1841, during the period of thirty-five years, fifty-eight missionaries representing various Missionary Societies, came to labor for the Chinese. Of this number only four came direct to Canton. Eight were stationed at Macao, a Portuguese settlement, and the remaining forty-six in the various settlements in the Malayan Archipelago. Their time was occupied in the study of the language, the establishing of boarding schools, printing and circulating tracts and Scriptures, and preaching the Gospel extensively in the Chinese and Malay languages. In 1837 Dr. Medhurst wrote: "About ten thousand children have passed through the Mission Schools. Nearly one hundred persons were baptized and several native preachers raised up."

When China was opened by treaty in 1842, nearly all the Missionaries laboring in the various Chinese settlements felt constrained to establish themselves at the five treaty ports where the prospect for permanent work was more promising.

DIFFICULTIES OF THE EARLY MISSION WORK.

The first English expedition to China of which we have an account was dispatched by the East India Company in 1647. On arriving in the Canton river the ships were anchored near the Bogue forts and at the request of the Mandarins were waiting there the promised completion of arrangements for

opening trade. Meanwhile the forts were armed by the Chinese, and at the end of four days unexpectedly fire was opened upon the foreign ships. The fire was returned, crews landed and the forts captured.

The result of this was that arrangements were made for a limited trade at Canton. Eventually the Chinese authorities in order to keep all foreigners under strict surveillance adopted the expedient of appointing thirteen men known as hong-merchants to whom was given a monopoly of all foreign trade. The hong-merchants alone were officially recognized by the Chinese Government as shippers and foreign traders, and were made responsible for the conduct of the "barbarians" during their stay at Canton.

The hong-merchants were almost as difficult of access as the Mandarins. If the foreign merchant wished to make any requests he was obliged to draw up a petition and try to get a policeman to take it to the merchants, who might either transmit it to the officials or refuse to receive it from the policeman. The foreigners were all kept closely confined within the "Canton factory," situated on the river without the city wall.

The foreigners were the victims of constant insult and vexatious interference on the part of the Mandarins. They were forbidden to have their wives and families with them, to enter the city, to go into the country, to be taught the language or to have intercourse with any one save those appointed by the officials. There was little or no redress for the extortion of underlings or the plunder of goods on their transit to Canton.

At certain seasons of the year the damp and hot atmosphere and unhealthy surroundings made their narrow quarters well nigh unbearable. In every way they were circumscribed, restricted and tormented. As far back as 1754 foreigners made bitter complaints that injurious statements were annually put up by the government, accusing foreigners of horrible crimes and intended to expose them to the contempt of the populace.

The accusation of taking out eyes and hearts and mutilating women and children, persisted in to this day by the Chinese, antedates the time of medical missions, or-

phanages and other branches of missionary work.

Prémare thus translates the methods adopted by the Chinese Government in dealing with foreigners. "The barbarians are like beasts and not to be ruled on the same principles as citizens. Were any one to attempt controlling them by the great maxims of reason, it would tend to nothing but confusion. The ancient kings well understood this, and accordingly ruled barbarians by misrule; therefore, to rule barbarians by misrule is the true and best way to rule them."

THE OPIUM WAR.

On the withdrawal of the East India Company in 1834, Lord Napier was sent by the British Government as Chief Superintendent of Trade. His attempt to communicate with the Governor-General at Canton was contemptuously refused. No one would even receive or read the letter he brought from the home government. The close confinement Lord Napier was obliged to observe during the hottest part of the year, added to the responsible and harrassing nature of his position, so seriously impaired his health that he died three months after his arrival. In a Chinese dispatch this event was attributed to a judgment of heaven. Captain Elliot was appointed Lord Napier's successor. At this juncture the Chinese Emperor appointed Lin Tseh-su Imperial Commissioner, with unlimited power to proceed to Canton to crush out the opium traffic.

Lin was a man of commanding presence and of superior ability. Had it not been for his arrogance and supreme contempt for the few defenceless foreigners over whom he was conscious of possessing unlimited power, the war which followed might possibly have been averted. Lin did not deign to communicate with Captain Elliot or any foreigner. He issued proclamations both to the hong-merchants and foreigners. The one to the foreigners required them within three days to deliver up every particle of opium in the store-ships and give bonds that they would bring no more on penalty of death. Suddenly troops were assembled around the factory and armed cruisers stationed on the river; and

the three hundred foreigners in Canton, including Captain Elliot, were made prisoners in their own houses. They were left without supplies of food, deprived of servants, and cut off from all intercourse with the home government. Captain Elliot surrendered under protest, and ordered all the opium in the hands of British merchants, amounting to 20,283 chests, the cost price of which amounted to nearly eleven million of dollars, to be given up to Commissioner Lin. By order of the Emperor all this opium was destroyed in the summer of 1838. The Chinese authorities spurned the very suggestion that they should pay the foreign merchants for the losses sustained under threats of violence, or make reparation for insults and injuries offered to representatives of the British Government.

The supremacy the Chinese arrogantly assumed over all other nations, and the contemptuous and haughty way of dealing with them, and the means adopted to drive them off or keep them under restraint, were such as no independent power could long endure. Striving to resist this contemptuous policy culminated in the war of 1841.

When the British troops arrived, in quick succession one city after another fell into their hands. The world has seldom seen a more conspicuous instance of the superiority of a comparatively small body of troops possessing science, skill, discipline, moral energy and courage and superior weapons of war, over immense multitudes of undisciplined, conceited and ignorant soldiers. Soon the very sight of the British fleet struck the inhabitants with mingled astonishment and dread.

During the war the Emperor issued orders to collect troops to "destroy and wipe clean away, to exterminate and root out rebellious barbarians." The people were encouraged to regard them with the same bitterness they did their personal enemies. His mandate said that "his enemies had been rebellious against heaven, opposing reason and one in spirit with brute beasts." It is therefore not surprising that luckless foreigners who fell into the hands of the Chinese were treated with atrocious cruelty. A Manchu Imperial Commis-

sioner ordered one foreigner to be "flayed and afterwards burnt to death." Two transport ships were wrecked on Formosa. Many of the survivors perished from the hardships and exposures to which they were subjected after reaching the shore. The remaining 197 "were placed at a small distance from each other on their knees. Their feet in irons and hands bound behind their backs, they awaited for the executioners, who went round with a kind of two-handed sword, and cut off their heads without being laid on a block. Afterwards their bodies were thrown into one grave and their heads stuck up in cages on the sea shore."

TREATY OF NANKING.

Soon the Chinese Magnates were compelled to see their wall of supremacy, isolation and conceit shattered beyond the possibility of restoration. In August, 1842, at Nanking the ancient capital, a treaty was signed opening the ports of Canton, Amoy, Fuhchou, Ningpo and Shanghai to British trade and residence, ceding the island of Hong Kong to the British Government and binding the Chinese to pay \$21,000,000, viz; For the expense of the war, \$12,000,000; for debts due the English merchants, \$3,000,000, and for the opium destroyed, \$6,000,000. It is a matter of lasting regret that the impression should have been left indelibly upon the minds of all classes of the Chinese that the war was *an opium war*, waged chiefly to uphold the trade on that article. Opium undoubtedly entered largely into the dispute, but higher principles than the mere recovery of the opium destroyed were involved. The wrongs and insults of well nigh two centuries called for revenge. To the honor of Great Britain at the close of the war the Chinese Government was left entirely free to put whatever restriction upon opium it might be thought best.

When British rule had been established at Hong Kong opium was not allowed to be stored on shore. Strange as it may seem, no edicts were issued by the Emperor or Mandarins concerning it. The trade was permitted to go on unchecked. Opium was landed along the whole coast and smoked publicly. The old laws denouncing its use, purchase or

sale under penalty of death, still remained on the statute books, but were wholly disregarded.

NEW ERA OF MISSIONS.

No sooner was China opened than missionaries of indomitable faith, already trained for service and conflict, together with increased numbers direct from the home lands entered China and with untiring, zealous energy began to lay deep and broad foundations for attacking the citadel of ignorance, pride and heathenism. Henceforth Christianity was to be brought face to face with a mighty people differing from the rest of the world in their language, laws, government, domestic habits, and religious rites and ceremonies; a heathen world of a distinctly Chinese type; a land of thick darkness, even darkness which might be felt; a land in which for twenty five centuries the cold and agnostic writings of Confucius had been memorized by every educated man, and had influenced every life, moulding the thoughts and penetrating the life so that for a Chinese subject to dream even of having thoughts of his own would be an act of treason against the Sage. Every man bows with the deepest reverence before the Sage as one whose "virtue is equal to heaven and earth."

THE CONFUCIAN SYSTEM.

The Confucian System comprises no personal God, no Savior, no immortality of the soul and no future rewards and punishment. It gives no answer to the thousand questions the heart is always asking, nor does it fire men with inspiration which makes them purer, nobler and better.

Filial piety, exemplified chiefly in ancestral worship, being the corner stone of the ethical system of Confucius, the people of every class have come to regard its observance as the essence of true religion, and the neglect of it an evidence of impiety worthy of a thousand deaths.

This system, having no provision for man's spiritual yearning, has furnished a rich soil for the vigorous growth of Buddhism and Taoism with all their net work of superstitions. In view of the fact that the Chinese are a people without God, enslaved by powerful systems of false religion, and have from

time immemorial cherished a deep-rooted scorn and contempt for foreigners and all that pertains to them, regarding them as adepts in withcraft and capable of every crime, is there hope of Christianity preached by such detested foreigners, asserting its divine power and gaining victories over the hearts and lives of the people?

In full confidence that the Gospel is the divine remedy for all evils, schools, dispensaries, printing establishments and chapels were opened, the language acquired and the Gospel faithfully and persistently preached for eighteen years at the five treaty ports and on the island of Hong Kong. The work seemed to make slow progress indeed. Many were compelled to toil ten years or more without having the joy of seeing men won for Christ. In those days to give up ancestral worship and idolatry and to embrace the Christian religion meant to risk death at the hands of rulers and evils indescribable from the hands of kindred and neighbors.

The same insulting, injurious and high handed methods of dealing with foreigners and their affairs which was the chief factor in bringing about the first war being persisted in made a conflict, however much to be regretted, inevitable. Passing by the justice or the injustice of the second war with China the invasion of Peking by the Allies in 1860 and the treaty which followed may be regarded as closing the long conflict began in 1839. Hitherto "China, deaf to argument, would admit no opening for learning her real position among the nations of the world," "but blindly, mulishly persisted in cherishing her ignorance, her isolation, her conceit and her folly."

RELIGIOUS LIBERTY CONCEDED.

The hitherto absurd claim of universal supremacy has been exploded. The favorite dogma "There is but one sun in the heavens, so there can be but one Emperor, the Most High's Vicegerent on earth, appointed to rule all nations," lost its meaning. The Emperor however, loth to accept the situation, was compelled to acknowledge the change and ratify a treaty which opened ten new ports in northern and central China, gave to

ministers plenipotentiary the right of residence in his capital; and the toleration clause—the *Magna Charta*—of the Christian in China. It reads "The Christian religion as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it, or professing it, shall alike be entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing their calling, and not offending against the laws be persecuted or interfered with." This in addition to the right to travel and the right of residence in the interior, if faithfully executed, comprises all the rights the missionary asks from any Government. This clause in the treaty has doubtless proved a great blessing and has been a check upon native officials and thereby bound the Imperial Government not to become a persecuting government, as it has more than once since wished to be. It was soon discovered that laws and treaties do not restrain the wicked hearts of men, and that it remains true that all that will live godly in Christ Jesus shall suffer persecution. After the treaty had been ratified and published a secret memorial to the throne of no less a personage than the great viceroy Tseng Kwofan, then resident at Nanking, fell into the hands of foreigners and was translated. Foreign trade, he said, was permitted only because it could not be kept out and foreign friendship retained because it was less objectionable than foreign enmity.

From the first natives professing the Christian religion have in all sections of China been subject to every kind of bitter persecution. They have been called to endure the spoiling of property, beating, imprisonment and untold trials. Hundreds of native Christians have been cruelly massacred. Riots involving missionaries have been of frequent occurrence. On June 21, 1870, the mob at Tientsin massacred twenty innocent and unoffending Europeans—ten of them Sisters of Mercy. The deed was done by means of such revolting brutality as leaves it almost without a parallel in the blood-stained annals of Asia. It is true the Chinese authorities executed twenty of the lowest class of the

people, but no one believes that the persons on whose heads the guilt of the massacre really rested were ever punished. The passion of the mob had been thoroughly aroused by the circulation of the old stories of kidnapping and taking out eyes and of vile literature attributing the most horrible and barbarous crimes to foreigners. Again and again the same methods have been successfully employed in exciting to mob violence and culminating in the oft repeated riots in Central China in 1891. These riots led to the massacre of two Europeans and the destruction of much valuable property, and for months imperilled the lives of thousands of foreigners widely scattered over China and led to the brink of another foreign war. These troubles have all helped to give a clearer insight into the work still to be done. Other causes than conflicts with western nations have helped to sober some of the Chinese and give them more just views of the rights and the power of others.

THE TAI PING REBELLION.

The rebellion grew out of the utter failure of the rulers to understand the great truth that every man has a right to worship God according to the dictates of his own conscience, and must answer to God and not to man for his special manner of life and form of worship. During thirteen years populous cities, towns and villages were reduced to ashes and millions of lives sacrificed. It was only by the vigorous assistance of the great General Gordon, lent by the British Government, that the rebellion was crushed out and quiet restored over large portions of southern and central China. It is probably owing to the assistance of General Gordon that the future Viceroy Le Hung-Chang who also fought side by side with him, became an advocate for progress and has exerted such a potent influence in China. Later, the Mohammedans in western China were for years in a state of revolt and carried devastation and death over immense districts. Again and again the overflowing of the Yellow River has deluged large portions of the country and brought death and poverty to multitudes. Pestilence and famine have been frequent visitors. It was during the severe

famine of 1877 and '78, and again in 1888 that vast sums of money flowed from the countries of the West and saved great numbers of lives and relieved untold suffering. This kindled kindly feelings in many hearts, awakened a respect hitherto unknown for the foreigner and the Christian religion and has already borne much fruit.

NOTABLE CHANGES.

All these various agencies have been used by God to bring about wonderful changes.

China, instead of holding her position as the teacher of all nations, and the pupil of none, is taking her place as a pupil.

The Government in appointing ministers to the west and sending her choice youth abroad for education shows that she feels the necessity for more light. The press is now becoming a power. Foreigners chosen for their special qualifications are employed in military camps, in arsenals, in the customs service, in colleges, departments of translation, in coast surveys and light-house service, in mines, surveying and construction of telegraphs and railways. A navy possessing many foreign-built men-of-war armed with guns of the latest improvement and more than fifty foreign-built steamers owned by Chinese, are some of the signs of change from which there can be no retreat.

In estimating success the numerous obstacles to be overcome must be taken into account. The vast inert mass to be acted upon and the numerous difficulties already alluded to will give some idea of the obstacles in the way of the successful propagation of Christianity in China. As was to be expected a vast amount of preparatory labor was necessary before extensive results could be expected.

THE FIRST HARVEST FRUITS.

Fifty years of labor in such a land has scarcely given time as yet for more than the first harvest fruits.

Happily we are now able to point to results which prove beyond a doubt that "the

foundations of God's spiritual temple have been laid and the walls of the glorious superstructure are now beginning to appear."

The latest published statistics from all parts of the Empire were presented at the Shanghai Conference in the spring of 1890 and brought the work to the end of 1889. At that time the number of foreign missionaries, of whom 211 were ordained, was as follows: Men, 589; wives, 391; single women, 816; total, 1,296.

At the end of 1892 the number had increased to about 1,500, with 1,657 native helpers and preachers. One of the ablest preachers in the Foochow Conference was offered \$50 per month some years ago to engage in the Consular service, but he declined this, preferring to remain in the ministry with \$3 per month mission pay.

In 1889 there were 522 organized native churches, 94 of them fully self-supporting and 37,287 communicants. The same rate of increase as during the three years preceding 1890 would now give 50,000 communicants*. There were 16,836 pupils receiving a Christian education.

CHRISTIAN EDUCATION.

The well-equipped Christian colleges, crowded with promising young men, established at Peking-Tung-chow, near Peking, Tungchow, Shantung, Shanghai, Nanking, Foochow, Canton, Formosa and elsewhere cannot fail to exert a mighty change in the near future. There are thousands intellectually convinced of the truth of Christianity and a still greater number asking to have their children educated in Christian schools. The future is full of promise.

"It is a great thing to be a missionary to China; and at such a time as this he may count himself doubly blessed, who hath part and lot with us in the service now required at our hands."

*In 1843, so far as known, there were but 6 communicants in the whole of China.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO FEB. 28, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$208,325 88	\$124,577 19	\$20,873 63	\$5,069 08	\$87,088 38	\$62,141 95	\$508,101 05
1893	210,409 67	126,376 55	22,658 41	9,127 30	116,823 68	60,645 88	548,240 53
Gain Loss	\$2,083 79	\$3,799 36	\$1,984 79	\$4,058 22	\$39,739 35	\$1,496 07	\$40,189 48

Total appropriated.....	\$1,012,362 54
Deficit of May 1, 1892.....	54,531 06
Total needed for year.....	1,066,773 59
Received from all sources to March 1, 1893.....	548,240 53
Amount to be received before May 1, 1893, to meet all obligations.....	518,533 06
Received last year, March 1, 1892, to May 1, 1893.....	423,191 42
Increase needed before the end of the year.....	\$95,341 64
Copies furnished on application.	

"Young, dead, small-pox," was the brief but startling cable dispatch which announced to us the death of the Rev. John Newton Young, Jr., of our Peking Mission. No details have yet been received. Mr. Young was a graduate of Park College and of Princeton Theological Seminary. He entered upon his missionary work in the autumn of 1891, full of hope and giving large promise of effective service for Christ. His death will be deeply mourned by the mission, not only because a brother beloved has been taken, but because it leaves the mission already sorely depleted in its force sadly crippled. Who of the sons of Park College or of Princeton Seminary will take the place of their fallen brother?

Before this issue reaches our readers pastors and others will have received from the Board of Foreign Missions an invitation to unite in observing a Week of Self-denial and Prayer, beginning Sabbath, March 19. Such seasons have been observed by the London Missionary Society and other English societies with great profit. It is not a call to a week of public service, but rather to a season of thought and prayer and self-denial

in the home, or ordinary services on the Lord's day—prayer meeting evening and ladies' meetings being turned in this direction wherever practicable. The financial condition of the Board is sufficiently serious to call for a generous response in gifts which, as the outcome of self-denial, will be all the more precious to Him who sits over against the treasury. If the way be open the gifts should be presented and received on Sabbath, March 26. But above all the request is to be understood as an *urgent call to united, earnest prayer*. The Board has arranged to hold a special service for prayer in the Mission House on Thursday afternoon of the week designated.

In an interesting communication from Rev. James D. Eaton, Missionary of the American Board in Mexico, published in the *Independent* of December 8th, a strong testimony is given by a member of the Legislature, who was present at the dedication of a Mission Church at Chihuahua. Speaking of the religious situation in Mexico he said:

The Evangelical Church is a powerful aid to our progress, founding schools, publishing papers, and extending civilization among our

people. It has relieved poverty, furnished employment to labor, beautified our cities by the erection of modern edifices, and deepened the sentiments of patriotism in the hearts of our people. Such conduct gives to the ministers of this communion legitimate title to the respect and gratitude of every good Mexican, and justifies the favorable reception accorded to the Church by the people of Chihuahua, a considerable number of whom attend its services, under the laws which guarantee freedom of worship.

Of the young men who have been graduated from the Meiji Gakuin, the Presbyterian College in Tokyo, Japan, 24 per cent. have studied for the ministry in the Theological Department, or in seminaries abroad; 27 per cent. have entered higher institutions of learning at home or abroad; 26 per cent. have engaged in educational work; 7 per cent. in lay Evangelistic work, and 16 per cent. in business. It is certainly an encouraging showing that about one-third of the students engaged in evangelistic work as ministers are laymen, while almost another third engaged directly in educational work.

Those who have read the accounts of Dr. Good's exploration of the region lying back of Batanga on the west coast of Africa, which have appeared in recent numbers of our magazine will rejoice to learn that, in accordance with the recommendation of the mission, the Board has adopted the suggestion of Dr. Good, and has authorized the opening of a new station at Nkonemekak, some sixty or seventy miles southeast of Batanga. This place is the centre of a large population hitherto untouched by the Gospel. It has an elevation of about sixteen hundred feet above sea-level, while the hill where the station will probably be established is fully two hundred feet higher. Two men have already been appointed for this new station and the application of a third—a Christian mechanic—is before the Board. Should funds permit and men be available, it is the purpose of the Board to occupy a second station within a year. Who will go and who will send in this

important enterprise of giving the Gospel to those who have never yet been reached by evangelizing agencies? The mission has appointed Dr. Good to superintend the establishing of the new station, his family meanwhile being in Batanga. This pioneer missionary and those to be associated with him, together with the entire enterprise now undertaken, are affectionately commended to the prayers of our beloved Church.

The Lodian Mission reports a total of 266 additions on confession of faith during the last year, making the roll of communicants 948. The per cent of increase is far beyond anything hitherto reported. Many of the additions were in the districts connected with the several stations.

Dr. C. B. Newton, of Jullundur, reports the baptism of a Mohammedan Dervish: "He is the son of a Mullah, or incumbent of a Mosque near Amritsar, but had lived as a Dervish for some fifteen years in a village near Jullundur. He had gained considerable reputation for sanctity by the practice of austerities, such as digging a grave and living in it for a month at a time. This he did two or three times, and on one occasion lay with his forehead on the ground in his grave so long that the white ants thought he must be a real corpse, and proceeded to devour him. Of course, they were interrupted before very long, but they left a scar on his forehead, which still remains. He told me that with all his austerities he could not get rid of his sins, or obtain the peace he sought. He was sick of the life he had led for so many years, and felt it was a perpetual fraud. He embraced Christianity with earnestness and is a hopeful convert." Dr. Newton also writes: "There seems to be a spirit of inquiry among the villages, and we have every reason to hope for large accessions to the church during the coming year. Our chief care is to keep these people in hand, and instruct them after baptism. The plan is to have schools in as many villages as possible for Christian children, and to make the teachers of these schools in a limited sense pastors, each in his own field. The chief difficulty is

to obtain suitable men for this work, and the aim at present is to pick out the most promising lads and young men from among the villagers themselves, train them to this work, and set them at it."

A generous friend and supporter of Foreign Missions recently sent his check as a gift for that object. He stated that he had hesitated some time, thinking that he would first see whether present discussions should "leave us our Bible or not," but his second thought was wiser, and he sent the money. Whatever theological views we may hold, we should remember that we have the great commission direct from Christ, and that the delinquencies of others can never absolve us. He who may cherish "some larger hope" should not withdraw his contributions from Foreign Missionary Boards because they hold that mankind are lost and that Christ is the only Saviour. And, on the other hand, he whose faith is most orthodox with regard to the heathen cannot be excused from his duty by any laxity of view on the part of others. It were a strange logic that should punish the heathen, and deny Christ as a rebuke to heretics.

MAGIC LANTERN LECTURE ON INDIA, comprising the most celebrated cities and buildings of North India, together with rural scenes and the Presbyterian mission stations of the Northwest Provinces and the Punjab. In all sixty-nine views.

Size of slides, $8\frac{1}{2} \times 4$ inches—fit any ordinary lantern.

Manuscript Lecture accompanies the set.

Charges for use, each exhibition, \$2 and express both ways. Price raised from \$1, which was found insufficient to cover expense. Sets also for sale.

Address Mr. W. Henry Grant, 53 Fifth avenue, New York.

It is reported from Bombay that Mr. A. R. Webb, late United States Consul at Manilla has embraced Mohammedanism, and is about to become the apostle of his new-found faith in America. He professes to have been converted to Islam by a careful study of the

Koran, and the works of its interpreters. He is at present raising money in India with a view to establishing newspapers and lecture courses in American cities. The amount reported up to the middle of December was less than \$20,000. When we consider the welcome given to Theosophy by a few restless spirits in this country, who can tell how many may be found ready to enroll themselves under the Crescent? Verily, this is a missionary age!

STALWART CHRISTIANS these Chinese make when religion really gets hold of them. A letter written from Han Kow speaks of the recent manifestoes which have been published in the Province of Honan to forbid all from becoming Christians.

Should any one become bewitched by the foreign doctrines and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register and his whole family driven from the Province. In face of these threats several men from the Province have recently become Christians. When it was known that one of these was baptized, his friends were furious. He was dragged out to the ancestral temple, where he was beaten; he was not allowed to say anything in his defence, but was made to renounce forever all clan rights and privileges. Fortunately in this case, the man's relations did not dare to inflict any bodily harm. However, to be an outcast from one's friends and home, rather than give up one's belief, would be anywhere a severe test of sincerity, especially so in China, where so much is made of family festivals and where so much property, such as wells, ground, animals, and agricultural implements are held in common, so that to become a Christian may mean not only giving up most of the social pleasures of life, but also, as well, many necessities.

CHINESE INNS I found by no means so unpleasant as others had described them. These of Manchuria certainly afforded a very fair variety of diet during the summer season, including poultry, eggs, mutton and many of our home vegetables. The kang were often heated unbearably, driving me to spread my bedding on the grass out-of-doors. But who would not have thought such priva-

tions great fun if encountered upon a summer camping expedition at home? At least I enjoyed hugely the rough picturesqueness of my surroundings.

Rev. S. H. Kellogg, D. D., after a prolonged experience in America as Theological Professor and Pastor, has recently returned to India with his family, where he formerly rendered conspicuous service in scholarly and missionary lines. Dr. Kellogg is a regular missionary under appointment by the Board of Foreign Missions, but he has returned to India at the urgent invitation of our North India Missions and the North India Bible Society to take part in the revision of the Old Testament in Hindi, for which his scholarly habits and attainments eminently fit him. In connection with this literary work he means also to give himself to the preaching of the Word in the District and elsewhere, under direction of the Mission. He has met with a most cordial welcome at the hands of the North India Missionaries without distinction of name.

The following from the Rev. J. M. Alexander, of Allahabad, illustrates the difficulties attending a public confession of faith even under the British flag in India: "At Bindki I baptized a family of three persons, father, mother and one child. The man made a living by daily labor among the grain merchants in the bazaar. The day after his baptism he went out as usual to his work, but the news of his baptism had been published abroad, and no one was willing to give him employment. After vainly seeking for work all day he returned to his home utterly discouraged, and in the night he died suddenly. There is a lone Christian grave close to this heathen village in a plot of ground given for the person by a Hindu Zamindar. This gift is worthy of note."

The sum of £116,006 has been received by the Wesleyan Missionary Society during the past year. Compared with 1891, there is an increase of £9,495.

FINANCIAL OUTLOOK.

The Treasurer's statement for February, found at the beginning of these notes, on page 265, will be a great disappointment to the Church. The hope entertained a month ago that the increase in receipts from all sources then reported would continue, has not been realized. The balance is again on the wrong side as compared with February of last year, while the total advance for the current year has been reduced to \$40,000. By the time this statement reaches our readers we shall be within five weeks of the close of the fiscal year. On March 1st we required more than FIVE HUNDRED AND EIGHTEEN THOUSAND DOLLARS in order to close the year without debt, or \$95,000 more than the amount received during the same period last year. Will not pastors, sessions and the coöperating societies, and the Lord's stewards generally, lay this matter to heart? Reports from the field were never more encouraging. Why should reapers be withheld, or those thrusting in the sickle be paralyzed for lack of coöperation at home?

MISSIONARY CALENDAR.

DEPARTURE.

From New York for *Mexico mission*, Feb. 6, Miss Ella DeBaun, (returning).
From San Francisco for *Korea mission* Jan. 30, Rev. and Mrs. H. G. Underwood, D. D., (returning); for *West Japan mission*, Feb. 14, Miss M. K. Hesser, (returning); for *Peking mission*, Feb. 14, Rev. and Mrs. J. L. Whiting, (returning).

ARRIVAL.

From Guatemala City, Guatemala, Jan. 2, Rev. E. M. Haymaker.
From Valparaiso, Chili, Jan. 5, Rev. and Mrs. J. F. Garvin.
From Chinanfu, China, Feb. 1, Rev. Gilbert Reid.
From Wei Hien, China, Miss Fannie Wight.
From Woodstock, India, Miss S. A. Hutchison.

Concert of Prayer For Church Work Abroad.

[Conducted by REV. JAMES S. DENNIS, D. D.]

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN INDIA.

LODIANA MISSION.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. Charles W. Forman, D. D., Rev. J. C. Rhea Ewing, D. D., Rev. J. Harris Orbison, M. D., Rev. Henry C. Velte, Rev. U. S. G. Jones, and Prof. J. G. Gilbertson and their wives; *Rev. Isa Charan, Rev. Dharm Das*; one licentiate, two native doctors, and ten native assistants, of whom four are women. *Outstation* at Waga, Miss Clara Thiede, one native teacher.

In England: Mrs. John Newton.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. F. J. Newton, M. D., and wife, and Rev. J. N. Hyde, one native minister, one licentiate.

HOSHARPUR: 45 miles north of Lodiana; mission station commenced, 1867; *Rev. and Mrs. K. C. Chatterjee* and *Rev. Muhammed Shah*; licentiates, two; native helpers, seven.

JULLUNDUR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Rev. and Mrs. C. B. Newton and Rev. Arthur H. Ewing, Rev. J. M. McComb and their wives; Miss Sarah M. Wherry, Miss Emma Morris, Miss Emily Forman; *Rev. John B. Dales*; native assistants, fourteen. *Outstations* at Jagraon, *Rev. Ahmad Shah*; native assistants, four; at Khanna, *Rev. Jaimal Singh*; one native assistant.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Edward P. Newton and Rev. Arthur H. Ewing, Rev. J. M. McComb and their wives; Miss Sarah M. Wherry, Miss Emma Morris, Miss Emily Forman; *Rev. John B. Dales*; native assistants, fourteen. *Outstations* at Jagraon, *Rev. Ahmad Shah*; native assistants, four; at Khanna, *Rev. Jaimal Singh*; one native assistant.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. and Mrs. Benjamin D. Wyckoff, Mrs. Wm. Calderwood, Miss J. R. Carleton, M. D., Miss Emily

Marston, M. D.; one lady assistant; *Rev. Sandar Lal, Rev. Henry Golok Nath, Rev. P. C. Uppal, Rev. Matthias*; licentiates, five; native assistants, sixteen. At a station in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. and Mrs. Marcus M. Carleton, post-office, Ambala Cantonments; one licentiate and one helper, *Outstations* at Jagadri, Rupar and Morinda.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—M. B. Carleton, M. D., and Mrs. Carleton; *Rev. T. W. J. Wylie*; one native teacher, one Bible-reader.

DEHRA: 47 miles east of Saharanpur; mission station commenced, 1853; missionary laborers—Rev. and Mrs. Reese Thackwell; Rev. W. J. P. Morrison and their wives, Rev. J. F. Ullman, Miss Harriet A. Savage, Miss Elma Donaldson; two native ministers; three lady assistants in teaching and zenana work; thirteen native teachers, etc., of whom six are Bible-women.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun, 1874; missionary laborers—Mrs. E. H. Braddock, Miss Clara C. Giddings, Miss Mary E. Bailey, Miss Susan A. Hutchison, and Miss Clara E. Hutchison.

SAHARANPUR: 180 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. Alexander P. Kelso, Rev. R. Morrison, Rev. C. W. Forman, Jr., M. D., Rev. Henry Forman, and their wives; Miss Jessie Dunlap and Miss Agnes L. Orbison; *Rev. John A. Liddle*; licentiates, three; native assistants, twelve, of whom six are women.

In this country: Rev. and Mrs. A. P. Kelso, Rev. Howard Fisher, Mrs. F. J. Newton and Miss S. A. Hutchison.

FARRUKHABAD MISSION.

FATEHGARH—FARRUKHABAD: the former the civil station and the latter the native city, 733 miles northwest of Calcutta; mission station begun, 1844; missionary laborers—Rev. C. A. Rodney Janvier, Rev. John N. Forman, and their wives; Miss Mary P. Forman; *Rev. Mohan Lal*; native assistants, twenty-three, of whom nine are women.

FATEHPUR: 70 miles northwest of Allahabad; station begun, 1853; missionary laborers—one native licentiate, two native helpers.

MYNPURIE: 40 miles west of Fatehgarh; mission station commenced, 1843; missionary laborers—Rev. Thomas Tracy, Rev. H. M. Andrews, and their wives; one lady teacher; nineteen native helpers, of whom ten are women; and at *Outstation*, four. **ETAH:** three native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. and Mrs. John S. Woodside; one native licentiate; nine native assistants. Miss Christine Bels, teacher and zenana visitor. Two outstations.



GWALIOR: capital of a native state; mission station commenced, 1874; Mrs. Joseph Warren; Rev. Sukh Pal.

JHANSI: 250 miles west of Allahabad. Population, 52,000; occupied as a mission station in 1886; Rev. James F. Holcomb, Rev. Hervey D. Griswold, and their wives; two lady assistants; Rev. Nabi Baksh; one licentiate; five native assistants, of whom four are women.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission commenced, 1836; missionary laborers—Rev. J. J. Lucas, D.D., Rev. I. H. Kellogg, D.D., Rev. James M. Alexander, and their wives, Rev. W. F. Johnson, D.D., Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Mary L. Symes, Miss Jennie L. Colman, Miss Margaret J. Morrow, and Miss Emma Templin, M. D., one Christian female teacher and zenana visitor; Rev. John S. Caleb, Rev. Isaac Fieldbrave; three native licentiates; native assistants, thirteen, of whom six are women.

In this country: Rev. J. J. Lucas, D. D., Rev. James F. Holcomb, and their wives; Mrs. Thomas Tracy.

KOLHAPUR MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced, 1853; taken under care of the Board, 1870; laborers—Rev. and Mrs. G. W. Seiler, Rev. and Mrs. James M. Goheen, Rev. J. M. Irwin, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, Miss Rachel Irwin.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris.

SANGLI: 30 miles east of Kolhapur; work begun, 1884; laborers—Rev. and Mrs. J. P. Graham, Mr. and Mrs. Jehn Jolly, Miss Jennie Sherman.

RATNAGIRA: 70 miles northwest of Kolhapur; mission station commenced, 1873; missionary laborers—Revs. L. B. Tedford and W. H. Hannum and their wives, Miss E. T. Minor, and Miss Amanda Jefferson.

MIRAJ: The centre of the medical work. Dr. and Mrs. W. J. Wanless.

In this country: Rev. and Mrs. Galen W. Seiler, Mrs. L. B. Tedford, Mrs. J. P. Graham.

APPEAL OF INDIAN MISSIONS TO THE CHURCHES.

The Third Decennial Missionary Conference of India assembled in Bombay overwhelmed by the vastness of the work, contrasted with the utterly inadequate supply of workers, earnestly appeals to the Church of Christ in Europe, America, Australasia and Asia.

We re-echo to you the cry of the unsatisfied heart of India, with it we pass on the Master's word for the perishing multitude,—"Give ye them to eat,"—an opportunity and a responsibility never known before confront us.

The work among the *educated* and *English speaking classes* has reached a crisis. The faithful labors of godly men in the classroom need to be followed up by men of consecrated culture free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical Missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

The women of India must be evangelized by

women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained, that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty million *Mohammedans*, a larger number than is found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote *production of Christian literature*, in the languages of the people.

Sunday-schools into which hundreds of thousands of India's children can readily be brought and molded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youth, and to open new avenues to honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a

distinct mass movement toward Christianity. There are millions who would speedily become Christians, if messengers of Christ could reach them, take them by the hand and not only baptize, but also lead them into all Christian living. Most of these people belong to the *depressed classes*. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts, and turning their thoughts toward the things which belong to His Kingdom.

In the name of Christ and the unevangelized masses for whom He died, we appeal to you to send more laborers at once. May every church hear the voice of Christ saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, will you not speedily double the number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent God?

At the beginning of another century of missions in India, let us all "expect great things from God,—attempt great things for God."

For the reflex blessing of yourselves as well as for India's sake, we beseech you "Hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep His Commandments and this is His Commandment: "*Go ye into all the world and preach the Gospel to every Creature.*"

Secretaries of Bombay Decennial Conference.

A. MANNERING,
J. L. PHILLIPS.

Two little children, less than eight years old, have sent letters, evidently written with their own hands, all the way from Saharunpur, India, answering our question about the wooden image of Christ. The promised pictures are on their way to them over the ocean.

THE APPEAL OF THE BOMBAY CONFERENCE.

F. F. ELLINWOOD, D. D.

The Report of a general Conference of Missions recently held in Bombay, brings a watch-ward and a challenge to the Churches of Christendom of no uncertain sound. It is full of inspiration and should arouse the friends of missions, and convert those who are not friends, to faith and zeal and redoubled effort. Their appeal is the most discriminating of any that we have yet seen from the mission fields. First: It recognizes the fact that the conditions of the work have been changed by the large amount of educational influence that has been exerted upon India for a century past, and that there is a large class now who are to be dealt with not as babes in knowledge and therefore not to be reached by the same methods as those who have never heard of Western education, but who must be met as educated English speaking, thinking men, peers of the missionaries in intellectual training. The appeal says, that "the work among the educated and English speaking class has reached a crisis. The faithful labors of godly men should be followed up by men of culture who will help bring young India to the feet of Christ." Possibly the work of Rev. Dr. Pentecost has suggested this particular clause in the appeal. It has been seen how many there are who are thoroughly trained intellectually and are possibly more deeply read in philosophy and modern speculations than the average missionary. There have been individuals in the fields who have appreciated the demand for just such an appeal as this and have urged the necessity of a thorough preparation of at least some of our missionaries along all the lines of a new apologetic adapted to the native issues which have sprung up in India and Japan as well as in Europe and America. But now comes an appeal voicing the conviction of a great general conference asking for those who shall be able to meet the educated Hindoos with the convincing power of the Gospel. Educated Hindoos are for the most part educated in a peculiar way. They have learned more or less of Christian truth, some

of them perhaps in mission schools, but they have learned far more of the objections to Christianity; they have a sort of pride in their "Revived Aryanism" or in professed agnosticism together with various speculations which go by the name of science. Their intellectuality is of a lofty and supercilious type, and they often hold a patronizing attitude toward the missionary. In meeting these men it is not desirable to provide missionaries for India, or to send special ambassadors like President Seely and Dr. Pentecost for the mere purpose of forensic discussions on the questions at issue, but it is necessary that those who are sent for this work among English speaking Hindoos, should be *prepared* to meet them on any issue and that the people should *know* that they are prepared. Paul did not tell young Titus to spend his time on the "gainsayers," but he enjoined upon him to be *ready* to "convince" them.

The preaching of the Gospel should bedirect, clear and practical and glowing with the love of Christ. One should not allow himself to be diverted from it if he can help it, but the conceited native should know that behind it all is a broad knowledge of all the points at issue and an ability to demonstrate the supremacy of the Gospel. As a rule the true methods are not those of attack and denunciation, but rather of such courteous respect for the convictions of others as Christ and His apostles always showed toward those who were not of the household of faith.

The second clause in this appeal, which is noticeable, shows a conviction that, after all the great preparatory work of the past, the remaining years of this century should be given largely to the simple proclamation of the Gospel to the masses of people, no matter how low the caste. And it recognizes the fact that the rural populations are more approachable than those who are gathered in cities. While in the great towns the missionary will very likely be assailed by such gain-sayers as Titus encountered in the island of Crete, men who are specially employed to disconcert and break up the missionary by difficult and hairsplitting questions, or by ridicule, the simple populations of the rural districts will be found more ready to receive

the Gospel, and probably more easily influenced. The appeal says:

"In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians, if messengers of Christ could reach them, take them by the hand and not only baptize, but also lead them into all Christian living. Most of these people belong to the *depressed classes*. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God himself is stirring their hearts, and turning their thoughts toward the things which belong to his kingdom."

Every true missionary, however ready he may be for any emergency in grappling with intelligent cavillers, will find his chief joy in telling the simple story of the Cross, and, while I would emphasize the necessity for understanding the subtle errors and peculiar habits of thought of the people, I place double emphasis on the simple direct work of preaching the Gospel, and of gathering in the multitudes. I have much sympathy with the Methodist Mission in North India and the Baptist Mission among the Telugus in their policy of throwing the doors open wider and wider to the masses, and are more ready than formerly to receive them upon the profession of their faith, but who at the same time follow up assiduously and constantly the beginnings of Christian life, and by all the means and agencies which a Mission can compass strive to cultivate from month to month and year to year, the growth of these germs into strength and completeness.

The third recommendation of the Conference is that scores of missionaries should be sent out to promote the production of Christian literature in the language of the people.

I venture a suggestion, viz., that while it may not be possible to send out so many to India, it is entirely possible for "scores of Christian men and women here at home to prepare and send, at their own expense, brief and pointed selections of Christian literature for the thousands who speak English; just as Ingersoll and Bradlaugh have supplied

tens of thousands of pages of error to Hindus and Japanese. In some cases such works could be translated into vernacular tongues. This is not a call for indifferent and unsalable works to be sent out at the expense of mission boards. The selection should be choice and should be an entirely free gift."

In closing, the appeal says: "At the beginning of another century of Missions in India, let us all 'expect great things from God—attempt great things for God.'

For the reflex blessing to yourselves as well as for India's sake, we beseech you, 'Hear what the Spirit saith unto the Churches.' The manifestation of Christ is greatest to those who keep his commandments, and this is His commandment: '*Go ye into all the world and preach the Gospel to every creature.*'"

A HOPEFUL MOVEMENT IN NORTH INDIA.

J. J. LUCAS, D. D.

For a few years past there has been a movement of the lower castes in North India toward the Church. In some districts thousands of Mehtars and Chuhars have been baptized, and thousands more are ready to take the same step. The Mehtars or Bhangis in the North West Provinces and the Chuhars in the Punjab are at the bottom of the social scale. They are the lowest of the low castes, greatly despised by both Hindus and Mohammedans. They usually live on the outskirts of villages, separate from the Hindus and Mohammedans. In cities and large towns they live in settlements by themselves. They are not allowed to draw water from the public wells, nor bathe in the public tanks. Again and again have riots been caused by attempts on their part, even after their baptism, to draw water from wells used in common by the higher castes. The presence of a Mehtar boy in a public school would soon empty it. As a consequence only one here and there is able to read. They are very poor, the average income of an able-bodied man rarely reaching more than twenty dollars a year. In many places they are practically the serfs of the Zamindar, or land pro-

prietor. They are the scavengers of the cities and towns. The Hindus of caste would not for the very highest remuneration take away the bodies of dead animals and the sewerage of the towns. This work falls to the Mehtars and Chuhars, and many of them have no scruples as to eating these dead animals. Nor have they scruples against strong drink. They are idolators, with many superstitious beliefs and practices. This is one side of the picture. The other is that as a class they are industrious, healthy, contented, lovers of their homes and families. They have no zenana system, their wives working in the streets and fields, as do their husbands. While child marriage is common among them, the widows are allowed to marry. Although they are far behind the Brahmans in intelligence and natural capacity, still many of them are quick to learn and in some instances have shown that they need only a fair field, a little favor and time to lift themselves out of the low estate into which they have fallen.

A DOOR OF HOPE.

We are now prepared to answer the question, What has led to their baptism by the thousands, sometimes hundreds in a day or within a few days? First, neither Hinduism nor Mohammedanism have done anything to lift up these poor people. On the contrary the stability of Hinduism depends on keeping them in the position of menials. Were the Mehtars to refuse to do the work they have been doing for centuries the whole caste system would be dislocated and the higher castes compelled to do those things which their religious teachers have ever taught them would be death to their caste and death to their souls. Hinduism can offer nothing better to these lower castes than the place of the most menial servant. And Mohammedanism in India has become so infected by the caste spirit that it has no word of hope for those at the bottom. The Mehtars and Chuhars are coming to see this. Again and again have they been told it. But what has made a deeper impression on them than words is the sight of one and another of their number entering the Church and watching the change which has thus been wrought.

A TYPICAL CASE.

To illustrate, Kripa Ram, a Mehtar, has lived all his life on the outskirts of the village of Gharibabad. Here have lived his forefathers. None of them ever earned more than twenty dollars a year, and that with hard toil. None of them ever learned to read, a book of any kind has never been in the house. They have always lived in a little mud house of not more than two rooms, not a window in it, the roof of grass and so low that one must bend as he goes in at the one door. Thus have they lived quietly, contentedly, hoping for nothing better than enough to eat and drink, the daily toil broken now and then by a marriage or a death, perhaps by a pilgrimage to some sacred spot. A missionary visits Gharibabad, and the old, old story comes to Kripa Ram with freshness and power. He believes and is baptized with his whole family. Gharibabad now becomes a centre of missionary work. A native preacher is sent to instruct Kripa Ram and his family, and to preach in the villages within reach. In a few weeks he sends a messenger to the missionary to come at once, that Kripa Ram and his sons have been beaten at the public well. The missionary hurries away and finds the town in commotion. Kripa Ram had asserted his rights as a Christian and drawn water from a well where no Mehtar had ever been allowed to draw. The high castes, led by the son of the Zamindar, set on the Christians at the well and beat them severely. The case is reported to the English Magistrate and at once the ringleaders in the assault are fined, one of them imprisoned, and an order issued that Christians have a right to draw water from the well. The report spreads far and wide that Mehtars on becoming Christians have a right to draw water from the public wells. Kripa Ram learns to read and is employed as teacher of a small mission school. One of his sons enters the Mission High School, wins a scholarship, passes the entrance examination to the Calcutta University, and is employed as a teacher in a Government office, perhaps in the Railway or Telegraph Office, on a salary of a hundred dollars a year. All the relatives of Kripa Ram, and they

are many, are soon baptized. The Mission has taken this family and given an *object lesson* of what the Gospel can do. It has lifted up in every way the family of Kripa Ram, the once despised Mehtar. He who was once the scavenger of the town or the driver of a conservancy cart, to whom Hinduism could offer nothing higher or better, is now a teacher. One of his sons is a clerk in a Government office and another is a cook in the regimental mess. Object lessons of this kind, scattered here and there, showing what the Gospel can do in enlarging life, in lifting up the lowly and seating them in churches, schools and offices alongside of the highest castes, have not been without their effect on all the lower castes. Hope has been breathed into them. To the Mission Church have they begun to look in large numbers for deliverance and enlargement. How is this movement to be met?

A QUESTION OF MISSION POLICY.

With few exceptions, missionaries agree that it is of God; that it is full of promise; that if wisely guided it will do much to break down caste and build up the Church. Some urge that the wisest course is to baptize all who are willing to be baptized, that we should not require "inward grace, but outward separation," that "the test should be separation from heathen practices and associations, and submission to Christian rules." (Mr. B. Aitken in *Indian Witness*, August 6th, 1892). Mr. Aitken approves of what he calls "mass baptisms." Speaking of such baptisms, he says, "I have been intimately familiar with Indian Missions most of my life . . . and have personally studied the character of the Christians in four of the Missions named above . . . I can think of five missionaries of from fourteen to twenty years' service who told me openly that their converts were not converted when they were baptized, and many of them never at all. And that the most interesting part of their work was watching the reception of light and the gradual submission to Christ of these unconverted converts. I am far from saying that all the members of those Missions would have spoken so boldly; but that they all purposely and habitually baptized people simply

on their renouncing idolatry and submitting to Christianity, cannot be disputed. One missionary full of sanctified common sense and unwavering love for souls said to me that it meant a spiritual revolution for a heathen to abandon intoxicating drink, polygamy, witchcraft and superstition; and that as for lying, quarreling and overreaching he could only be brought to see the evil of these things by slow and patient teaching. Personally, I agree with this view of the matter." With this view of the question some of the most experienced missionaries in India agree. They urge that thus whole villages are brought under Christian influences and discipline; that thus the children are weaned from idolatry and can be trained as Christians; that thus quickly caste can be struck a death blow, that when the Mehtars in large numbers seek other employment this will force the higher castes to do work which all agree destroys caste; and, this especially, that again and again the Holy Spirit has been poured out on gatherings composed chiefly of those baptized to secure their outward separation and allegiance, many of them at such gatherings passing from death unto life, and in this way God has put the seal of His approval to the work.

THE PROS AND CONS OF THE QUESTION OF "MASS BAPTISMS."

On the other hand, missionaries of equal experience and spiritual judgment have not approved these "mass baptisms," urging that there should be evidence of "inward grace" before baptism is administered; that in the end the Church will suffer, the Hindus and Mohammedans seeing Church after Church filled with one caste only, and that the lowest, will be repelled; that the Church is in danger of being filled chiefly with those who have no love for her save as she can enrich and lift them up in social life; that apostasies on a large scale will follow, as they have in at least four places in North India; that the Roman Catholics are sure to come in and carry off such converts in large numbers, as they have in a number of places, making work in such places tenfold more difficult; that so long as only one con-

vert here and there can read it is impossible to organize them into churches, impossible to get teachers and preachers from among them, and so there is little hope of their spiritual growth. Much more might be said on both sides of this question. Enough has here been suggested to show that this movement is full of hope. I myself am thoroughly persuaded that the Spirit of God is working quietly in the hearts of these poor people and is turning them in many ways to the Church. Not to recognize the movement as from God and work with Him in it would be spiritual blindness indeed. To speak of it as a repetition of the day of Pentecost, even though hundreds and thousands be baptized in a day, is misleading. To compare Missions according to the number of baptisms reported, ignoring the conditions of baptism and the policy pursued for years in each Mission, is unfair.

"UNDERSTANDING OF THE TIMES."

The movement is beset with difficulties. It calls for much prayer that those in the field may have "understanding of the times, to know what to do;" that on the one hand they may not yield to the temptation to baptize hundreds at a time without evidence of "inward grace," and on the other hand they may ever bear in mind that in the spiritual world, as in the natural, it is "first the blade, then the ear, after that the full corn in the ear." The movement calls for many more laborers, foreign and native, and to obtain these of the right kind the first step is plain "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." It calls for large gifts that special efforts may be put forth, and that at once, to make the most of this tide now setting in so strongly toward the Church. If here and in India we give ourselves to prayer and effort we shall in due time reap and rejoice together, and perhaps speedily. That depends, in large measure, on our united efforts. The brethren in the field are greatly encouraged by the outlook. May the Church at home know the opportunity, sending out her sons and daughters and giving with an open, liberal hand.

confined well nigh exclusively to the growing city which we call our home, the population of which we saw increase from 32,000 to 52,000 within five years. Several preaching tours have, however, been made in different directions, and both by the spoken message and the printed page the Gospel has been carried to a considerable number of villages within a radius of forty-five miles. But how very few have heard the Gospel from us, compared with those who have not heard it!

"The harvest truly is plenteous, but the laborers are few." Who will come and help us in the great work we have undertaken to do?

A BRAHMAN BREAKING CASTE.

MISS ANNIE S. GEISINGER, DEHRA.

It is not often that in travel or intercourse with natives I find such interesting exponents of the great changes coming over priest-ridden India as crossed my path recently. I was stopping at a hotel at the foot of the hills, resting on my way home. Dinner being announced, I took my seat at the table and was shortly joined by two strangers—one an Englishman, with the cadaverous, washed-out appearance of the plains, and the other as perfect a specimen of a Brahman as this country could produce; dressed in English clothes, even to kid gloves, and wearing on his head a most splendid gold-thread and white mull head-dress—a turban of that peculiar shape which would make you hesitate in deciding as to whether he were a Nawab or an individual not so near the throne. He bowed to me in a most gallant manner and took his seat at my left. It was very evident that he was not a Christian, and great was my astonishment to see him patronizing the bill of fare—first soup, then one meat dish after another, including roast beef, as any other person might, even calling for "claret," to help matters on. He discoursed to the Englishman of his travels and visits to the many famous Hindu shrines along the way from South India, his home, up to the snowy peaks of Gangotri and Jamnotri. He spoke the most perfect English, not of a stilted or book kind, as one so often

hears from educated natives, but a kind that made you wish he would never stop. I thought, "what incongruity; a Brahman, Gangotri, Jamnotri, beef, claret—what can it all mean!" and longed to know a thousand things about my interesting neighbor. Before the meal was quite ended the Englishman excused himself and departed. My mysterious neighbor then turned to me and addressed a few commonplace remarks about the weather. Seizing my opportunity, I began plying him with questions, which he did not seem averse to answering, about his travels to these various shrines; the object; his Southern home; the state of progress there; condition of the women—what was being done for them; what had been attained, and many kindred subjects, on which he discoursed in the most interesting manner, and gave me a little of his own history.

He was the first of three brothers to break over caste traditions and go to England, where he spent two years, and supplemented this stay by travel on the Continent and in Egypt. He returned to his people to find himself an outcast, and being more independent than many who have taken the same step said to them: "Very well; you for yourselves, I for myself," and lived apart from them. Later on two younger brothers followed his course in going abroad, with the same social ostracism on their return, only he had been the pioneer and had borne the brunt of the battle. "Now," said he, "there are about forty of us, and we are perfectly independent of the others." His journeyings were a combination of pilgrimage and travel for pleasure, though exactly why he should be going on a pilgrimage when he was not an orthodox Hindu I could not understand. He anticipated this, as though always on the defensive, and volunteered some explanation, saying that in the Vedas such food and certain drinks were not forbidden, and "I am only going back to the uncorrupt form of the Aryan faith." I spoke of the progress of the country in many respects, under the present rule, to which his pride of his nation's history in the dim past, and the love of independence in his breast, did not give a hearty assent.

The subject gradually veered around to Christianity, (the direction in which I had been trying to bring it) and he spoke in glowing terms of the "Christianity of England," and how truly the faith was lived out in the mother country but *not* in India; and that it could never become the religion of his country through those who are its representatives here. Oh, what a commentary on the lives of the many nominal Christians who come to this country! "Why," said he, "Do they not live abroad what they professed at home?" When matters were sifted down it amounted to about this—he was no more Hindu than Christian, nor Christian than Hindu. He believed that India would have revived again at its proper time (he was something of a fatalist) without any outside quickening influences. She had completed one cycle of her history and would have begun another just as glorious at the proper time. "But," said he, "I

must bear testimony to the good accomplished by the missions in India and am grateful for what they have done for my people, and especially the American Missions, upon whom the country has no claim. England governs, and it is her duty to do everything in her power for the good of her subjects, but why should America, who can not hope to gain anything for herself, take such thought for my people? This I call generous, this is noble! Tell them in America to send many more to carry on this work, for there is much to be done!"

I could not forbear telling him that by this acknowledgment and petition he was bearing the best testimony to the superiority of Christianity over other religions. Alas! he is only a representative of a large class in India, but is it confined to this country? Are there not many in Christian countries who appropriate the blessings of that Christ whom they spurn!

Urgent appeals for re-inforcements have recently been received by the Board from the Lodia and Farrukhabad Missions, the former asking for five, and the latter for three ordained missionaries as the minimum required. The argument in both instances is the magnitude of the work already in hand and the necessity of maintaining it at the point of the highest possible efficiency in all its departments—our educational institutions which, through the divine blessing on years of patient and earnest toil, have become a recognized power in India—the special call of Divine Providence to a larger evangelistic work among the villages in the several districts, where already the first fruits have been gathered, and the promise of a rich harvest is increasingly bright—the utter inadequacy of the present missionary force, already burdened with cares at the several stations, for anything like vigorous and aggressive work in the districts. One of the brethren on the field has spent more than fifty years in India; two more than forty, while several have rounded out their quarter century of missionary labor. These cannot be expected to work with the vigor of their earlier years.

Farrukhabad says: "Preaching to the people in the villages ought to be carried on uninterruptedly during four or five months of every year by at least one missionary aided by native evangelists in each of our districts, and during the remainder of the year frequent visits ought to be made to those villages where any special interest in the Gospel message has been manifested. Evangelistic work whether at the station or in the district needs the guidance and oversight, as well as the direct efforts, of the foreign missionary. No district ought to be without one missionary who can be free to make use of the whole of every cold season for itinerating purposes, and to visit any places in the district which he is able to reach throughout the hot weather." Lodia writes: "At no time in the history of our mission have our hopes been so greatly encouraged and our hearts so eager to press forward. At no time has the outlook been so cheering. But our ability is unequal to the opportunity; we cannot devise plans for inaugurating and expanding village missions on as large and systematic a scale as the case demands with any hope of being able to carry them out."

Letters.

SYRIA.

A MOHAMMEDAN'S SLAVE.

IRA HARRIS, M. D., *Tripoli*:—An interesting case appeared at the dispensary this morning—a slave woman from the Sudan. She is, or was, owned by a Moslem woman in Tripoli. The poor thing has been a great sufferer from necrosis of the bones of the wrist, and needs an operation. As an introduction she gave me a paper to read of which the following is a translation :

"Lady Ruda, daughter of the Mohammed Effendi el Shenbour, deceased, came to me covered with a veil, and she says she is in the best of health, and she is in her right mind, possessing the influence to use her legal rights, wanting nothing but the reward of God the High, according to his (Mohammed's) words, God pray on him and peace be with him: 'Who-soever gives freedom to a slave, God will redeem him from the fire of hell.' She also of her free will and pleasure grants freedom to her maid servant Jawer for the sake of God the Merciful, and she asks of Him to reward and deliver her from the fires of hell as the Lord of the world promised in His book. This is to certify that this paper is written as a protection and a shield to the aforesaid Jawer against any one that would object to her being a free woman.

The contents of this paper were written and duly witnessed on the fifteenth of the second Jemad, year of the Hegira, 1309. May the peace be on the Lord of the world.

Ruda, the daughter of Mohammed,
Effendi el Shenbour.

WITNESSES:

Mahmadi el Haj Ahmed Shukri,
Mahammed Said Ardati."

And yet the Turk says that slavery is not permitted in the Empire. He knows better. I have been permitted to enter many Turkish families (among the officials) as a physician, and I have seen many slaves, both men and women. They are usually brought from the Sudan when children and sold. They are brought up to know no other home. They are, as a rule, well cared for, and as happy as such people can be. They never deny being slaves.

A MOSLEM FUNERAL.

REV. LEWIS F. ESSELSTYN, *Teheran*:—On Sunday, Oct. 8, 1888, Meshedy Goolam Allie

Tamaree was baptized and received into the Protestant American Church in Teheran. Four years later, Sunday Oct. 9, 1892, he died, still professing his faith in the Son of God as the only Saviour.

He died in the evening and early the next morning a number of his Moslem relatives had collected to bear away his remains and perform the last rites in accordance with the religion of Islam. It was hard to stand by in silence and see his body taken in charge by the Moslems, when for four years he had been closely connected with me in some of my missionary work, but an effort to bury him with a Christian funeral might have caused trouble and perhaps endangered our whole work, so silence was the better part of valor.

The body was wound in a bed quilt, placed in a coffin-like box fastened on two poles which protruded at the ends and served as handles, and thus raised on the shoulders of the friends, always being carried head foremost, it was borne from the house, leaving the widow and three children behind.

Passing through one of the principal bazaars, probably no less than 500 men, people of the bazaar and strangers to the deceased, went through the form of assisting in carrying the body by simply placing a hand under the box and walking beside it for a few steps, or else by actually lending a shoulder and supporting part of the weight for a short distance. They consider this a meritorious work.

The body was first carried to a *corpse-washing-house* located in close proximity to a mosque. Here it was thoroughly washed with soap and water by a professional *body-washer* who is accustomed to take a suit of the dead man's clothes for his pay. It was then rinsed with an abundance of fresh water, after which, water containing camphor and spices was poured on the head three times, then over the entire length of the body three times as a religious ceremony. The new white grave clothes were then put on and wound round the body, completely covering it from head to foot, and it was again placed in the box and carried into the mosque for prayers.

No decided objection had been made to my entering the washing house, and I followed the company into the mosque. The box containing the body was placed on the ground in the open court with the head pointing a little to the north of west. Two mollahs and the friends took their position on the left in such a way as to face the south east, i. e., the direction of Mecca. The whole company, led by the mollahs, rattled off the Moslem prayers in the Arabic language which probably hardly any of them understood.

During this time I stood quietly at one side. Presently a Sayid (descendant of Mohammed) entered the court from the opposite side and seeing me, called out in a rage for all true Musselmans in the mosque to rise and put out the infidel *forengi*. His words, however, did not inspire the lookers on, and shortly he turned and went out in disgust.

The box was again lifted on the shoulders of the friends and carried out in the direction of the cemetery. When near the city gate, a donkey was procured and the box placed upon it. Just as we passed outside the city gate, three strangers who were walking along the highway insisted upon removing the box from the donkey and bearing it on their shoulders. From there to the cemetery, perhaps a distance of a mile, eleven strangers lent assistance.

Arrived at the cemetery, the friends selected a grave from among the several already dug, and the grave-digger and three mollahs went about their work. The body was removed from the box and laid on the ground beside the grave. The Moslems always bury a body lying on its right side and facing Mecca. They also bury it without a coffin. While the grave-digger smoothed out the grave a little, two of the mollahs knelt by the body and mumbled their prayers. When the grave was finished the body was lowered, laid on its right side, the face made bare, and the third mollah taking his place at the head, in a loud voice recited something in Arabic, the other two mollahs all the time continuing their mumbling. When the man at the head of the grave began reciting, the grave-digger took the left arm of the corpse and kept it gently shaking till the recitation was fin-

ished, in order to attract the attention of the deceased to what the mollah was saying.

About a foot and a half from the bottom of the grave it was roofed over with bricks, thus leaving the body in a small underground cell. Above this it was filled with earth.

From first to last the funeral was a series of empty forms most cold and heartless, and in contrast with a characteristic Christian funeral in which tender and loving hearts join in worshiping God and in seeking the true comfort which cometh from above and the peace which passeth understanding, it made an impression which I shall never forget.

INDIA.

BAPTISM OF A HIGH CASTE LAD.

REV. H. GOLOKNATH, *Umballa*.—Our mission school has passed through a great crisis. A Hindu lad, belonging to a good family and from high caste, was baptised here on October 25. This first baptism in the school naturally produced a great commotion. The whole town shook to its foundation; personal violence was threatened; parents were incited to keep their boys from our school; subscriptions for an opposition school were raised, and it was opened with a show of ceremony just in front of our school. The opponents thought that a decided blow was struck to our school, from which it would be impossible to save it; but the school has stood the test, and though it has suffered in number for this year, yet there is a hopeful future before it. The lad is with the relatives, but he writes to say that the Spirit sustains him, and he asks for our prayers and hopes in time to return and to bring his nephew with him. His nephew is another of our pupils, and there is every hope of his professing Christianity. I have another convert with me, whom I have trained and brought up myself, and who is a real help to me. He possesses a personal magnetism, and many schoolboys come to him, and they talk on nothing else but a personal Christ. He made bold to have a talk with the relatives of the lad baptized, and when he was told that their guardians would beat him should he be found talking with their wards, he said: "I would rather be beaten for their sake, if I could only bring them to Christ." This convert is 18 or 19 years of age. We have been carrying on work in villages, and I hope to go out in the District, and to reach the low castes mostly.

AFRICA.

ALONG THE COAST.

REV. G. A. GODDUHN, *Batanga*:—I went about the middle of October to Benito to find a man to teach in Batanga. I took steamer to Bata, where I called on our native minister, Etienne, to get some man to take me in a canoe to Benito. The following night at two o'clock we started. It was a dark stormy night, and the boys were afraid to take me over the bar of the Ukuku River, but had to do so finally, as the tide was too high. The sea being bad the boys did not dare to go far out, so we hovered around the rocks, waiting, like Paul's company, for the dawn of the day. I enjoy a foot bath, but sitting in the canoe for eight hours while the water rolls in from below and the rain pours down from heaven, I do not care for. About 10.30 a. m., I arrived at Bolondo, where I took the ladies by surprise; as I had walked the last half hour, and the canoe not having arrived yet, they could not understand where I came from, and how I got there.

WAR CRIES.

During the nights at Benito we heard the war cry across the river, some people had fled several times to the station. A Balinge had married a Kambe girl from near Benito, but forgot in his happiness to pay the dowry. So the girl went back to her family, and when the man came to get his wife they sent him home disgraced. Then he called all the young men of his town; they went down, burned the town, killed one old poor woman who could not run away, and took away all the chickens and goats. A member of the church at Bata was there and when he went home he called the men of the tribe from Benito to Bata. So the whole country was alarmed.

Thursday morning I started for home in the station boat "Willie." When I came to Bata our native minister, Etienne, met me at the beach, armed to his teeth. On being asked what was the matter, he said, "Oh, Mr. Godduhn, Balinge be too bad to burn churnle." Pointing to his gun I said "I hope you will convert them before you kill them." He smiled, and going up to his house he met a great number of people all armed. The day before the Balanges had come from the bush, but as the Kambes had been warned, the others received a hot welcome, three men being killed and one taken captive who was delivered at the French post. In the evening I preached on Luke 6, 36-38, "Forgive and ye shall be forgiven." A cement barrel served as a table, a

lantern spread its gloomy light over a goodly number of people who were sitting on the ground, having their guns between their knees. I wanted them to put their guns aside but they refused, as they expected their enemies every minute. We had a good meeting. The whole appearance reminded me of the times when the Huguenots and Old Covenanters had their meetings in caves and woods.

Next morning news came that a Balinge spy had fallen into a trap and bled to death, as the spear in the trap had gone through his body. Then I saw the difference between the heathen and Christians. While the heathen were rejoicing, the Christians were mourning over the awful fate of their enemy. After breakfast I went through the towns, sending the boat to the German factory four miles below. Bata is full of people and the work very promising.

PREACHING TO FISHERMEN.

At Eboye we had a great gathering, as many of the people had come from the towns on the way. The work is very encouraging among the Egara tribe. The young man I had taken there in June has over seventy in the inquiry class. But envy and strife between the different towns very much hindered the work. That evening I preached about the miraculous taking of fish, Luke 5, 1-2. This story all the people understand and enjoy, as all the men are great fishermen. At the close I dwelt on how the partners in the other ships helped Peter and John to pull the Gospel net. Afterward I had a private talk with the men from the different towns and since then the work prospers.

A TRIBE ANNIHILATED.

In my letter in March I spoke about the Tamatyas, a bush tribe near Eboye. These poor people were an eye sore to the Bulus and Fan who had driven them from their home in the interior. Now this whole tribe was eradicated, their enemies had come and shot them down like wild beasts.

"People say that missionaries take their lives in their hands when they travel. I think rather they put them in God's hands."

So said a missionary after the wreck of the Roumania on the coast of Portugal on which some missionaries went down. He and his family were soon to sail from Liverpool by the same route.

HOME MISSIONS.

The Woman's Executive Committee of the Board of Home Missions, having under their care 130 schools, taught by 360 teachers, have thought it wise, in the interests of efficiency and economy, that a superintendent of schools should be employed who should give his time exclusively to this great work, and have nominated for that place the Rev. George F. McAfee, at present in charge of the Mission at Sisseton Agency, S. D. The Board, at its February meeting, acting upon this suggestion, unanimously elected Mr. McAfee superintendent of the School Department to act under the direction of the Secretaries and the Board, his salary and expenses to be paid out of the School Fund. It is hoped that Mr. McAfee will accept the place.

The population of Omaha increased during the past ten years *360 per cent.*

The Presbyterian Church membership in Nebraska has increased at the rate of about 1000 per year, and is now about four times as large as the entire population of the State was in 1855.

The State of Minnesota lies between the world's great wheat fields and the world's great lakes, with resources of its own beyond computation. Its population is steadily increasing at the rate of six per cent. per annum, and its wealth is increasing even more rapidly. The growth of its three great cities in the last ten years has been phenomenal. St. Paul has grown from 41,473 to 133,156; Minneapolis from 46,887 to 164,738. Duluth has far outstripped them both. It has grown from 3,483 to 33,115. We were behind the demand in these cities ten years ago. And now they have run away from us.

The Presbyterian Board of Home Missions received in the month of February from the societies of Christian Endeavor a total of \$217.12; and from Sunday-schools and Young

People's organizations other than Christian Endeavor, \$422.23. This makes the contributions of the young people, for the month of February, \$639.35. The young people are doing well. This new department promises even better results than were anticipated; and we are quite sure that Mr. Penfield's letters of acknowledgment have gratified the societies remitting.

SPECIAL WORK FOR YOUNG PEOPLE.

Many of the Young People's organizations in the Presbyterian Church are asking for special objects toward which they can contribute their offerings. In response to these requests the Board of Home Missions has decided to ask the young people to contribute their money to the support of one or more missionaries on the field. Four active, enthusiastic, progressive missionaries have been selected: one in Alaska, one in Indian Territory, one in New Mexico and one in Mormon Utah. The young people are asked to select the field toward the support of which they desire to contribute, and particulars will gladly be furnished by addressing letters of inquiry to Mr. Thornton B. Penfield, No. 53 Fifth avenue, New York city.

Our Bohemian work in South Dakota has a steady and very gratifying growth. Our missionary, Rev. John Linka, reports:

"Our newly added brother presented a beautiful, big lamp to the church on this occasion. Just now he is suffering persecution from his Catholic friends and relatives, especially from his father in Wisconsin, who denounces him if he does not go back to the Romish Church. He, however, standeth firmly and replies them that he will go back, if they will show him better scriptures than the Bible is and better Christianity than is found in the Gospel.

"There is another influential and intelligent Catholic farmer, who, with his whole family,

attends our church regularly and contributes to all congregational collections, and his and the case with our new brother has aroused Catholics into activity."

Rev. Albert Robinson, of Florence, Oregon, tells of a trip up the river, twelve miles, to attend the funeral of a boy who was drowned. He finds going in a row-boat a very severe tax on his strength and time, and "A small steam launch" is just what he needs. Would it not be a good investment?

SANTA CRUZ is one of the rapidly growing cities of California in which there has been no Presbyterian Church until recently. Being on the Pacific Ocean, 80 miles south of San Francisco, with two railroads and a line of coasting steamers, it is a very popular seaside resort, and multitudes from the East and from various parts of California throng here all the year, but especially during the summer months; and many remain and make permanent homes. A little company starting a church in such a city will necessarily have years of sacrifice and struggle. Lots are very high, and better accommodations are necessary than in smaller places. But it is essential that we hold the important centers. While preaching the gospel everywhere, in country and villages and towns, we should follow Paul's example and go to the centers of influence. He gave most of his time to such cities as Antioch, Athens, Corinth and Rome, from which the gospel radiated all over Europe and Western Asia. A military commander could not take permanent possession of a country while limiting his work to the hamlets and cross-roads, leaving the cities unoccupied. No more can the Church take rapid and permanent possession of this great land for Christ without giving special attention to work in the cities and taking and firmly holding these strategic points. This should be the settled policy of the Board. Whatever mistakes have been made in the past should be speedily corrected, though at serious cost. Rev. D. S. Banks is the efficient and very acceptable minister of our church at Santa Cruz.

F. D. SEWARD, S. M.

Rev. Dr. N. Bachman, our Evangelist in East Tennessee, writes:

"I have preached 95 times; have held 30 inquiry meetings; 180 persons have made profession of faith in Christ.

The religious interest, especially in our schools, is very encouraging.

Bro. Willoughby writes me from Washington College: 'As far as I can learn there are only three students in any department but claim Christ.'

The whole country has heard of the barbaric torture of a criminal down in Texas recently. It is a case, we are assured, where a mob overrode the authorities and defied popular sentiment. Rev. Jas. Anderson, of St. Joseph, Texas, refers to it thus:

"Prospects generally are quite favorable notwithstanding the Paris horror. Don't relegate Texas as a whole to barbarism and Hades for that atrocity. Our Church has an important work in that Black Belt. Our Governor risks life, reputation and prospects in his grand and fearless position."

One of our most faithful and successful Swedish missionaries gives us a glimpse of the hardship which attends his labors. He is a graceful writer in his own language in which he preaches exclusively. He has recently attempted to master the mysteries of the English tongue. His story is best just as he tells it to our Treasurer:

I herewith gif my hearty thanks for the chack you send me as I received it today, and he come in pudding time. We were all out of victuals in our house and we did not know were to gat anny eder. Win we come and wanted something on trust they looks as they think you never pay. You never gat a chack. I went to a blacksmith yesterday asked if he would shoe my horse and wait with monny to I gat my chack, but he answer me "I do not trust." If the blacksmiths and storekeepers don the same with every body as they do with me and other preachers, they don't need to run anny risk. Whin I show them a \$125. chack they seems to be sattesfied even if he are to big for them.

Accept my hearty thanks for the monny.

The following touching acknowledgment of a special remittance gives a glimpse into a missionary home which cannot fail to leave a lasting impression. It is from the widow of a faithful home missionary recently deceased. She writes to the Treasurer:

With much gratitude I acknowledge your generous gift. I sometimes wonder if the Board at such times appreciate the graciousness of their help. Those to whom it is sent, however, apprehend it very fully. My good husband tried, notwithstanding his many arduous mission duties, to supplement his salary by his own exertions, that when he should leave us such succor might be unnecessary, but our best endeavors sometimes fail. We can see that the Board and other such organizations of our Church are of God; they do so much good in so many ways. To this dispensation of our Father in Heaven in taking away our "strong tower" upon the earth we try to bow submissively,

The First Church of Portland, Oregon, have been called to mourn the death of one of their most esteemed members, Mr. W. S. Ladd, who was an earnest Christian, and philanthropist. In a memorial service the pastor, the Rev. Dr. Brown, delivered a powerful sermon which ought to be widely circulated and read. Among many wise things he said: "Opportunity is a generous friend to those who welcome her, but a stern judge to those who ignore her."

And further on, in an eloquent appeal to the rich he said:

"But the public has a right to expect the men of wealth to lead. They lead in business, and the community has become accustomed to follow their leadership. They cannot justly complain, therefore, if the public waits for similar leadership in philanthropic and educational enterprises. Moreover, these enterprises require quicker development and larger treatment than men of ordinary means can give them. This is an age of speedy results and great combinations. We have left stage coach and canal-boat methods in business, and must leave them in philanthropy and education. Our forefathers lived in the day of small things; we do not. They could wait for slow processes of development; we cannot. We must operate on as large a scale in these as in industrial affairs,

and such operations require money in such amounts as only rich men have."

Other wise pastors are thinking and preaching earnestly along the same line. Dr. Barrows has said: "The men of wealth have in their hands the destinies, not only of America, but of the world. Christianize the wealth of our land, which is augmenting more rapidly than our benevolence, and the Millenium hastens on with gladstep."

This means *Christianize the cities where wealth is centered, and the new states where it is most rapidly produced.*

In compliance with the request of the Portland Assembly the Board has employed several "pastors-at-large" "men of the right stamp" with very gratifying results both as to economy and service. Dr. Fleming, our Synodical Superintendent in Kansas, writing on the subject says:

"I have not located as many men as usual this quarter and for two reasons: 1. Men are not to be had for a few of our vacancies. 2. Since the employment of a Pastor-at-Large there have not been so many calls.

There have been several gracious revivals in our churches. Among these I note Caldwell; Wichita First; Oak Street, Wichita; Hutchinson; Ottawa; Iola; Chanute and some others."

DR. IRVIN'S RESIGNATION.

In the retirement of Dr. Irvin the Board of Home Missions loses a faithful Secretary. His resignation, which was tendered as he was leaving for Europe, will take effect on the first of April, at the close of the fiscal year of the Board. Realizing that he was in great need of rest, and that he had not taken a vacation for more than a year, the Board gave him this leave of absence, which has enabled him to visit members of his family who are abroad, and also to recuperate his strength before undertaking new work. This work he hopes to find in the pastorate, or in some educational institution. Dr. Irvin enjoys an unsurpassed reputation as a devoted and successful pastor in Rondout and Troy, N. Y., and his services should be in demand as soon as he returns from Europe. He has

also had experience as a professor, and he is pre-eminently qualified for duty in a College or Seminary. It is hoped by his friends that his health, which has become somewhat impaired in the service of the Board of Home Missions, will be re-established by his absence in Europe, and that in the pastorate, or in some educational institution, he will find congenial employment for many years.

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But while all this is true, the fact remains that there are conditions apparent for him who has an eye to see which should cause some one to blush. A recent writer, decrying "The doleful note," struck at the Christian Convention in Washington in December, 1887, says: "If these fears have any foundation in fact, it is high time that the Church was bestirring herself to amend the fault." The facts are visible for the man who will come and see. In spite of all that she is doing to evangelize this city, the Church is playing with the problem, instead of grappling with it in dead earnest. The timid child at the seashore has her pretty dress pinned about her waist, lays her shoes and stockings by her mother's side, and runs down toward the water. Now and then she touches her dimpled feet in a little pool in the sand. She scampers far up the beach at sight of breaker. And at night she tells her heroically: "We went surf bathing."

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result of many years of study as an observer and as a city missionary?

I. The Church, and not independent missions, or non-religious associations, much less merely humanitarian efforts, is the divinely-appointed means of carrying the Gospel to the people. Fresh Air Funds, College Settlements, Girls' Clubs, King's Daughters and Christian Associations, that are independent of the Church, are doing a splendid work along certain lines, with Christian money, but there is danger lest they become rivals, and not allies of the Church. What they are doing the Church should do, in addition to its present work.

II. The Church must reach the people as individuals. Personal work and not great preachers or large meetings, is the most effective means. Mr. Moody, with his best singers, ably supported by five churches, three years ago, rose to address 274 person in an East Side church. Not eloquence but faithfulness is needed. Hand-picked fruit is best.

III. The Church must learn the new conditions of the several fields, due to immigration, the saloon, labor organizations, Catholicism and Judaism, and add new methods to the old. The other day a gas cart stopped near the chapel, and the driver built a fire on the pavement. He soon removed an iron cover and pumped the refuse from the gas main into his cart. It had never occurred to me that there was an opening in the street at that place. This incident taught me several lessons in city mission work:

(1) In order to reach the people, we must know who they are and where they live. A beautiful fire over in the next street would never have melted the ice on that particular cover. The Church must be where the people live, and the workers must live among them and, so far as possible, make the lot of the people their own.

(2) Shutting one's eyes to the spiritual needs of the city does not remove them, nor even improve them. All the sediment and unpleasant odors which filled the air when the cover was lifted were just below the surface all the time. The city is full of sin,

whether you see it or not. The very effort to purify the mains discloses conditions of life of which you have never dreamed.

(3) City Mission Work is not a holiday task. Cleaning the gas main was not pleasant work, but it was done in a common-sense manner. Any Christian worker who "comes down" to help the poor, had better stay away. The Lord Jesus never "came down" in that sense. The weak and erring found in Him a friend, a brother, a Saviour. His followers will win men just in proportion as they represent Him.

(4) New conditions call for new methods. The workman recognized the fact that the ice had concealed the cover before he built the fire. The Church must supply what experience shows the people need. Volunteer workers and paid workers are needed in every chapel and mission. Money must be given also to provide industrial work as well as preaching services and the Sunday-school.

I said, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And he wept as He sent me back;

"There is more," He said, "There is sin."

Letters.

HYDAH MISSION.

REV. J. LOOMIS GOULD—The efforts toward civilization and Christianity have not all been in vain.

Some have said "we hear your people make *pollatches*, thus squandering their property and that they have *Indian Dances*. Can't the missionary stop these things?"

I will not stop to say what has been done in this direction, but ask in turn, whether it is better arbitrarily to stop some things considered unwise, and have to continue so to do every week, month and year, or for the people to learn to restrain themselves and that permanently, because of a knowledge of the right and a will to do it?

If there is *less* of heathenish practice, as Shamanism, witchcraft, slavery, sacrifices, &c., &c., or of vice, as drunkenness, licentiousness, gambling or lawlessness of any kind in any

tribe of native Alaskans, than among the Hydahs, whether or not in contact with teachers, ministers, civil, military or naval authorities, we are *glad*, but do not know it.

We are *very bad*, but trying to do better. If these people have come short of some of their promises, or disappointed some of the expectations of their friends, I may be permitted to say that in view of their heredity, of their present environment, their means of subsistence and their facilities for advancement, it is a matter for gratitude and encouragement that they have advanced where some of another race have done *no better*. Instead of stopping to count our failures or the evils that still exist, we are glad to thank God for what he has done among these people, take courage and go on in hope.

We thought it would be well to give the people an opportunity to contribute toward the completion of our church building. The question of the best method came into mind especially as we considered the *teaching* of more importance than the *money*.

They like to go in crowds and do things to be seen of men. I have seen in white communities lavish donations under the stress of rivalry and impulse and doubted if it was consecrated giving.

A meeting was called, the matter talked over and methods discussed. No contribution was asked for. They were told they would be called upon in their houses the next day and they could each make a free will offering as they felt inclined.

We have just returned from the circuit of the town. As the day was fair many were out who can be seen later.

The Secretary, who ten years ago was a wild boy, has over one hundred names, opposite which are sums ranging from 25 cents to \$1.00. One poor woman, formerly a slave, said, "will you take ten cents?" The Secretary said "yes, anything." A woman came in since dark and said, "here is 25 cents for me, 25 cents for my mother, a poor old heathen who sent it, saying, The minister will see that I am cared for when I die." She also brought her boy who gave 25 cents; and her husband, a Japanese, five years from Yokohama, via New York, Cape Horn and San Francisco, gave 25 cents. A man said here is \$1.00 for me, 50 cents for my wife, 25 cents for Frederick and 25 cents for Alexis (two small sons).

At Thanksgiving time our pale-faced neighbors from across Cordova Bay came to enjoy the occasion with us. On the next morning, the

father, the mother, four grown sons and a daughter came each with five dollars as their thank offering to go into our church erection fund.

Let me correct an erroneous impression as to the wealth of the Hydahs. Hunting and fishing supply abundantly a part of their needs. They have not learned to be provident. Their nomadic habit, if nothing else, is against the preparation of comfortable homes. If any lay aside money it is only against an occasion to distribute for the honor of it, a big "*Pollatch*." I have *heard* of chiefs worth \$8,000 or \$10,000 in furs, blankets, etc., but have never seen them. Of course the abolition of slavery cuts down the estimated wealth of some chiefs. They do not store up furs, and all the blankets in the tribe are made to do duty in the big distributions. A rifle and canoe constitute the major part of the balance. Some have comfortable wardrobes, beds, stoves and dishes. Ten thousand dollars would cover the combined properties of many hundreds of natives. They are not paupers as the government has made the aboriginals of the States, but if they were wealthy they would not establish schools and churches, for the simple reason they would need first to be taught that any good could come of them. They ask if a thing will pay before they invest.

I have a goodly number of names on my list for baptism next Sunday. One of the most serious perplexities among the many is, *Whom has the Lord sent?*

The home and public school continue prosperous.

We are doing what we can in the way of preparation for erecting the additional buildings authorized. Could you see the dozens of boys, bright, restless and running wild, you would say, "*Hurry up.*"

ILLINOIS.

REV. G. A. POLLOCK, *Edgtn*.:—Two years ago Presbyterians had no name here. We are credited with having succeeded where success was not thought to be possible. We have secured a comfortable, commodious and attractive house of worship. We have now fifty members and \$12,000 worth of property. The last quarter is our first in the new building. We have been greatly encouraged in the growth and character of the congregation and Sabbath-school. We have received nine additions to the membership during the quarter. Our collection for the cause of Home Missions amounts to \$20.

SOUTH DAKOTA.

REV. E. J. NUGENT, *Rapid City*, writes of an unusually prosperous year among the mines of the Black Hills, but adds: "These companies have no regard for the Sabbath or religion. They compel their men to work on the Sabbath so that it is almost impossible to have morning service.

Oh! for a mighty reformation, Spiritual apathy and leanness exist in all such places.

Notwithstanding all the hindrances God's spirit has in a large degree been manifested in some of our churches during the winter.

Recently I held a ten days' meeting at Minnecola with our youngest church. The whole community was moved. We had good attendance. Sixteen persons made a start to lead a religious life. The Christian people were quickened into new life and the prayer meeting was revived.

At New Castle I held eight days meeting. Attendance was better than I ever saw before. The Spirit's presence was realized and good results will follow this meeting.

At Hot Springs God is blessing the work of Brother Cooper. On Sabbath, January 8, he welcomed twelve persons into his church. Its membership has doubled since June last.

On Bald Mountain, one of the richest mining regions of this part, our Sabbath-school Missionary, George Perry, organized a Sabbath-school of sixty members and on Sabbath night had a congregation of 140.

I have been busy supplying new and vacant fields. We need now at least six men to fill places ready for them.

IOWA.

REV. W. J. YOUNG, *Des Moines*:—There are many evidences of solid growth and progress in our church. We have just received 23 new members. About twice that number are preparing to be received and will no doubt come in with us at the April communion. Our people are much aroused over the completion of our upper room, now in progress. We have, as you are aware, many carpenters and painters in our membership and these are giving their time to the work before the busy season sets in. Our part of the city is growing very fast and new people are constantly coming to us. Four years ago the Sixth Presbyterian Church did not exist. There is much reason to rejoice in this enterprise which has been wonderfully favored of God.

MONTANA.

REV. DAVIS WILLSON, *Bozeman*:—The falling off from last quarter's report of attendance was due to the busy season and Sunday threshing, though in some places marked improvement in this particular is shown, many taking a conscientious stand against the Sunday work. November 13, at Cottonwood the threshing machine was lying idle at the residence of a lady member of the Hamilton Church (a widow) who had rented her farm and had made it a stipulation in the contract that no Sunday threshing should be done, and to this she held notwithstanding the lateness of the season, threatening damage by storms and the importunity of the renter.

I, personally, invited the threshing crew to come to the services. Most of them were engaged at cards and other games and pleaded as excuse, "they had no good clothes." I replied I was going to preach about "good clothes" and urged them to come. Seven were present and these constituted the whole number of my congregation. I took for text, "Blessed is he that watcheth and keepeth his garments," and showed them in what "being well dressed" consisted.

KENTUCKY.

REV. JAMES M. WALTON, *Greensburg*:—The people in my congregations are very much scattered and I have to go long distances to visit them. Many of our people have to go five or six miles to church and, as the roads get very muddy, the attendance will be smaller during the winter.

I have visited and preached for some of the neighboring churches this fall. The harvest is great in this section but the laborers are few. The people in outlying districts continually importune me to come and preach for them. Many times I have to refuse. I have preached three times each Sabbath this summer. Many times I have ridden fifteen miles in the afternoon to meet two appointments.

Our services are well attended. The work is being quietly forwarded. There are some discouragements. Other denominations, ill informed in regard to our doctrines, prejudice the people against our work. Withal the outlook is good.

NEW MEXICO.

REV. J. M. WHITLOCK, *Taos*:—I have been holding meetings in all the different churches in my field of labor, almost the entire quarter. The

Sabbath-schools are larger and better attended than ever before. I have opened five new places to preach the Gospel, where before no one had ever preached the word. I am determined, with the help of God, to carry the Gospel to every living person within my field. The Mexican people are reading the Bible. We need Bibles more than ever. The priests are raging. Their strongest point is to tell the people that all Protestants are renegades, but the people are beginning to find out that "the Gospel of Jesus Christ, the son of God, is the power of God unto salvation to him who believes in Jesus and accepts his sacrifice." Many are confessing Jesus as their only Saviour, their personal Saviour. Dear brethren, you must pray for us. Our people are not like your people, educated, well informed. No, our people are ignorant and four-fifths of them cannot read.

Many of our Mexican evangelists are doing most faithful and fruitful work. The following extract from the report of one of them, Mr. Romulo Blas, affords some insight into the methods of a consecrated servant of the Master, who has been liberated from the shackles of a false religion and now desires that his people should know the liberty wherewith Christ makes us free:

Studied half of the day and visited four families

Studied half of the day, held a service at night—16

Studied half of the day and visited three families.

Studied half of the day and visited four families.

Service and Sabbath-school—19 and 25—44.

Service by Rev. Menaul and Curtis—26.

Studied half of the day and visited four families.

Studied half of the day and visited three families.

Studied half of the day and held a service at night—14.

Service at Montoso and visits—8.

Service and Sabbath school 24 and 14—38.

Studied half of the day and visited four families.

Studied half of the day and visited three families.

Studied half of the day and visited four families.

Service at Los Valles (half day)—27.

Services at Los Valles 42 and 34—76.

Studied half of the day—visited three families.

Studied half of the day and visited five families.

Studied half of the day and visited seven families.

OREGON.

REV. F. H. GWYNNE, D. D., *Superintendent*:—Soon after my election I was taken down with serious illness, which confined me to my bed for eight weeks. After testing my strength by preaching at Salem on Christmas Day, I ventured upon my work the same week.

Eastern Oregon being the most destitute part of the Synod, I began my work there.

Pendleton. I preached here on New Year's day to a small congregation. This church has suffered much by being pastorless for several months.

La Grande. At La Grande, I joined with Rev. W. J. Hughes in a series of revival meetings. Stores of every description are kept open on the Sabbath day. Saloons are found on every prominent street corner. The church is weak, but I believe that the indefatigable pastoral labors of Mr. Hughes will soon improve it. I held meetings twice each day for nine days; the congregations were fair. Forty persons expressed a desire to lead a Christian life. The church is centrally located. The field will, with hard work, soon yield a rich harvest.

Summerville. At this place I had a large and attentive congregation and a collection of \$2.50 for Home Missions.

Elgin. I rode over from Summerville by private conveyance, to this place on Friday morning and visited the Presbyterians living here. The owner of the hotel in which I stayed was so pleased that there was a hope of reviving the Presbyterian Church that he made no charge for my board, and further promised \$50 a year toward the support of a minister, if we would send one "who could preach." He is not a church member, but is considered a very reliable person.

Enterprise. On Saturday morning, with thermometer below zero, I left Elgin, and after 40 miles ride on stage I arrived at Enterprise in time to preach the same evening. I preached afternoon and evening in our church and held two services daily for four days, but owing to other engagements I was obliged to leave when the interest was deepening. Rev. C. Cox will have added several earnest, sincere members to his little flock of 14 members. Bro. Cox has done nobly in securing a church edifice. One thousand dollars was collected in the neighbor-

hood by the diligent labors of the pastor. There should be a bright future for this church.

On Friday morning I took again to my 40 miles ride by stage to Elgin and preached in the M. E. church the same evening. I had a conference with the little band of Presbyterians at the close of the service. They prayed me to find a minister "that can preach," promising to do their utmost to sustain such. I left on Saturday morning for *La Grande*. I held a meeting for the converts in the afternoon, and preached in the evening. Mr. Hughes received ten members into the church the following Sabbath with others to follow at next communion.

Union. I had visited this town the previous week and met the Elders. Made a promise to spend a Sabbath with them. So by a late train on Saturday night I left *La Grande* for *Union*. I preached twice on Sabbath, addressed Sabbath-school and Y. P. S. C. E. At the evening service three persons pledged themselves for the Lord's service. Oh! how much this church needs a good pastor! I left this town on Monday for *Pendleton*, and preached there that evening. At the close of the service I met the Elders. This church is dying for want of a pastor. It needs a strong man and can support one. The field is white for harvest, others are reaping while we slumber.

Moro. After visiting the Academy at *Pendleton* and speaking a few words of encouragement to the students, I took train for *Grant Station*, where I was met by Rev. J. M. Morrison. We rode in a spring wagon for 20 miles over the hills to *Moro*. This is a part of Brother Morrison's field, and I think the best. It was late when we reached the little county seat, but the congregation was large and attentive. All the week I held two services, with a degree of success beyond my expectations. A few conversions and much quickening of the church. Hoping for still better things, we continue to work and pray. From my kind of diary you will see that our great need is pastors. We need *men*. We have in this far West some of the brightest intellects, the best trained, yet withal skeptical minds. We need preachers who can present the Gospel in an attractive form, with convincing power. I believe it is in the power of our congregations to do much more than they do for the support of the ministry, but we must have men in our pulpits who will compel a hearing. The churches now vacant have suffered for want of advice and encouragement. I hope I shall be able, to some extent, to meet this want. For

this I have travelled by rail nearly 700 miles and by other conveyances 182 miles. I have held two services daily, and on Sabbath spoken on an average four times. But I fall far short of my own ideal of a Synodical Missionary.

OKLAHOMA.

REV. C. H. MILLER, *El Reno*.—Since my installation, November 17, our progress has been very marked. Congregations grow in numbers and interest. On the first Sabbath of the new year we celebrated the first anniversary of the dedication of our church. The exercises were productive of great good in showing what had been accomplished in one year. We have the largest Sabbath-school in the county and a strong and prosperous Ladies' Society. Our prayer meetings are deeply interesting and our young people's meeting attracts large numbers. We intend to organize next week both a senior and junior Y. P. C. E. Society. What we need and must have is *more room*. When we built, a little over a year ago, I was laughed at for erecting such a church. "No need of it" one man said, "only about a dozen people go to church in this town." Since Christmas, when we had 225 children packed into our church, to say nothing of men and women, there has been but one night (and then we had a blizzard) when we have not turned people away from the church. The trustees have bought additional chairs to put in the aisles. Every foot of space is used. The other night the pulpit chairs were required, one man took my seat when I rose to preach, and yet we can't seat the people who come. Sunday night six men in a body went away from the church because there was no room for them. We must build a wing to our church. We have the plans drawn and intend to act at once. We need a church that will seat about five hundred people. I believe it would be filled in six weeks. Unless we do something we shall lose many of our congregation. If in winter we are packed in so that without fire we are uncomfortable, what will it be in summer? We don't see our way clear to build as far as the means are concerned, but we are not going to hesitate. The Lord opened up the way before and we have faith to trust him this time. We dare not shrink from the undertaking. We are going to do all in our power and as for the rest "the Lord will provide." Once more I want to say this is Presbyterian territory. We can and should lead in every town in Oklahoma. Now

is our opportunity, let us not neglect it. One man, one church located now will wield a greater influence than half a dozen planted five years hence.

NORTH DAKOTA.

REV. J. F. MONTMAN, *Cavalier*.—A severe winter set in early in November, and it has kept up with almost continual severity ever since. Old settlers pronounce this the coldest and stormiest winter known for a dozen years.

This has greatly interrupted church work. People will not leave a comfortable home when the thermometer is 30 to 40 degrees below zero, and go to a school-house or church only to shiver in an uncomfortable, cold room, which cannot be made warmer easily. Nor can a minister, however full of zeal, preach with two overcoats on, standing by a red-hot stove, trying in vain to get the body warm, yet speaking to a few hearers as much chilled as himself. Something like this has been my experience. However, when the weather has been tolerable, the attendance has been good.

SOUTH DAKOTA.

REV. H. P. CARSON, D. D., *Superintendent*.—The Woonsocket church has undertaken self-support this year. The pastor, Rev. C. F. Richardson, led them up to it, and they will continue it so long as the same harmonious and aggressive spirit pervades the congregation, and material interests flourish. I have tried to utilize this example with other churches in the Synod that should reach self-support and could do it with less effort than it cost Woonsocket.

I am now urgently needing a man for Ellendale, N. D.; one for Kimball, S. D.; one for Wolsey, etc., and one for Blunt and Onida. I shall need at least nine more men in the spring. I have already engaged five students for the summer, all but one of whom are connected with the Synod. Others are applying for work. I think most of the churches of this Synod are making advance this year, both in their contributions to the Board and towards self-support, as I urge them on all occasions.

Most of our missionaries have held special meetings, the full results of which in new members they have not yet gathered. I have learned of considerable revival, and nearly always where there was the spirit of Christian unity. The additions reported during the quarter aggregate 102, three-fourths of them by profession, and to sixteen different churches.

Forest City is a growing village, beautifully located on the Missouri River, at the river terminus of the C. and N. R. R., and opposite the Cheyenne Indian Agency. It has about 150 people and no church building nor any other preaching service than that supplied by the Presbyterians. There is no other preaching service within nine miles.

La Grace is a country church in Campbell County, forty miles from the railroad, and has missions in adjacent farming neighborhoods, being the only Presbyterian church in the county. Eureka is the present railroad terminus, of about 1000 people, about one-fifth of whom are English-speaking people, the rest German, and no English-speaking organization. Those interested favor the Presbyterian Church.

KANSAS.

REV. JOSEPH PATTERSON, *Wilson*.—The grip had hold of me and refused to let go, either for medicine or nursing. Now I think I have the upper hand of it. The first night, the week of prayer (Monday), showed that a change had taken place in the feelings of some of our members, and that some of them were beginning to learn to pray. The key note of the meetings was struck that evening.

In January we received four members on profession of faith, two of whom had been raised in, and formerly were members of, the Bohemian Roman Catholic Church. Both had been baptized in the Roman Catholic Church and the session thought it was not necessary to baptize them.

There has been less excitement and more earnestness than in any meetings I have ever seen before.

OHIO

REV. C. W. WALLACE, *Newark*.—During the quarter I have preached eighty-four times, made ninety calls, baptized thirteen adults and ten infants, and received into the church fifty-five members, all but two on examination. I am working among the vacant and weak churches. I have been holding a series of meetings at Gahanna, a town cursed with two saloons. I have received twenty-nine, and twenty-three have since met the session, so that the additions there will be about sixty. This was a weak, pastorless church.

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—We might call this the dark quarter, so far as the weather is

concerned, for the long nights have been dark and the short days have been cloudy. We have had very little snow, an abundance of rain and high winds. Sometimes at night, as the angry ocean dashed its great waves against the large rock in front of the mission buildings, it seemed as if it would just swallow us up like some huge monster, but the sea has bounds beyond which it cannot pass. We have been so busy and have so many cares, on account of being short-handed, the time has passed away like a troubled dream. Our hearts are cheered as we think of the blue skies and welcome sunshine that await us. We have great reason to rejoice that we have been spared the noisome pestilence. It was so fortunate that the case of smallpox broke out in the prison where it was discovered at once, instead of the Rancheria, where it would have spread like wild fire, and have swept away the poor natives like a whirl wind. They are simply helpless at such times, and it seems to me that the Government ought to have them vaccinated. The authorities here, especially Dr. Rogers, are deserving of great credit for their prompt and effective action in isolating the prisoners, fumigating the prison, etc. At our communion service on December 4, six infants were presented for baptism, one of them was the daughter of Willie Wells, our interpreter. Another was the daughter of our elder, Rudolph Walton. January 1, we received seven members into our church on profession of faith and baptism. Four of them are natives of Yakatat. Harry Mitchel, a member of our church, has been at Yakatat for two years. He has been witnessing for Christ, and these are his friends. Mr. Johnson, the Swede missionary there, wrote: "Harry is a cheerful Christian, and while here seemed perfectly happy if he could be in my company and talk about the Gospel." The leaven is working silently, yet surely, in many a dark heart, far and near. May it leaven the whole lump. January 15, as I was returning from the church in the town, one of our people met me and I said that a canoe had been dashed to pieces on the seaward side of Mt. Edgecomb, and four natives drowned, one of them Ga-nock-ta-ge, a member of our church. The Sabbath before, he was sitting close up to the pulpit, holding his young babe and seemed so proud and so fond of it. Now he has gone. Two years ago his wife and two little children with She-don-ke-ish, a home boy, perished in the same way. He often said he wanted to go in the same way. Two men were saved. They said that all prayed while hanging on to the canoe. Five canoes containing one

hundred Cok-won-tons left at once in search of the bodies. They found two of them and brought them over the mountains, and last Sabbath we buried them. We are praying and looking for laborers. May the Lord of the harvest send them.

NORTH CAROLINA.

REV. THOS. LAWRENCE, D. D., *Asheville*:—The conduct of the students has been, for the most part, excellent, and there is certainly much that is encouraging in the outlook for the school.

The first week of the year was observed as a season of prayer; both schools meeting in the chapel of the Institute. Rev. Dr. Bachman, of the Synod of Tennessee, conducted a short service every evening. The exercises were tender and solemn and attended with blessed results. There were quite a number of hopeful conversions, and many who were church members received a blessing. The following Sabbath, with the co-operation of the Session of Riceville congregation, a mission church was organized in the chapel; ten connecting on certificate, as a partial result of the previous exercises during the week; seventeen were received on confession of their faith. A considerable number will connect with their home churches.

MINNESOTA.

REV. W. K. WEAVER, *Owatonna*:—We are now self-supporting. Our church is in excellent condition. In the meantime we have raised for Home Missions—sent to you and your Woman's Executive Committee—\$65. Foreign Missions, \$80, and other Boards lesser amounts. We are maintaining six Sabbath-schools. Carry on by all odds the largest work of any church in the county. Last year we increased our membership 25 per cent., this year we have increased that membership 25 per cent. We thank you for the great kindness shown to the church during these many years.

NEBRASKA.

REV. C. G. STERLING, *Omaha*:—Our union movement of 27 evangelical churches of Omaha, commenced in November in the way of preliminary meetings, preparatory to the special services under the immediate leadership of Rev. B. Fay Mills. Blessings were enjoyed in these preliminary meetings, and some conversions. The Mills meetings proper lasted from December 1 to December 19. They were used of God to the conversion of thousands, and to the deepen-

ing of the spiritual life of church members, the result of which is now apparent, not only in more consecrated lives on their part, but also in multiplied conversions continuing to be realized. One of the direct results of this special effort has been the enlargement of our city mission work, with removal to new quarters, and the establishment of a Rescue Home, where many needy men and women are provided with work and necessary supplies, and where nightly gospel meetings are held with marked success. In November we added six to our church membership and in January fifty. We shall receive many more, I trust, for all hearts seem tender.

COLORADO.

REV. GRANT STROH, *Del Norte*:—Little did I think, while a student at Lake Forest, that three years after leaving the institution I should still be working under your supervision. At that time, I expected to be a foreign missionary instead of being, as now, a home missionary. In Japan the proportion of professing Protestants to the whole number of inhabitants is about one to ten. I was surprised to find the same ratio here in Del Norte. But the people here are "Gospel hardened," and so, I think, more difficult to reach.

I can sum up the chief hindrances to the work in about three words: *Saloons, dancing* on the part of the young people, and *Christian Science*.

Probably not less than \$50,000, are turned over every year to the saloons. On the whole, however, the work is encouraging. The attendance upon the Sunday services has greatly increased. The morning audiences are good, and in the evening the seats are nearly all taken.

We observed the Week of Prayer, and continued the meetings into the week following. These meetings were usually well attended and the interest was manifest. Christians were quickened. There were many re-consecrations, and several conversions.

IDAHO AND MONTANA.

REV. S. E. WISHARD, D. D., S. M.

I. PRESBYTERY OF WOOD RIVER.—The five mission school stations in this Presbytery have been visited recently. Franklin is still unsupplied with a teacher, though we have all the appliances—chapel, desks, blackboard, organ, &c. Rev. S. Allen, M. D., at this place needs very much the assistance that a good teacher would give him. Samaria, unoccupied last year, is now

under the care of Mrs. Mead. She is a competent and faithful worker.

At Malad the Misses Griffith, sisters, are doing good work in harmony with Mr. Godman.

Montpelier is still under the care of Misses Crowell and Leonard. I spent last Sabbath with them. Miss White is carrying on the school work at Paris.

Mr. Mead, who was at Montpelier, has entered the work of S. S. Missionary in his Presbytery, under the Publication Board. Rev. Geo. Lamb, of Pleasant, Indiana, takes the work at Montpelier, commencing next Sabbath.

Rev. T. J. Hedges, from Iowa, takes the place of Mr. VanGiesen, who recently left Idaho Falls. Hence all of our churches in this Presbytery are supplied; and another church has been added to the list. It was organized at Soda Springs, and will be supplied by Rev. Mr. Lamb, of Montpelier.

Our work in Boise and vicinity needs the help of an additional man. Brother Barton has been carrying two or three out-stations, with an occasional excursion through the Boise Valley.

We are now asking to have Samuel L. Boston, of Sharpsville, Penna., commissioned to Caldwell; allowing Rev. Mr. Boone to devote his whole time to the work of the College, and to preaching on the Sabbath at out-stations.

II. PRESBYTERY OF MONTANA.—A new and attractive house of worship has been dedicated at Dillon, which will put our work there on a more permanent basis. The church at Bozeman has called the Rev. Mr. Donaldson, brother of the editor at Minneapolis, to take the place made vacant by the departure of Dr. Sanderson. He comes at once. The work at Black Pine and Phillipsburg is moving forward with good prospects for the future. The young man, Rev. Mr. Grube, in charge is giving excellent satisfaction. The church at Phillipsburg is building a house of worship and is making itself felt in other ways in the town.

Mr. Hope is holding the fort in Bitter Root Valley—with five ecclesiastical babies in his arms, viz: Stevensville, Victor, Corralles, Hamilton and Grantsdale. Whether he can furnish sufficient nourishment for so large a family, is a serious question. This field ought to be divided, and another man put into the valley.

Neihart and Barker still wait the coming man. The other churches in the Presbytery are supplied and at work. The indebtedness of the college at Deer Lodge has been adjusted, and the sum of \$10,000 has been secured as a starter for endowment.



HERVEY DODDRIDGE GANSE.

POEMS AND HYMNS BY HERVEY DODDRIDGE GANSE, with an introduction by *Rev. Herrick Johnson, D. D.*, is the title of a little volume published by his family "as a loving tribute to the author's memory, and with gratitude to God for his life and work." Our readers will thank them for permitting us to copy its life-like portrait, and a specimen of its poetic contents. Dr. Johnson says in his introduction, "We are sure some of the lyrics in this

little cluster of songs those who love Jesus will keep on singing while time lasts."

We have room for only one specimen and we select his generous acrostic on a kindred spirit. Who that knew him will not say that his generous tribute to another no less fitly portrays himself?

The volume is published by THE YOUNG MEN'S ERA PUBLISHING CO., 85 Fifth Avenue, Chicago.

HOWARD CROSBY.

How should a man be made—
Of what choice parts compounded?
With skill of schools how well arrayed,
And with what graces rounded?
Reveal some princely nature, strong and just,
Divinely ripened, for the poor to trust.

Courage, that fears not man nor devil;
Revolts at all enthroned evil;
Outright resolve, that won't be routed;
Sincerity that can't be doubted,
Back all this strength with love divine and human,
Yet keep your Great Heart tender as a woman.

COLLEGES AND ACADEMIES.

A GOOD WAY TO DO IT.

The note given below came to the College Board in 1887:

"....., OHIO, March 31, 1887.
\$1,000.

For value received I promise to pay the Presbyterian Board of Aid for Colleges and Academies, located No. 137 Wabash Avenue, Chicago, Ill., the sum of One Thousand Dollars at such times and in such payments as shall be received from a mortgage made to me June 1st, 1886, by the Co. of Ohio, for Thirty Thousand Dollars (\$30,000), or in the proportion of the $\frac{1}{10}$ of the amount paid on sd. mortgage; but if from any cause sd. mortgage should not be paid in full then sd. Board of Aid for Colleges &c. is to receive one thirtieth part of any reduced payment and neither I nor my estate is to be held responsible by this note because of any failure on the part of the said Co. to pay the mortgage or any part thereof.

Witness my hand,
Thanks be to God. "

The following letter tells the outcome:

"....., OHIO, June 11, 1892.

Dear Brother Charnley:—Thanks to God I am spared and now permitted to forward to you the enclosed draft for paying balance on my note of \$1,000 Board of Aid for Colleges and Academies, which please credit on said note and return to me as fully paid, and oblige. With my prayers, sincerely yours, "

And one more letter completes the story to date:

"....., OHIO, Dec., 14, 1892.

MR. CHARNLEY,

Dear Sir:—Thanks to God I am spared—just

entering my 93rd year of age. I am permitted, after long delay, to forward to you, as Treasurer, my annual subscription of \$10 to the Board of Aid for Colleges and Academies. Please find two \$5 bills enclosed.

Yours with my prayers,

..... "

CORRESPONDENCE.

"....., CHICAGO, Feb., th,

I send a small sum to add to the resources of the Board of Aid for Colleges and Academies, for I have greater interests in those founded by godly men, in prayer and faith and labor, than any founded on rich men's money, however obtained. I owe a great debt of gratitude to the College for the fatherly care of two of my sons; a debt I can never wholly pay; but must turn it over to my Almighty Bondsmen, who never fails.

God speed to your work.

Mrs. "

"PRINCETON, ILL., Feb., 11, 1893.

DEAR SIRS OF THE BOARD OF COLLEGES:—

I have not much, but please find stamps enclosed for the aid of your work in the Lord's vineyard. I put in eight stamps for the work and one that you may return a receipt to me by first mail. I feel this to be cheaper, or rather giving you more money, than to buy a postal order, as I only have so much money for the cause.

Many blessings on 23 Montauk Block in the year.

... .. "

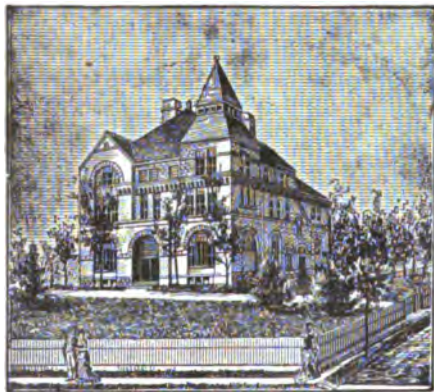
CORNING ACADEMY.

BY PRINCIPAL T. D. EWING, D. D.

Corning Academy was founded in 1885, by the Presbytery of Council Bluffs; and since the division of this Presbytery it is the common property of the two Presbyteries—Council Bluffs and Corning.

The building is a three-story brick with stone trimmings, well lighted and ventilated and adapted to school purposes. The special aim of the Academy being to prepare students for college, a high standard of college requirements has been made the basis of the classical and scientific courses. But English, Normal and Business courses have been provided.

The school gives a thorough knowledge of



CORNING ACADEMY.

English; important, because many students end their school days at the Academy.

The study of the Bible is a prominent part of the school work.

A musical department affords the very best facilities for vocal and instrumental music.

A majority of the thirty graduates have taken or are taking college courses, students now representing the Academy in five colleges.

The Christian influence of the school is proved; only two of the thirty graduates are not professing Christians. Religious interest among the students has always been a marked feature.

Corning Academy is a child of the College Board. The Presbytery and the people of Corning and vicinity, stimulated by the encouragement given by the President and Sec-

retary of this Board, contributed about \$20,000 for the buildings and grounds, \$18,000 of which were given by the citizens of Corning and Adams County. From the first the College Board has annually aided in meeting current expenses, and assisting in freeing the Academy from debt, a work which could not have been accomplished but for the assistance of the Board. The good fruits appear in the Christian students sent out into the Master's vineyard.

Nor must we forget the many students who, taking only a partial course, go out into the world Christians, often active church workers.

This is the only Academy in southwestern Iowa, affording the Presbyterian Church a rare opportunity to take the lead in the Christian education.

The school has had a steady growth with good prospects of a large increase of students in the near future. The rapid growth of an academy of high grade is hindered by the cheap education offered by the Normal and High Schools. These are doing a good work in their line, but it is not the line of Christian education, and is sometimes wholly divorced from it.

¶ The Church must look well to her preparatory schools, if she would successfully stand against this opposition. To accomplish the best work for the cause of Christian education, and that Corning Academy may become a great feeder to our colleges, it must have endowment. It has always been somewhat embarrassed by lack of adequate funds. *One professorship, well endowed, is a pressing necessity.* \$10,000 are now in sight for this purpose, conditioned on \$15,000 more being secured. Are there not readers of the CHURCH AT HOME AND ABROAD, who, knowing the importance of academic work, will aid in the completion of an endowment that promises so much for the Church of Christ, on condition that the whole amount be raised? As Christian education is the strong right arm of the Church to-day; so her preparatory schools are of the first importance as feeders to our colleges and seminaries.

MINISTERIAL RELIEF.

A BUSINESS MAN'S QUESTIONS.

An eminent business man recently addressed me, as Secretary of the Board, a letter of inquiry about our work. He was one of a committee appointed to prepare a Paper upon Ministerial Relief to be read before an Association of Presbyterian laymen, and says: "I am a very busy man and must of necessity go direct to the subject rather than around it. It would aid me very much if you would answer the following questions in numerical order." Glad of the opportunity to supply such a man with information about our work, answers to these questions (condensed as far as possible) were promptly sent to him.

It has occurred to me that what this active, intelligent man of business wanted to know about the Board of Ministerial Relief is just what other Presbyterian laymen—busy men also and with little time for its consideration—would like to know. For the benefit of such, the questions and answers are therefore here reprinted.

It will be noticed that the questions of my correspondent do not directly refer to the sacred obligation of the Church to care for its disabled and worn-out ministers and their dependent families nor to the necessity for such an agency as the Board of Relief to discharge this obligation. These are taken for granted and the answers therefore do not present "the claims of the Board." They only give some information about what business men would call its "administration."

QUESTIONS AND ANSWERS.

1. *When was the Board of Ministerial Relief organized?*

Answer. The Board (at first called a Committee) was organized by the General Assembly of the Old School Branch of our Church in 1849; in the New School Branch in 1864. These Committees, consolidated at the reunion in 1870, were incorporated as a Board

by direction of the General Assembly in 1876. See the history of the Board prepared during the Centennial year by the Secretary, as directed by the General Assembly. Copies may be had at the office of the Board, 1384 Chestnut Street, Philadelphia.

2. *How is the Board constituted and how perpetuated?*

Answer. The Board consists of twelve members divided into three classes, each of which serves for three years. Every year therefore the term of four members (two ministers and two laymen) expires, and the General Assembly either re-appoints them or appoints others in their place.

3. *What utterances, aside from creating the Board, has the General Assembly given with reference to the object, need, management, etc., of the Board?*

Answer. Every year the General Assembly, through its special Committee upon Ministerial Relief, examines the report of the Board and takes action thereon—never failing to commend its "object," and to emphasize its "need;" and giving also such directions as to its "management" as the Assembly may deem wise. The report of this Committee, with the action of the Assembly thereon, is always printed in its Minutes and likewise in the supplement to the report of the Board which is sent to all the ministers upon the roll of the Assembly, and to the session of every vacant church. Copies of our Annual Reports, with this action of the General Assembly, can be had at the office of the Board. The Synods and Presbyteries also have special Committees upon Ministerial Relief and, in the furtherance of the cause, take such action every year as they may deem wise. This action appears in their printed minutes.

4. *Under what conditions can a minister become a beneficiary of the Fund?*

Answer. By direction of the General Assembly any minister of our Church, who is in

want, has a claim upon the Board if he be disabled from his sacred calling either by sickness or by the infirmities of age "so as to be unable to sustain himself by some suitable employment." But he must be recommended to the Board for aid by the Presbytery with which he is connected. This recommendation must be renewed by the Presbytery from year to year—except in the case of Honorably Retired Veterans, who are over seventy years of age and have served the Church as Pastors or Missionaries for a period in the aggregate of at least thirty years.

5. *If a blank form is used by a minister desiring to become a beneficiary, kindly send it.*

Answer. Our blank forms are not used by "the minister desiring to become a beneficiary," but by the Presbytery to which (see answer to question 4) he applies for a recommendation to the Board for aid. I enclose you a complete set of these Forms—for Widows and Orphans as well as Ministers; also a copy of the Form of Acknowledgment always sent from the office by return mail on receipt from the proper official of the recommendation of Presbytery, so that he may be sure that the application has reached us. The printed pages appended to this Form contain directions to aid the Chairmen and members of the Ministerial Relief Committees in the discharge of their important and responsible duties, and will give you further information upon the general subject.

6. *What, in brief, are the rules that govern with reference to the amount any family can draw annually; and especially the restrictions and regulations with reference to the Widows and Orphans of Ministers?*

Answer. Three hundred dollars is the maximum yearly appropriation to any family. In the printed pages of the Form of Acknowledgment (referred to in the preceding answer) are indicated some of the restrictions and regulations made by the General Assembly with reference to the families of deceased ministers—e. g. the widow of a minister who marries outside of the ministry thereby relinquishes all claims upon the Board should she again become a widow, and in ordinary cases no appropriation is to be made to the widow of a minister who has children able to give her

support; also, the term "orphans" means "children under the age at which they are able to earn their own living"—except in the case of those who (like the blind or other chronic invalids) have never been able to earn their own living, and therefore may be considered as never having passed the age of dependent orphanage. As in the case of ministers themselves, the "widows" and "orphans" of ministers must be recommended by the Presbytery for aid before the Board can vote an appropriation, and this recommendation must be renewed by the Presbytery from year to year.

7. *How is the Board supported?*

Answer. The support of the Board is derived from (1) yearly collections taken up in churches and Sabbath-schools, as ordered by the General Assembly; (2) gifts from individual donors, sent by them direct to the Board, and (3) interest from the Permanent Fund. All legacies, unless otherwise directed by the testator, are placed in the Permanent Fund, only the interest of which is used.

8. *What was the amount of the Permanent Fund at the time of the last report?*

Answer. On April 1, 1892, when our Report to the last General Assembly was made, the amount of the Permanent Fund, including the Centennial offering of \$605,852.15, was \$1,192,919.12. The details are given on pages 14 and 15 of the report.

9. *What were the receipts and expenditures of the Board for the last year and the amount consumed in office expenses?*

Answer. The receipts for current use were \$161,714.43, and the expenditures \$156,748.56, leaving only the slight balance of \$4,965.87 as the result of the operations of the year. To the Permanent Fund were added \$38,033.61, of which \$35,028.23 were received from legacies, making the total receipts for last year \$199,748.04. The office expenses were \$10,214.94. For the details, see the Report of the Board to the General Assembly, which gives the items of expense, the amount given by each church and Sabbath-school and individual contributor, and also a table, showing the total sum contributed by the churches in each Presbytery,

and the total sum drawn out by it for the support of those within its bounds.

10. *What was the amount paid out in appropriations last year and the number of families aided?*

Answer. The appropriations were \$144,832.65, divided among 700 families.

11. *What would you suggest as a proper and fitting thing for the Committee to recommend to the Association?*

Answer. That, in addition to the circulars and appeals from the Board, some effective measures be taken (by the elders or some active agency in every congregation similar to the Women's Missionary Societies) to keep this sacred Cause before the people and to aid the pastor in securing for it a contribution, however small, from every member of the congregation. The people are all agreed as to the importance and sacredness of our work, and when informed about it and afforded an opportunity to contribute, they give gladly and liberally. But it easily drops out of sight. If even some brief statement and appeal (such as the Board annually issues—I enclose the one for the year just closing) were placed in the hands of every member of our Church, surely our report to the Assembly would no longer show that more than one-half of the churches take up no collection whatever for the Board of Ministerial Relief, and that so many of the contributing churches send amounts painfully disproportionate to their ability to give!

MINISTERIAL RELIEF, 1892-93.

Last year, ending April 1, 1892, the number of families upon the Roll of the Board was 700, of whom 18 were at the Minister's House, Perth Amboy, N. J. To the other 682 families appropriations

were sent in money, as recommended by the Presbyteries to which they belong. The number of persons who share in these appropriations, is of course, much larger than the number of families.

The Presbyterial recommendations on their behalf came from 168 Presbyteries, showing how widely distributed throughout the Church are these homes of "our suffering brethren."

But the amount sent to each family is small. The maximum annual appropriation is \$300. The average has rarely reached \$200.

When it is remembered that missionaries, and the great majority of pastors, in the Presbyterian Church are paid salaries barely enough for the support of their families from year to year, it is not surprising that many, after having given their best years to the Church, find themselves in old age without money, and without the ability to earn it. Many others, in the midst of their active ministry, are brought to the same condition by sickness. Others, called from their labors by death, leave widows and young children in a state of comparative helplessness.

Surely no claim of Christ's disciples who are in sickness and want has a more tender and pathetic interest for the Church.

But more than this. The Presbyterian Church avails itself of the labors of its educated ministry at salaries so small as ordinarily to preclude any saving. Are we not bound by every consideration of justice and equity, as well as of Christian sympathy, to secure these pastors and missionaries against want and suffering in sickness and old age, and to make some provision for the families left dependent by their death?

Contributions for this object, therefore, are not *alms* or *charity*. They are the payment by the Church of the *debt* it owes to its faithful servants.

The Assembly for several years past has recommended that the churches under its care should contribute to this Board not less than \$150,000. Last year the entire contributions to this cause from churches, Sabbath-schools and individuals amounted to only \$103,844.12. Can you not during the present year increase the contribution from your church?

THE ANNUAL CIRCULAR OF THE BOARD.—This circular, which is referred to in the last Answer above, gives a few facts which ought to be known; but it is not intended, like the questions and answers above, to cover the ground of the administration of the Board. It aims rather to answer in a few words, two additional questions that may be asked:—(1) Why ministers in prolonged sickness or old age often need the aid which others, in the money-making occupations or professions,

can do without? and (2) why the Church is bound in justice and equity to extend to them this aid. It is therefore printed here as a supplement to the answers to a "Business Man's Questions."

These brief annual circulars can be had in any quantities for distribution, on application by letter or in person, at the office of the Board—and also other and more extended presentations and discussions of the subject.

EDUCATION.

The Christian Ministry is a product of the Church's life, to be the means of securing its perpetuity and enlargement. Since the function of the ministry is that of instruction and guidance in matters of highest concernment, it ought to spring out of the best life of the Church and be among its choicest products. As a rule, however, a ministry of the right sort will not be likely to spring up of itself. As soon might we look for a crop of wheat without the preliminary ploughing and sowing. Exceptional instances indeed there are when by the secret operations of the Divine Spirit a person may be brought to devote himself to the sacred office. But this is not the ordinary method of ministerial production. Spiritual life in the Church does not work spontaneously as does natural life. Its seat is in the will. It is characterized by conscious effort. It is controlled by intelligence. If, therefore, the life of the Church is to produce a properly qualified ministry, the Church must aim to produce it, and employ the means suited for its production. The Church must realize its responsibility in the matter, and feel itself to be at fault, if a ministry is not had in quality and numbers sufficient for the demand.

And what are some of the means to be employed for obtaining a ministry of the right sort?

First of all there is prayer. The Saviour's injunction is "pray ye the Lord of the harvest that he send forth laborers into his harvest." "Every good and perfect gift cometh from above." Hence it must be sought for there with an earnestness proportionate to its value. This is one of the ways in which spiritual life works. It seeks in order to find. The source of its power is in Christ the fountain of life, and from him by prayer it must bring down the needed blessing. Accordingly the question arises, is our Church making the gift of a true ministry the subject of sincere prayer, both in public and in private, as it ought? Is not our failure in producing a sufficient supply of ministers partly owing to a sad defect in this duty?

Again, prayer must be seconded by effort, and not be suffered to pass as a substitute for it. When on the point of choosing his Apostles,

our Lord spent the whole night previous in prayer; and then he went forth to look upon the men he wanted, and to call them; next he proceeded to train them for his service. That is what the Church should do in dependence on his guidance. And it is a work in which all Christians can engage according to their several opportunities and abilities; but it devolves especially upon the officers of Church, its pastors and elders. It is for them to feel a particular concern in this matter as overseers of the Church who are expected to be acquainted with the general conditions of things at home and abroad, and also with the young men under their care. Some there are who insist that a call to the ministry is altogether the Lord's prerogative, with which man should not interfere. One might as well assert that man should not interfere with the calling of sinners to repentance and faith. In each case the efficiency depends upon the Holy Spirit. But the Spirit, while sometimes working independently, operates more often through human agency; and we have known some whose hearts have been so impressed with the duty of laboring for the increase of the ministry as to render themselves instrumental in inducing many young men to enter it. Of course such attempts to be successful require no little skill in the discernment of character and ability; and if guidance is sought there need be no mistakes. It was to such direct personal influence that Scotland owed the wonderful ministry of the celebrated John Knox. And if the biographies of other noted divines be searched they would no doubt testify to the like indebtedness. Let there be no backwardness in the discharge of this duty from any false notions. Rightly done it would assist greatly in supplying our present lack of Gospel preachers.

In looking for candidates the example of our Lord would naturally lead us to seek for them, not in the ranks of the wealthy and of those in high station, though they may be found there, but among the "common people." The reason for this is that persons of this class will be more ready to accept the conditions of the minister's life so often full of privation and hardship, and also will be better prepared to understand and

sympathize with the majority of those to whom they will have to minister. Such were the apostles. And such have been the much larger number of those who have been called to the sacred office until the present time.

Then having found the right sort of men, the next step is to prepare them for their work by a suitable education. For this purpose the Church has wisely provided institutions of learning where its candidates may be properly trained. It has also fixed upon a standard of qualifications requisite for ordination. The course prescribed by our body, as demanded by the times and essential to success, is a long and costly one, beyond the means of many very worthy young men to provide for. In such cases, what shall be done? Shall those who are unable to go through college and seminary be exempted from the required qualifications, and allowed to do the best they can with such education as they may be able to acquire, or shall they be aided to make the most possible of themselves by a thorough education? Which course is the most advantageous for the Church? Which is most nearly after the pattern of Christ? When he sent forth his Apostles "without purse or scrip," he somehow saw to it that they "lacked nothing;" and so no doubt he never suffered them to want while they attended him on his journeys, listening to his teachings. And shall not the Church imitate his example? Out of its abundance shall it not contribute towards the complete equipment of those of her sons whom the Lord in answer to prayer, has summoned to his service? Certainly this seems to be manifest duty. And it is one in which all the members can engage, both old and young, rich and poor. There are few who can claim inability to give at least a mite to this cause.

Only let the obligation to do something for the diffusion of the Gospel be impressed upon our congregations and all will be made to see that this is one of the most feasible and important ways of meeting this obligation, and there will be no difficulty in raising the funds sufficient to assist all who need to be aided in their education. And here is the point which needs to be emphasized. For some reason the obligation to contribute to this cause is not felt as it ought to be felt by large numbers of our Christian professors. Last year about three thousand churches sent us nothing, and the consequence was that a number of our candidates were obliged to struggle with very scant means to get their education and a number of young men were declined assistance. And the prospect is that this year the condition will be worse. And who will be to blame? We urge our pastors and elders to consider the demands of our country and of the world and to ask themselves seriously whether they are doing what they ought to meet them.

Of course there is only one source from which the enthusiasm of the Gospel ministry can come, and that is a deep and ever deeper Christian life of our own. Live deeper. Let God do more for you. Be sure that you have not begun to reach the limits of what He can do. Give him a larger liberty to help you. And then the thought that any man should go unhelped by him will seem dreadful to you and you must speak so that men will hear.

Of course you do not expect from me, or from any man, rules or prescriptions. It is not something for you to *do*. It is something which you must *be* which will give you the power, or, what is the only truth, will let God's power freely play through you. PHILLIPS BROOKS.

PUBLICATION AND SABBATH-SCHOOL WORK.

FREE LIBRARIES.

A large number of Free Libraries have already been distributed amongst needy Sabbath-schools and congregations in all portions of our land from the Atlantic to the Pacific. Donations have also been made to

needy clergymen, to several U. S. military posts upon application from their respective Chaplains, and to academies established in the Southern States for the education of Freedmen. The number of books granted to each applicant ranges from 50 to 150, ac-

according to the size of the school or congregations to be supplied. Letters are being constantly received containing either applications for new grants or grateful acknowledgements of the reception of libraries already forwarded.

The Secretary desires to call special attention to the fact that these libraries are not paid for from the funds of the Sabbath-school and Missionary Department. They are made directly by the Board from its old book stock. Applications for grants should in all cases be made directly to the Secretary, the Rev. E. R. Craven, D. D.

Attention is also called to the following direction contained in the December number of *THE CHURCH AT HOME AND ABROAD*.

"When an application is made in the interest of a church or Sabbath-school, it should ordinarily be accompanied by a certificate from the chairman of the Sabbath-school and Missionary Committee of the Presbytery with which the church or school is connected, setting forth its condition and needs. In cases where, on account of distance, it is difficult to obtain such a certificate, one should be given by the pastor or session of the church or of some neighboring church. Applications from the Chaplains of United States ships or military posts will always receive favorable consideration."

CHILDREN'S DAY.

The hum of preparation for the coming anniversary, on June 11 next, is again heard in our Sabbath-schools. No happier time could have been chosen for this yearly celebration than the "leafy month of June." All nature is attuned to one mighty chorus to the wise and kind Creator.

While this is a pleasant reflection, it is well also to remember that this year the glad occasion comes round at an important point in our national history. It is almost needless to remind any one of our great National Exposition. This will, of course, draw to the United States people from all lands. That these multitudes of travelers will not altogether confine their attention to the immense exhibition being held in Chicago, goes almost equally without saying.

That the influence of Christianity upon our own land will be keenly noted, is certain. And the part that our young Christians bear

—our children and young people—will be quickly discovered. Nowhere in the world, it is safe to assert, do grander opportunities lie within reach of young people than in our beloved country, and nowhere are children and young people doing more for God and native land.

God has, on past occasions, very graciously manifested himself; and has blessed the songs, the prayers, the readings, and the offerings on Children's Day. He has guided, protected and honored the work being done for the advancement of His cause in our land through Presbyterian Sabbath-school Missionary Work. It is for the support of this work that the offerings of the coming Children's Day will be devoted.

In view of these considerations, and many others which will present themselves, Children's Day, 1898, should surpass all similar occasions of the past. Earnest efforts have been made to have all the exercises of a high order. The title of the larger programme is "The Sabbath." The title of the primary exercises is "Sabbath Bells." A novel feature this year is the pyramid mite boxes, which take the place of former collection envelopes.

The theme throughout the exercises is, *THE SABBATH*. To this, also, we would call particular attention. This is an important theme, and one receiving great attention at this time. That the Lord's Day is not so widely or reverently observed as it should be, is well known. The times call for thorough inculcation of such reverence and observance on the part of our children and youth. Very much depends upon this holy day. Its widespread desecration, or the general prevalence of loose ideas in regard to it, will surely recoil upon our own homes and nation.

There is, also, a direct and close relationship between the Sabbath-school Missionary Work, to which the Sabbath-schools contribute on that day, and the preservation and right observance of the Sabbath. The primary object of this work is to plant a Sabbath-school in every destitute community in our land. With this accomplished, and the attendance secured of the millions of boys and girls who are now outside of ALL Sabbath-schools, a

mighty bulwark will have been set up against destroyers of the Lord's Day. Should this end be secured, we may rest confident that the coming generations of citizens of the Republic would cherish the Sabbath, worship God, and continue and increase the material prosperity of the nation, for "Righteousness exalteth a nation."

"ONE OF THE LEAST OF THESE."

The Sabbath-school and Missionary Department, through the generous aid of our Women's Societies, churches, Sabbath-schools, Young People's Societies, and kindred organizations in the Church, as well as liberal individuals, has been enabled to do an humble though noble work for the poor on the fields of our missionaries, during the past winter. Not less than \$6,500 worth of clothing, hats, shoes, etc., for children and adults, as well as many boxes of toys, candy, etc., have been forwarded to needy homes.

The following letter touchingly and aptly describes one of many pathetic scenes enacted in homes gladdened by the kind remembrance of those in more favored circumstances. For obvious reasons we shall not publish the name or address of the writer of the letter. He is an earnest and efficient worker for Christ in Minnesota. He writes:

DEAR FRIENDS:—Late on Saturday afternoon, the express company's agent delivered at our house two valuable, or rather invaluable, boxes of clothing, etc., which you so generously sent. All work and play were suspended for the day, and until the clock on the mantel-shelf reminded us that the Sabbath was almost at hand.

I really forgot that I was suffering from a severe attack of la grippe, and for days previous to that was not able to write even a letter. But when those ponderous boxes were placed in the shed, I soon armed myself with a hammer and hatchet, and began to pry open the tightly fastened covers. The boys took positions on chairs or other "exalted places," where they could get a good view of the articles, as they came from the places where they were so carefully packed.

Mrs. F. was as smart and youthful as she was ten years ago when she first assumed that name. As package after package, and garment after garment was being unrolled the little ones would express their joyous surprise by saying—"Oh

mamma!" (and sometimes "papa") "isn't that nice!" "Oh! that's lovely!" and many similar exclamations. Their parents' gratitude, however, was manifested more by silence and the feeling of a lump rising in the throat and a dimness of vision, with frequent silent prayers for God to bless the donors. It would really seem as if some of you good mothers were spending some days in our home and that you had quietly looked into the clothes closets and had just seen the very things we needed; or that you were endowed with omniscience. I do wish that you who have toiled so hard, all these weeks, could have looked into our humble home, and seen the goods piled up on the bureau, lounge, table, bed and floor. The boys might be seen sitting on their new suits—counting how many pockets, Mabel with doll closely pressed to her bosom viewing alternately her own dresses and that of her "Ida May," and even the missionary himself frequently looking into the mirror, and wondering if the people to whom he ministers, would recognize him on the next Sabbath. I am sure that I need not worry about the very cold weather predicted for this part of the country this winter, being so perfectly clad with that fine suit, overcoat, and other articles—all which fit me like a glove. We do most highly prize and appreciate everything that you sent. I am sure, that our Lord has heard the prayers at our family altar, and the little ones as they remembered their "dear friends in the East who sent us so many nice things." May God reward everyone of you for your self-denial, and may the blessing and promise to those who give even a cup of cold water in the name of a disciple, be your portion for ever. Please accept the most profound thanks of a very grateful family.

"OUT OF THE MOUTH OF BABES."

A primary class of forty little children were asked by their teacher, why Jesus kept Paul from dying when his enemies stoned him.

They answered, "Because he was good." But when the teacher reminded them of Stephen they saw that that could not be the true reason.

All seemed to be thinking in vain for an answer till a little girl raised her hand, and, when asked what she thought the reason was, said, "Because the Gentiles wanted to hear about Jesus."

CHURCH ERECTION.

A NOTEWORTHY EXAMPLE.

Elizabeth, N. J., Feb. 13, 1893.

Mr. Adam Campbell, Dear Sir:—Enclosed please find my check for \$22, from the Third Presbyterian Church of Elizabeth, N. J., for the Board of Church Erection.

Yours truly,

ISAAC FAULKES.

The above seems to be a very simple and commonplace rote, and yet it is one of the most remarkable we have ever received. Let the facts explain our statement.

At a quarter before eight on Saturday evening, January 14, the edifice of the Third Church of Elizabeth was discovered to be on fire. Although engines were soon upon the ground the fire was not under control until ten o'clock, and the flames were not entirely extinguished until late at night. The next day was the Sabbath, and as members of the congregation gathered around the familiar spot where they were wont to worship, they found only the wreck of their beautiful church home. But the life and activity of that church did not pause for an hour. As one of the congregation writes:

Early in the day arrangements were made to hold a service in the Second Church at 3 P. M. At that hour a large proportion of the congregation came together and spent a season of prayer and conference. Our pastor announced the hymn,

O God of Bethel, by whose hand
Thy people still are fed,

read 2 Cor. 4, and addressed the people in a strain of encouragement. Remarks of a similar kind were made by Messrs. Woodward, Hamilton and Bull. Our situation was laid before God in prayer and his help invoked. It was a pleasant hour, bringing strength and comfort to all our hearts.

But this was not all. It was the day for the annual contribution of the church to the Board of Church Erection. How unlikely that under the excitement of their great loss,

and gathered as they were in a strange place and with thoughts fully occupied with their own plans, they would remember to take a collection for any special cause. How natural had they said: "We ourselves are now homeless; we have a great work before us in rebuilding. It is not the time for us to send money away to build churches elsewhere."

But no! The regular flow of the benevolence of that faithful congregation was not to be intermitted for a day. And just as if they had been sitting in their accustomed places within the familiar walls of their own sanctuary the appointed offering was made.

Thus we say that the simple letter which, without a reference to the disaster of the day before, enclosed the check for the contribution of the Third Church of Elizabeth, was one of the most remarkable we have ever received. Well did a local paper remark:

It strikes one as a singular coincidence that the first benevolent offering made in their homeless condition should be for the Board of Church Erection. Perhaps it was a divinely ordered test. A homeless church that will make its first offering to the work of building churches for others, will be able under God's blessing to repair its own sanctuary.

A MARKED CONTRAST.

In marked contrast with the above, we grieve to have to say that nearly one-half of the churches fail to make any contributions whatever to aid other homeless congregations to find places of shelter. More than this many of the congregations that thus fail to help are not only themselves strong and able to give, but were in their days of weakness freely aided through the Board they now are unwilling to sustain in its work for others.

THE VALUE OF A PASTOR'S PRESENCE.

The value of good leadership in this matter of giving is well set forth in the following letter which explains itself:

I have the pleasure of enclosing in this letter a draft for Four Dollars, which I wish to have placed to the credit of——Presbyterian Church, in——Presbytery for the Board of Church Erection Fund. When I wrote to you sometime ago I did not think we would be able to contribute this year to the different boards, but last October we secured a pastor, and now we wish to contribute to all the different boards for the present year.

Our pastor is Rev. W. C. Helt, Ph. D., whom we are wonderfully well pleased with, and count him second to none in this Presbytery. Our church seems to be a live institution now, and we are fighting a good fight for the Christian cause.

TREASURER.

FURTHER TESTIMONY.

We wish that our brethren throughout our churches would "read, mark and inwardly digest" the following letter from an active pastor in Iowa. It was indeed "encouraging."

Twenty-five years experience as a Home Missionary has brought me into very close relations with the Board of Church Erection in the building and completion of at least four church buildings, and you may rest assured there are some of us who will never forget the annual collection for the Board of Church Erection.

One statement in your circular I wish could be emphasized, viz: "A word from the pulpit will be more effective than anything we can do." It is true the pastor is the "drill sergeant," on whom depends the beneficent contributions of the church. I wish in some way we could make our churches feel their *legal* as well as moral obligation to the Board of Church Erection. There is scarcely one but has been aided by this Board, one condition of aid being an annual contribution to the Board. At least this *was* a condition at one time. Yet frequently one-half the churches aided by the Board in a Presbytery or Synod fail to make good this pledge and report "blanks." Is it not possible to make pastors and churches remember their obligations? It seems to me a matter of common business honesty and honor.

My present charge is not drawing aid from the Board of Home Missions, but it is virtually missionary. They were however aided by the Board of Church Erection years ago. We have a system for contributions to all the Boards. The amount given—shall I say *paid back*—to Church Erection may be small—*too small*—but

it will not be small because the pastor has not done all he could to secure more.

Excuse my trespassing upon your time. Amid all your discouragements it may be a grain of comfort to know that there are some, yes, many, whose hearts are warm with remembrances of the Board of Church Erection. I could almost adopt the language of the Psalmist; "If I forget thee," &c. God bless you.

HOW A SPANISH PASTOR DOES IT.

Rev. Alex. M. Darley, Presbyterian Missionary to Mexicans in Arkansas Valley, writes:

The plan adopted by Dr. Marshall for Foreign Missions is our plan for all the Boards. I enclose a few samples to show you how your Board looks in Spanish.

LA JUNTA PARA EDIFICAR CAPILLAS Y CASAS DE MINISTROS
DE LA
IGLESIA PRESBITERIANA EN LOS U. S. A.
55 AVENIDA QUINTA, NUEVA YORK.

OFERTA PARA MISIONES.

El Importe, \$.....Cts.....

El Nombre,.....

La Residencia,.....

Háganos el favor de recordarse del importe de su prometida dádiva. Póngala en una cartera, con su nombre distintamente sobrescrito, y desposite en el cajón de colecta en el día designado para la oferta.

We often have to take sheep, goats, chickens, hay, etc., in our collections and it takes some time to realize on them. For instance, I was promised \$5.00 for Home Missions in 1891 in potatoes—but the Board's potatoes froze, so he paid last week in hay. I used said hay to feed the four saddle horses of my evangelists at a protracted meeting where God gave us five souls,—and I now have to get the Home Board's \$5.00 out of our church's subscription to the support of the evangelists! Kind of roundabout, doctor, but we eventually get there. Though I have but one church in Minutes' Record, two being new, I hope to show up this year for all three.

Yours, ALEX. M. DARLEY.

WHO HAS PEWS TO SPARE?

The Rev M. F. Trippe, of Salamanca, N. Y., Missionary upon the Allegheny Reservation, makes the following plea for the Indian Church at Onoville:

"I send Trustees' receipt and hearty thanks

for the Board's help. We could paint the church and finish everything in fine shape if we could find some second-hand seats. We are ready

to sound the hearty praises of any church willing to send us twenty or thirty very plain seats each about nine feet long.

FREEDMEN.

BIDDLE UNIVERSITY.

E. P. COWAN, D. D.

The second year of Rev. Dr. Sanders' administration as President of Biddle University, at Charlotte, N. C., is drawing to a close. The present faculty of eleven men, all of whom are colored but one, are not only engaged in attending to the duties of their respective places as professors, but they are also engaged in demonstrating before the world the proposition that educated colored men are capable of successfully carrying on the education of other colored men.

The proposition to many is so simple that it seems hardly to need demonstration; yet some have doubted.

As not all educated white men are capable of successfully administering the affairs of large institutions designed for the education of their kind, so it is not claimed that every educated colored man is capable of becoming a successful educator; but it is claimed that out of the product of our educational work of the last twenty-eight years, more than enough selected men can be found perfectly competent to do the work to be done even at so large and important an educational centre as Biddle University. I say more than enough, because in my judgment the ten competent men now successfully at work at Biddle, by no means exhaust the supply.

The best argument in favor of Biddle University as at present organized, is the good condition in which it now is; and the good work that is now being done. This can be seen by any one who will take the time and trouble to visit the place, and examine for himself. The number of students has largely increased, and the graduating class will be the largest that has ever gone out from the college since it obtained its present charter.

The order and decorum of the students is remarkable. The rules are stringent, and

are obeyed. The buildings are well kept, as far as the age and dilapidated condition of some of them will allow.

Attendance upon daily chapel service and Sabbath evening worship is enforced by an ingenious system of movable checks which each student must manipulate for himself, or failing to do this tell the tale of his own delinquency, for which he must afterwards give an account.

The Industrial Department is better organized and more efficient than it ever was before in the history of the institution. Prof. Hunt, a graduate of Atlanta University, is a practical carpenter. Under his direction the students have just finished building a dwelling-house for one of the professors. Another professor's house recently needed a new roof. A student was allowed to take the contract, at a certain price, in a business-like way. He hired his own men, all students, and finished up the job in workmanlike style, to the entire satisfaction of every one, and of course slightly to his own pecuniary advantage.

Look into the shoe-shop and you find a dozen young men (the room will hold no more) who an hour before were reading Greek and Latin; now they are sitting on cobblers' benches and are driving wooden pegs. In the next room a dozen more are setting type, while two others are turning a large printing-press, and a third man is "feeding" the machine.

In all these industrial departments the students spend one hour a day that is regarded as practice, and this is set down to "tuition." Later in the day the same student gives an hour to some industrial work which is regarded as "service." For this he is paid; or rather he is allowed so much to his credit on his individual account with the institution. If a young man receives pecuniary aid, as many do, he does not get this

help for nothing. He must render service, either in Prof. Hunt's Industrial Department or Prof. Carson's Home Department, of which service an accurate account is kept, and the worth of his work is charged up to his credit. In this way the student does indeed get aid; but he also is made to feel that he is, at least partially, working his way. This arrangement is admirable, and is all that could be desired.

I visited every class room in the institution, and found the instructor able to instruct; the learner able to learn. I devoutly wish that every friend of the work could visit the school. If this were possible, the University would have all the money it needs. Its professors are workmen that need not be ashamed. Their work suffers most from not being known, or clearly understood. The institution is now running up to its utmost capacity as regards numbers. The enrollment so far this year is 236. The boys are stowed away in their cheap dormitories, in many cases, eight in a room. Two students sleep in the engine-room, and over thirty in the main building, which was never intended for dormitory purposes.

If the University only had the necessary accommodations and scholarships, the roll would easily run up to 500. Over thirty good applications for admission this year were declined for lack of room, and lack of funds. A new dormitory seems to be an imperative necessity. Ten thousand dollars, I should judge, is the *least* sum worth talking about in the present condition of affairs.

We have come to the point where the Presbyterian Church, in its work among the Freedmen, must decide whether it is going to have a large, strong first-class University or not. Here is our opportunity. It is a grand one. If we seize on it, future generations will say, How wise! If we neglect it, they will say, How foolish! This good beginning will grow and strengthen, or wither and decline, according as we either give to it, or withhold from it our practical and generous support. I believe the command of God to us in this matter is to go forward; and in imitation of His own method of doing

things, the Church having begun a good work, should carry it on until the Day of Jesus Christ.

ONE MAN'S SERVICE.

[From the Independent.]

Lewis Watts was born a slave at Athens, Ga., and was fifteen years old at the close of the war. His mother had six children, and after emancipation supported them as well as she could out of her earnings as a nurse. Lewis, the oldest child, came to Atlanta and found work for thirteen years as porter in the railroad depot. He sent for his mother and brothers and sisters and brought them to Atlanta. For two years he was body servant to Senator Joseph E. Brown in Atlanta and in Washington. During these years he helped take care of the family and paid the entire expenses of sending his sister Dinah to the Atlanta University. Here she took a full course in the normal department. At night Dinah taught the rest of the family, including the mother and her older brother, to read and write. When thirty years old Lewis had saved enough from his earnings to permit him to go to school himself, in addition to what he was doing for his sister. He had been so diligent in his evening studies that he entered one of the upper grades in the grammar school course, and remained in the school three years.

After graduating in 1888 Dinah proceeded to establish an orphan asylum and school in Covington, Ga. Lewis was so interested in the project that he went to work again to help her with his earnings. He secured a position as a Pullman car porter on the Pennsylvania Railway, running between Jersey City and Pittsburg, and filled it for eight years, and has only recently given it up. During all this time he sent his sister on an average from twenty to twenty-five dollars a month out of his earnings, and besides, more than two hundred dollars' worth of books. Her asylum and school are in a very flourishing condition, there being twenty-two orphans in the home and 250 scholars in the school.

Lewis Watts has thus arrived at the age of forty-one years, living a modest, quiet, useful life, devoted to the welfare of others. He has gone back to Atlanta, where he has promised to assist his brother in business for a year, and has been made the Superintendent of the First Congregational Sunday-school. His has not been a remarkable life, simply one of common, humble service. It has had in it no romance, but it has had a purpose.

Gleanings At Home and Abroad.

—When the eminent Dr. Emmons of the last century was asked, "what is the best remedy for inattention in a congregation?" he replied: "*Give them something to attend to.*"

—A missionary in Japan protests against the use of the term heathen as applied to the non-Christian peoples of Asia. It seems to the Japanese an offensive and rude term, a word of inferiority and contempt. Though it came into use from our English Bible, it is not found in the Revised Version of the New Testament. Christ and his disciples spoke of *nations* with respect and hope, never of *heathen*, *pagans*, or *outsiders*. Christians should be courteous in preaching the gladdest tidings on earth.—*Missionary Herald*.

—The Aleut calls himself an Inolt, i e., man; and by that he means *the* man. He will tell you that although his god (a Greenlander who bears the name of Kellak) made the white man and woman first, the lack of experience caused inevitable mistakes. The white man was a failure; but in a subsequent attempt the yellow Inolt—the man *par excellence*—was created. So to him was given the seal. These people, whom we have called Esquimaux, Aleuts, Thlinkets, Koloshes, Tchonches, are all Inoits, all members of the most primitive family among the nations.—*Temple Bar, via Literary Digest*.

—Mysticism and pantheism are predominant characteristics of Persian literature. Khayam, Bon Caid, Roumi, Hafiz and Caadi remind one of pantheists like Spinoza and mystics like Madam Guyon. These Persian *souphis* see in nature several powerful, eternal, capricious principles, which cause disorder and take pleasure in playing with mankind as a dramatist plays with the personages he puts on the stage. "If I do foolish things," says Khayam, "if I drink wine, if I blaspheme God and the mosque, I do it involuntarily, pushed on by forces to me unknown. Let the Mollahs cease to disturb us with their prayers and sermons."—*Ahmed Bey in Nouvelle Revue via Literary Digest*.

—The Church of Christ ought to send out not merely a few of the best educated, but *all* who are in any way suitable. We have been trying to evangelize the heathen with a few picked officers at a great expense. The result is that after all these years vast districts have never been touched. The emergency is so great that we want all who would be of any use. Seeing

that the young and the strong and the gifted are not willing in anything like sufficient numbers, shall we not send out those true souls, mature and well tested Christians, who *are* willing, even if in some minor respects they are deficient?—*Rev. J. Heywood Horsburgh*.

—Do not say, "The heathen are acting up to their light, why should we trouble them to change their religion? They have very good religions of their own." They are *not* acting up to their light. They have *very bad* religions of their own. As for troubling them to change, I would not go a yard out of England to get a man to change his religion. But I would go to China were it twice the distance that it is, to get a man to receive the Lord Jesus Christ as his personal Saviour and friend, which is a very different thing. Religion cannot save, not even the Christian religion. But Jesus Christ can and does.—*Rev. J. Heywood Horsburgh in his "Do Not Say."*

—The following is Dr. Griffith John's indictment of the opium traffic: 1. Both the appetite and the demand for opium in China have been created by the introduction of the foreign article. 2. The opium trade has been forced by England upon the Chinese, in direct opposition to the moral convictions of the nation and the honest resistance of the government. 3. Opium is a curse, physically, morally and socially, both to the nation and to the individual. 4. The demand is for immediate abolition, to secure which England must bear the burden without calling upon India for a single rupee of additional taxation. "If the first three propositions are sustained by incontrovertible facts," says the *Chinese Recorder*, "the fourth will stand unchallenged in the high court of reason."

—Mr. Gilmour was one day abused in an eating-house in Ta Ch'eng tsz, Mongolia, by a man who called him "foreign devil" and accused him of stealing human hearts and eyes. The landlord interfered, and was about to beat the aggressor when Mr. Gilmour restrained him. "But the man has abused you these three days." "Oh no," replied Gilmour, "he has abused the devil. I am not the devil. I am Ching Ya Ko (his Chinese name). He has abused those who steal hearts and eyes. I have never done these things, so he must be abusing some other person. The listeners were persuaded that there must be something in a religion which could lead a man to bear insults in such a manner. The eating-house man from that day decided to become a Christian, and was afterwards baptized.—*Chinese Recorder*.

Young People's Christian Endeavor.

YOUNG PEOPLE'S MEETING.

More than one pastor is now convinced, from experience and observation, that it is a mistake to hold the Christian Endeavor, or any kind of young people's prayer meeting, on Sunday evening before the usual church service. Where this is done, the tendency is to deplete, rather than add to, the church service. It is said that more than half of the young people go home at the conclusion of their own meeting, putting the somewhat miscellaneous meeting in the place of the "preaching service." That the young people's prayer meeting has a very important influence in addition to the services of God's ministry is gladly confessed, but addition is not subtraction. Nothing can take the place of the orderly presentation of the gospel by the trained mind and devout heart of the minister. Young Christians can not afford to do what will tend to separate them from instruction in the Word.

Many societies hold their meetings on Monday or Tuesday evening, or perhaps later in the week. "And in more than one church the pastor has a tacit understanding with his young people that he expects them to attend only one prayer meeting during the week, as a regular thing. If they attend the young people's prayer meeting they are excused from the general meeting of the congregation—only let them be regular and faithful at one or the other.

If the young people's prayer meeting before the Sunday evening service has the opposite effect,—if its members attend it in order to attend the succeeding church service punctually and regularly, that must be a great encouragement to the pastor; and if it costs endeavor, real Christian endeavor, it is in the direct line of the universal pledge.

In a certain church, composed largely of young Christians, the evening congregation was almost entirely made up of young people. It occurred to the pastor to try the experiment of having the meeting of the Young People's Association after the evening church service. There was first a song-service for fifteen minutes, followed by a fifteen-minute sermon. At 8 o'clock the service was closed, and the young people gathered at once in the prayer-meeting room for a short, crisp, wide-awake meeting.

There were several advantages in this method, as experience showed. Whatever of fire and feeling there was in the church service flowed

into this after-meeting and found expression. It was an "after-meeting" without calling it by that name; and many members of the congregation, older and younger, were eager to attend the young people's meeting, who would have held back from an "inquiry meeting." Scores of hearts received an unexpected blessing. The entire double-service was brief, and the children and young people were usually at home by 9 o'clock.

A good suggestion has been made that, in many of the villages and smaller towns, it would be well to have a union service every Sunday evening, held alternately in the churches of different denominations. Preceding or following this union church service there may be a union young people's meeting, on the lines already indicated. Instead of several services, each perhaps having a slim attendance, there may thus be one large and enthusiastic congregation. The preacher of the evening will feel the influence, and will speak with a new hope and emphasis. Interdenominational fellowship is thus enjoyed, and the one Lord is honored in the one faith.

It is thought by some that this can be done more successfully and more easily on every Sunday evening than monthly or occasionally. There is a sweep and a momentum in such a continued custom, there is an order and an acquaintance with common needs, which a less frequent uniting for worship cannot show.

TOPICS FOR MEETINGS.

An interesting specimen of such local lists of topics is one used in the Bethlehem Presbyterian Church of Philadelphia, of which the Rev. Dr. B. L. Agnew is the pastor. The meetings of the "Young People's Association" are held on Friday evenings; and its standing committees are entitled: Membership, Devotional, Social, Inasmuch, Home Missions, Foreign Missions, Reading Room, Temperance, and Finance. The topics are issued on a folding card, of vest-pocket size, as follows:

"I WILL" WORTHY OF EMULATION.

- Jan. 13. REPENTANCE—"I will arise." . . . *Luke 15: 18*
- Jan. 20. CONFESSION—"I will confess." *Psalms 32: 5*
- Jan. 27. TRUST—"I will trust." . . . *Psalms 56: 3*
- Feb. 3. DISCIPLESHIP—"I will follow." . . . *Luke 9: 57*
- Feb. 10. TESTIMONY—"I will declare." *Psalms 66: 16*
- Feb. 17. COMPANIONSHIP—"I will go." . . . *Ruth 1: 16*
- Feb. 24. PRAYER—"I will pray." . . . *Psalms 5: 3*
- March 3. STUDY—"I will delight." . . . *Psalms 119: 16*
- March 10. PRAISE—"I will extol." . . . *Psalms 145: 1-7*
- March 17. PREPARATORY SERVICE.
- March 24. COURAGE—"So will I go." . . . *Esther 4: 16*
- March 31. GOD'S "I WILL." . . . *Revelation 21: 7*

WORKING AND TALKING.

I saw a letter not long ago from a lady who is greatly interested in young people and who, in speaking of some things that she had noticed in her own church and her own town, expressed the fear that some of them were being turned from *workers* into *talkers*. I have studied over her expression and have wondered whether there is a real danger in that direction, and whether some of our young people are forgetting that "confessing with the mouth" ought to be very closely connected with "following" in the daily life; that those who are most ready to "speak a word for Jesus" in the prayer meeting, ought to be most ready to "shine for him," in the home, in the Sabbath-school, in the schoolroom, in all the relations of life.

I have nothing to say against the talking, if it is *honest* talking. "Talk ye of all his wondrous works" is a Scripture command, and there is a sweet promise for those who feared the Lord and "spake often one to another." Why should not "travelers Zionward" speak naturally and freely together of their experiences and their progress, just as those who meet on an ocean steamer or at a Swiss inn, tell of their routes and their detentions, and advise each other about the itinerary for the remaining journey? If one young Christian can give testimony to answered prayer in the words, "I love the Lord, because He hath heard my voice and my supplications," and another can express a newly formed purpose of surrender to the Lord, in Charlotte Elliot's sweet words:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
Oh, Lamb of God, I come;"

I have not a word of criticism. But if the high purposes that are expressed, the consecration that is avowed, the witnessing for Jesus for which the prayer circle gives opportunity, reach no farther than the door of the prayer meeting room, if those same young people are no more ready for the active duties of Christian service than those who have made no such profession, I am afraid that there is a mistake somewhere.

Have you ever noticed how that very practical writer, James, who has so much to say about the tongue, defines pure religion? "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Certainly he thought that tongues that were used for the honor of the

Lord should be joined with lives of active usefulness, free and pure from stains of worldliness and sin.

I wish that the Literature Committee of every young people's society would procure a copy of Miss Havergal's little book, *Kept for the Master's Use*, and have it passed from one member to another for prayerful, thoughtful study. It would not be a bad idea to take the successive chapters as the subjects for a series of meetings, looking up appropriate texts and talking together of its suggestions. I am sure that it would give new thoughts of the possibilities within reach of a consecrated life, and help some to realize how lips and feet and hands and heart and treasures may be kept "ever, only, all for Thee."

There are so many lines of work open for young people now in the Sabbath-school and the mission band, among the poor and the lonely, that I do not think that willing feet will have far to go to find errands of mercy, and I hope that when the opportunity offers it will be a very good reason that will make any one say, "I pray thee have me excused."

Do not think that I am making a wholesale criticism upon all young people. A pastor recently said of a number of his young church members, who had attended a large gathering of representatives of the young people's societies of the region: "Since that meeting there has been nothing that I have asked of them that they have not been willing to do;" and we know that there was never a time when there was more active endeavor on their part in many directions. Home and foreign missions, flower and fruit missions, hospital and prison visitations, King's Daughters and Boys' Brigades and Loyal Legions all testify to the fact. Nor do we fail to remember that often the truest service is the faithful performance of daily tasks. But we sometimes see a Sabbath-school superintendent go from one Bible class to another looking in vain for a substitute teacher; we sometimes hear of a mission band given up for want of a leader; we sometimes see such letters as the one referred to at the beginning of this article, and others that bewail the worldliness of some who are prominent in the Christian organizations of the Church; and we long for all of our young people, that they may not only confess with their lips, but that they may come out from the world, not for the separation of the recluse, but to be set apart for the constant service of Him who came "not to be ministered unto, but to minister."

F.

Children's Church At Home And Abroad.

KING MTESA AND THE BIBLE.

[From B. and F. Bible Society's Gleanings for Children.]

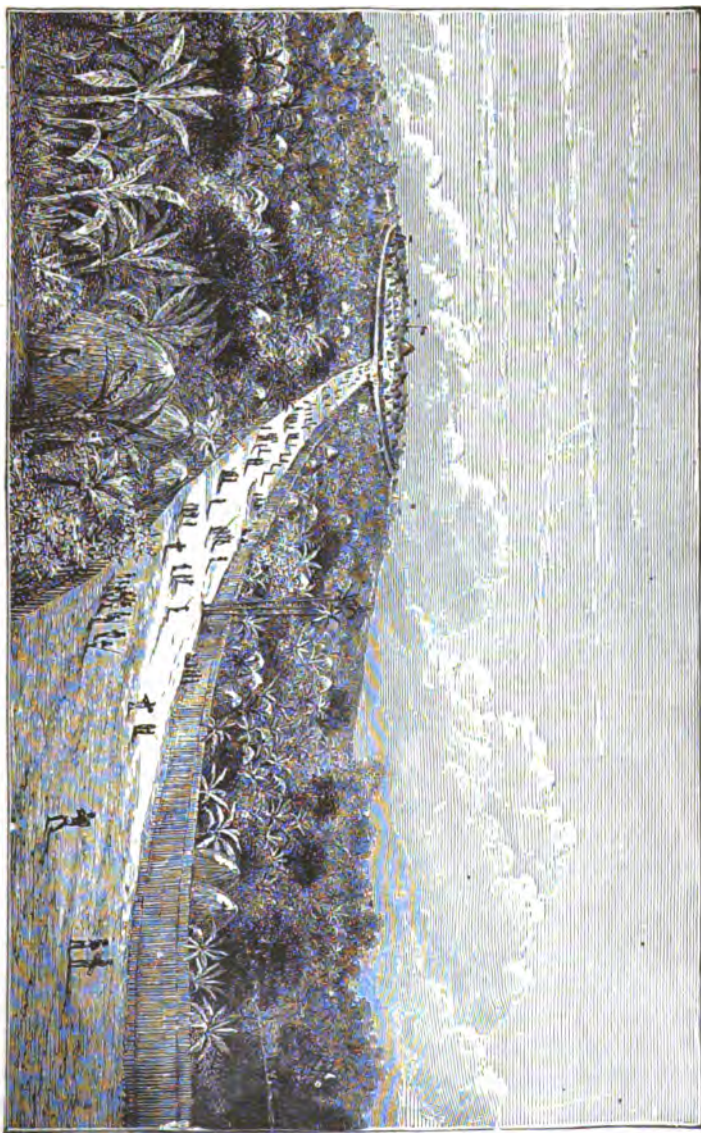
Uganda is an immense country in East Central Africa, northwest of Victoria Nyanza. The people, who number about five millions, are called Beganda, and their language Ganda. The Bible Society gave to the Church Missionary Society, in about a year and a half (May, 1891, to September, 1892), about 25,000 copies of Scriptures for Uganda. One lady has given £30, the proceeds of her own work, to send out the Ganda Testament whenever it is ready. It was near Uganda that Bishop Hannington was murdered, by the order of King Mwanga.

Some time ago Mr. Stanley, the great traveller, delivered a speech for the Bible Society, and told this story. King Mtesa ruled in Uganda before King Mwanga.

"I remember that in 1875 Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for

Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the 'Dark Continent,' a messenger who had travelled two hundred miles came to me, crying out that Mtesa wanted the book, and it was given to him. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake, under the knobstick, and

RUBAGA, THE CAPITAL OF UGANDA.



under torture until death. Who, then, knows what the particular Bibles which the Bible Society sends may do? The seed which may be sown through the agency of the Society may return to this nation a thousand-fold, and bring to our posterity countless blessings."



MWANGA, KING OF UGANDA.

[This cut and the one on page 313 are lent to us by the Fleming H. Revell Company, from The Story of Uganda.]

"A BRICK AT A TIME."

"North of Peking, in China, there is a celebrated temple visited by a great number of worshippers, each bringing a *single brick*. There was hardly any one so poor that he could not bring a brick, and in time the pile grew and it became sufficient to build this spacious temple. Everyone brought something, and their gifts together made a great monument. I should not wonder if some of these worshippers came to the place many

times, and every time brought a brick; but it is impressive to think that all that great structure was made out of little offerings of a brick at a time."—*The Day Spring*.

This reminds me of two places in the Bible in which we are shown how great things can be done by a large number of people doing every one a little. Both stories are in the Old Testament. In one, each person brought a bough which he had cut from a tree; in the other, every man picked up a stone and threw it where one stone would have done no harm, but so many stones ruined a field.

I wish every little reader of this would find both those verses, and write to me.

I have a good many pictures such as I have been sending to children who have answered such letters as this, and I am willing to give them all away. I am delighted that so many children have already written for them. But I find that just as a great many bricks make a big temple, and a great many drops of water fill a big cistern—so a great many postage stamps count up into the dollars.

What do you say now, children, would you like to put a stamp into each letter that tells where you find those two Bible stories? If you will, I will send one of the pictures, as long as they last. There are pictures of the Presbyterian House, of the Korean Boys, of Mackay of Uganda, and of Dr.

Kendall. Those who have had any one of these may tell me, and I will send one of the others, as long as they last—"first come first served."

The letters and postal cards which I have received from children about the other Bible verses make a pretty big pile. We have sent a picture for each, unless we have made some mistakes. If any one who has written has missed receiving a picture, please write and tell us. We are glad to correct such mistakes as soon as we know them.

Thoughts on the Sabbath-School Lessons.

I.

April 2.—*The Afflictions of Job*.—Job ii: 1-10.

There are lessons and messages of comfort for the tempted Christian in the story of Job's experience that are repeated and summed up in New Testament assurances and promises. The temptation may be hard, the struggle long and sharp, but we have the promise: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it;" the assurance of sympathy: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin;" and the reminder of the sure defence: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

The Resurrection of Christ.—Matt. xxviii: 1-10 (Easter Lesson).

Firm and fast as the grave now seems to hold the buried generations of our race, it is doomed, as a fruit of Christ's resurrection, to relax its grasp and yield them up again. Empty as was Joseph's sepulchre when the angel spake to the women, so empty shall be every grave of earth when another angel shall sound its trumpet, and it shall ring through the regions of the dead, and stir all to life again. Blessed was that morning which dawned upon the empty tomb at Calvary, but more blessed to us shall be that other morning which shall dawn upon the empty graves of earth, if only now we live in Christ; if at death we sleep in Jesus; if at that resurrection we be numbered with those who shall share the resurrection of the just.

HANNA.

II.

April 9.—*Afflictions Sanctified*.—Job v: 17-27,

Happy is the man whom God correcteth, if he make but a due improvement of the correction. A good man is happy, though he be afflicted; for whatever he has lost, he has not lost his enjoyment of God nor his title to heaven; nay, he is happy *because* he is afflicted; correction is an evidence of his worship and a means of his sanctification; it mortifies his corruption, weans his heart from the world, draws him nearer to God, brings him to the Bible, brings him to his knees, works him for and so is working for him a far more exceeding and eternal weight of glory; *happy therefore is the man whom God correcteth*. Though He wounds, yet His hands make whole in due time; as He supports His people and makes them easy under their afflictions, so in due time He delivers them and makes a way for them to escape. All is well again; and he comforts them according to the time wherein He afflicted them. God's usual method is first to wound and then to heal; first to convince, then to comfort; first to humble and then to exalt; and He never makes a wound too great, too deep, for His own cure.

H.

III.

April 16.—*Job's Appeal to God*.—Job xxiii: 1-10.

We are not to try to find in Job as he is exhibited in our lesson a model for ourselves when we are afflicted. In the long run, when the processes of thought have been exhausted, and Job is led to turn from his own power of solving life's riddles, and just to have faith that God is doing all things well even when we do not see it, then Job becomes the model for our imitation. But until that end is reached Job's mind is in a condition of development, and we are to be careful not to take his doubts and his imperfect reasonings as models for us. But if such doubts and reasonings arise in us, then we are to have Job for our model in the sense that we are to escape from them as he did. In other words, we are not to take Job's transitional reasonings as patterns, but if we are in a similar transitional state ourselves, his escape becomes our pattern.

J. D. BURRELL.

IV.

April 23.—*Job's Confession and Restoration*.—Job xlii: 1-10.

When, smarting under his defeat in heaven, Satan went to make war upon them which keep the commandments of God, and have the testimony of Jesus Christ, he prepared for himself a most ignominious repulse. He who aspired to be the leader of the hosts of heaven and drew a third part of the angels in his fall, assails the feeble children of men and utterly fails to compass the ruin of one of them upon whom Jesus has set his love. He can terrify them, he can torture them; he can make them drag on the weary conflict with sin and corruption while life lasts; he can extort from them bitter groans of agonizing distress, he can shower upon them the fiery darts, but he cannot destroy them. The glimmering spark which divine grace has kindled he cannot with all the floods of temptation extinguish. Satan cannot by any means harm the feeblest of God's saints who stands up against him in the name of the Lord. If he have on the armor which divine grace has furnished and use aright the weapons with which he is supplied, and in humble dependence on his Lord, abides faithful at his post, he is invincible; and the boastful foe who came upon him ready to swallow him up, shall be driven back in shame and confusion.


W. H. GREEN.

V.

April 30.—*Wisdom's Warning*.—Prov. i: 20-33.

However we may interpret the personification of Heavenly Wisdom in the Book of Proverbs, we can hardly fail to recognize in the yearning invitation to the simple to turn from their simplicity, the same voice of love that speaks the welcoming "Come" of the New Testament to the "little children," to the "weary and heavy laden" and to all earth's hungry and thirsty, unsatisfied souls. And the solemn words of reproof and judgment to those who have failed to heed the invitation, have much the same sound of sorrowful regret as those of our Savior. "*Ye would not come unto me that ye might have life.*"

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BROWN, FREDERICK T., D. D.—Born May 16, 1822, at Carlisle, O.; graduated from Princeton, 1845; studied theology one year in Geneva, Switzerland, and two years at Princeton; ordained by the Presbytery of Logansport, 1848; pastor of First Church, Dayton, Ohio; pastor, Presbyterian Church, Madison, Indiana, 1850-1853; Cleveland, O., 1853-1861; Chaplain, Seventh Regiment, Ohio Volunteers, June to November, 1861; pastor, Presbyterian Church, Georgetown, D. C., 1861-1864, still having charge of Army Hospital, his own church being used as a hospital for six months; pastor, Central Church, Chicago, 1864-1866; pastor, Central Church, St. Paul, Minnesota, 1867-1873; agent for Board of Education, 1873-1875; pastor, Ann Arbor, Michigan 1875-1881; pastor, Manasquan, 1881-1893; died January 11, 1893. Married Harriet Little, Winchester, W. Virginia; June 11, 1851, Charlotte A. White, Madison, Indiana; March 10, 1875, Annie C. Bates, New York City. A widow, four sons and four daughters survive. Two sons are ministers—one of them a missionary in Mexico; two daughters have had charge of Sidon Female Seminary for several years.

BROWN, JOHN ALLEN.—Born in Youngstown, Pa., near Pittsburgh, Aug. 7, 1822; began teaching when very young; graduated at Jefferson College, 1850; licensed by the Presbytery of Blairsville, Oct. 4, 1854; ordained by the Presbytery of Blairsville, June, 1856; pastor, Ligonier, Pa., 1856-59; Fredericksburgh, Ohio, 1859-64; West Liberty, W. Va., 1864-75; Allen Grove, Limestone, Wolf Run, W. Va., 1876-81; Meckinock, N. Dak., 1881-85; Arvilla, N. Dak., 1883-92; died Dec. 23, 1892. Before ordination he taught in Academies in Newville, Pa.; Wilksburgh, Pa.; East Liberty, Pa., and Saltsburgh, Pa. Much of the time during his ministry he conducted an academy in connection with his pastorate; West Liberty, W. Va., 1864-68; Savannah, Ohio, 1875-76; Arvilla, N. Dak., 1884-92. Founded Arvilla Academy, 1884. Organized Meckinock, Arvilla and other churches. Led many young men into the gospel ministry. Married Miss Amanda Christy, near McKeesport, Pa., Oct., 1852. His wife and five children, Rev. Andrew Christy, of Calvary Church, Peoria, Ill.; Miss Sadie P., of Arvilla Academy; Van R., of Duluth, Minn., William Ira., of Leeds, N. Dak., and Haddington G., of Arvilla, N. Dak., survive him.

RIHELDAFFER, JOHN GILLIN, D. D.—Born in Beaver County, Pa., Nov. 13, 1818; entered Wash-

ington College, did not graduate but completed the course privately; graduated from Princeton Theological Seminary in 1848; licensed by Presbytery of New Brunswick; ordained by Presbytery of Fort Wayne; pastor of First Presbyterian Church, Fort Wayne, 1848-51; in 1851 appointed by Board of Domestic Missions as the first O. S. missionary to Minnesota; arrived in St. Paul, Oct. 31, 1851; organized Central Presbyterian Church, St. Paul, and continued its pastor until 1864; in 1858 established a young ladies' seminary, which he conducted until 1868; in that year appointed superintendent of the Minnesota State Reform School, a new institution; held that office 18 years; pastor of Presbyterian Church, Redwood Falls, Minn., 1866-91; moderator, pro tem., at opening of General Assembly, in Portland, 1892; died Jan. 16, 1893, at Redwood Falls, Minn. Married, in 1848, Ruth E. Gray. In 1850 married Catharine C. Ogden, who, with three daughters and one son, survives him.

EMERY, JOSEPH SMITH.—Born in New Hampshire, in 1803; graduated from Amherst College, 1830; served in pastorates of Presbyterian churches in New Hampshire, Connecticut, New York, Wisconsin, Illinois and Iowa; resided in Marshall County, Iowa, for the past 25 years, where he died, January, 1893. One son and four daughters survive.

NORTON, WARREN.—Born in Strong, Me., Feb. 5, 1831; graduated, De Pere, Mo., 1860; McCormick Theological Seminary, 1865; labored as a home missionary in Kansas and Nebraska and among the freedmen until 1876; disabled from preaching he continued to work for Christ as he had strength and opportunity; died, Maryville, Tenn., March 10, 1892. His wife survives him.

Book Notices.

THE TEN COMMANDMENTS AS A COVENANT OF LOVE.—This is the title of an address before the college students' summer-school for Bible study at Northfield, Mass., July 1, 1888, by H. Clay Trumbull. The pamphlet containing it has lately been neatly published, Philadelphia, John D. Wattles, publisher, 1892, price 25 cents. Dr. Trumbull reminds us that the "tables" on which the "ten words" were written by the finger of God are in Scripture called "the tables of the covenant," and "tables of testimony," not tables of *commandments*. The contemplation of this "covenant of love" with our Father in Heaven is made very attractive. It is a contemplation which ought to be very helpful to *keeping the holy covenant*.

LOVE IN WRATH.—Under this title, Dr. Arthur T. Pierson set forth *The Perfection of God's Judgments* in an address before Mildmay Conference, London, England, June 21, 1892. It makes a hand-

some pamphlet of 40 pages, published by the Baker & Taylor Co., 740 Broadway, N. Y. Price 35 cents.

CHARACTER BUILDING is the striking title of a neat, paper-bound booklet of 68 pages containing seven *Talks to Young Men* by Rev. Robert S. Barrett, an Episcopalian minister of Henderson, Kentucky.

He knows how to talk with young men. His talks are brief, terse, spicy, instructive, faithful, thoroughly good.

Their topics are Destiny; The Value of Time; Reading; Bad Habits; Strong Drink; Companions; Religion.

Published by Thomas Whitaker, Bible House, New York.

Other issues from the press of Thomas Whitaker are *Christian Benevolence*, an address by William S. Langford, D. D., 20 pages; *Rich and Poor*, "A tract for all times," by the Bishop of Liverpool; 30 pages, 10 cents.

"**THE NATIONAL HYMN-BOOK OF THE AMERICAN CHURCHES**" is the title of a volume into which Robert Ellis Thompson, D. D., has undertaken to "gather the hymns which are common to the hymnaries of the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians and Reformed, with the most usual tunes." The number of hymns thus gathered is 177. Published by John D. Wattles, Philadelphia. Price, per hundred, \$50; per dozen, \$6.50; single copy by mail, 60 cents. A consensus of hymns may be well worth studying in its relation to a consensus of creeds. At any rate it may illustrate the actual consensus of Christian experience.

THE PILLAR IN THE NIGHT, by Rev. J. R. Macduff, D. D. Published by A. C. Armstrong & Son, 51 East 10th St., New York. Dr. Macduff is a well-known and favorite writer on Scriptural and devotional themes. This volume, as its name suggests, is intended for the comfort of those who are in trouble and will remind them of the Psalmist's words: "If I say, surely the darkness shall cover me, even the night shall be light about me."

The March number of *The American Sabbath*, the official organ of the American Sabbath Union, is just from the press. The contents include articles on Sunday closing at the Columbian Exposition by Hon. John Bigelow, Bishop A. Cleveland Coxe, Dr. A. H. Plumb and others; also addresses by Prof. Herrick Johnson, Dr. W. W. Atterbury, Dr. T. A. Fernley, Dr. Joseph Cook, Dr. Mackay-Smith and Col. Elliott F. Shepard, delivered at the late hearing in Washington, D. C., on that subject. These papers and addresses are all choice reading. Excellent portraits of Bishop J. F. Hurst, of Washington, D. C., Drs. MacArthur and Elmendorf of New York City, and Col. Elliott F. Shepard, President of the American Sabbath Union, adorn its pages. Rev. J. H. Knowles, D. D., Editor. Subscription price per year 50 cents. Any one enclosing 10 cents will receive a sample copy. Address the American Sabbath Union, 203 Broadway, N. Y.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1893.

BALTIMORE.—Baltimore—Brown Memorial sab-sch, 25.
New Castle—Forest, 3 28; Washington City—Washington Westminister, 10. 38 28
CATAWBA.—Cape Fear—Timothy Darling, 2
COLORADO.—Denver—Highland, 4 40. Pueblo—Colorado Springs, 88 cts; Monte Vista, 13 90. 18 88
ILLINOIS.—Bloomington—Danville, 26 17. Chicago—Chicago 1st sab-sch, 25; Hercher sab-sch, 6; Lake Forest, 105 24. Freeport—Belvidere, 14; Galena German, 2. Peoria—Lewistown sab-sch, 61 12; Rock River—Aledo, 1 05. Schuyler—Kirkwood, 1 50; Oquawka, 2. Springfield—Brush Creek, 10 18; Maroa, sab-sch, 7. 261 30
INDIANA.—Crawfordsville—Delphi, 4 80. Indianapolis—Indianapolis 4th sab-sch, 5; —East Washington St., 5. New Albany—Seymour, 10 70. 25 50
INDIAN TERRITORY.—Chickasaw—Mulhall, 5 80. 5 80
IOWA.—Iowa—Burlington 1st, 6 25; Keokuk Westminister, 4 45; Martinsburg, sab-sch, 5; Middletown, 24 cts. 15 95
KANSAS.—Nesaho—Carlyle, 35 cts. Topeka—North Topeka, 4; Oak Hill, 3. 7 35
MICHIGAN.—Detroit—Detroit Jefferson Avenue, 80; —Westminister, 10 50. Petoskey—Harbor Springs sab-sch, 2. 91 50
MINNESOTA.—Mankato—Worthington Westminister sab-sch, 6 34. St. Paul—Minneapolis 1st, 20 13. 26 47
MISSOURI.—St. Louis—Cuba sab-sch, 4; St. Louis 1st, sab-sch, 24 16. 28 16
NEBRASKA.—Kearney—Kearney sab-sch, 10. Omaha—Black Bird Hills, 5; Fremont, 16 78. 81 78
NEW JERSEY.—Elizabeth—Pluckamin, 5; Roselle, 2 30; Jersey City—Jersey City Claremont, 2. Morris and Orange—Orange 1st, sab-sch, 100. Newark—Newark 2d, 10 18. New Brunswick—Dayton, 1 63; Princeton 1st sab-sch, 58 13. Newton—Belvidere 2d, sab-sch, 29 40; Washington sab-sch, 25. West Jersey—Elmer sab-sch, 3; Merchantville sab-sch, 10; Salem sab-sch, 2 35. 249 38
NEW YORK.—Albany—Albany State Street, 19 01; Ballston Spa sab-sch, 34 35; Northampton, 5 05; Princetown, 10 66; Saratoga Springs 2d, 4. Boston—Woonsocket, 1; Worcester, 6 65. Brooklyn—Brooklyn Memorial, 15 60; West New Brighton Calvary, 16 40. Buffalo—Allegany, 1; —Covenant, 11; —Westminister, 17 66. Cayuga—Aurora (sab-sch, 26 23), 37 28. Columbia—Catskill, 25 68; Greenville sab-sch, 6 18; Hunter sab-sch, 6 10. Hudson—Liberty sab-sch, 35; Middletown 2d, 14 22; Palisades, 10 cts; Ridgebury, 34 cts. Long Island—Sag Harbor, 10; Southampton, 87 90. Lyons—Lyons, 18 74. Nassau—Water Mill sab-sch, 18 75. New York—New York Adams Memorial, 5; —Park, 48 64. Niagara—Albion, 6 73; Lewiston, 5. Rochester—Mount Morris, 10 63; Ogden, 61 cts; Rochester Central, 15. St. Lawrence—Adams, 6. Steuben—Arkport, 53 cts; Hornellsville, 12 80. Troy—Middle Granville sab-sch, 12 10; North Granville sab-sch, 10. Utica—Verona, 2 56. Westchester—Sing Sing, 15; South East Centre sab-sch, 16. 501 14
OHIO.—Athens—Amesville, 3 25. Bellefontaine—Bellefontaine, 1 04; West Liberty, 37 cts. Cincinnati—Linwood Calvary sab-sch, 6; Loveland, 8 70. Cleveland—Cleveland 1st, Bolton Chapel, 3 05; —Euclid Avenue, 48 14; —Wilson Avenue, 5 50. Columbus—Greenfield, 2. Dayton—Dayton Park sab-sch, 61 16. Mahoning—Youngstown 1st, 74 76. Maumee—Delta, 3. St. Clairsville—Martin's Ferry sab-sch, 19 50; St. Clairsville, 4. Worcester—Mansfield, 20. 260 45
OREGON.—Eust Oregon—Union, 5 65. 5 65
PACIFIC.—Los Angeles—Monrovia, 48 cts. 48 cts.
PENNSYLVANIA.—Carlisle—Big Spring sab-sch, 67 81; Chambersburg Falling Spring, 40. Chester—Oxford 1st Miss. sab-sch, 10; West Grove sab-sch, 14 70. Clarion—Cool Spring, 4; Tionesta sab-sch, 3 50, 6 95. Erie—Greenville sab-sch, 7 51; Milldodgeville, 3 14. Huntingdon—Spruce

Creek, 15; State College, 7 47. Kittanning—Clinton, 1 12; Elder's Ridge, 13 06. Lackawanna—Langelyffe sab-sch, 6. Lehigh—Mauch Chunk, 22 44. Northumberland—Mountain, 1; Sunbury sab-sch, 13 20. Philadelphia—Philadelphia Cohocksink sab-sch, 9 55; —Hebron Memorial, 3 15; —Kensington 1st (sab-sch, 200), 264; —Female Bible Class, 44 25. Pittsburgh—Chartiers, 1 56; Hazlewood, 18 54; Pittsburgh East Liberty, 14. Redstone—Brownsville, 8. Shenango—Slippery Rock, 13 65. Washington—Forks of Wheeling sab-sch, 6; Moundsville, 7; Washington 1st, 18 45. Wellsboro—Wellsboro, 2 05. Westminister—Columbia, 13 43; Mount Joy (sab-sch, 5), 11. 663 00

TENNESSEE.—Kingston—Rockwood sab-sch, 4 55. 4 55
TEXAS.—Austin—Lampasas, 4. 4
UTAH.—Wood River—Bellevue, 5. 5
WASHINGTON.—Olympia—Olympia, 3. 3
WISCONSIN.—Chippewa—Hudson sab-sch, 5 50. Milwaukee—Ottawa, 30 cts. 5 50

Total from Churches, January, 1893.....\$ 1,205 73
Total from Sabbath-schools, January, 1893..... 1,049 09

Total from Churches and Sabbath-schools, January, 1893.....\$ 2,254 82

MISCELLANEOUS.

Beech Creek Union sab-sch, Pa., 1; Pleasant Valley sab-sch, Ok. Ter., 1 50; Belmont Co. Children's Home, sab-sch, Tacoma, O., 3 70; "Cash," Brooklyn, N. Y., 500; Rev. M. D. A., Steen, Woodbridge, Colo., 3; "J. C. A." Washington, D. C., 5; Miss L. C. Branson, New Egypt, N. J., 21; "W. R. J." 50; Hanover College, Ind., 2 80; M. K. Walker, Book-walter, Neb., 2; Rev. C. E. Edwards, Sharpsville, Pa., 25 cts.; Beaumont sab-sch, Cal., 1 01; H. B. Wilson, Ga., 1 07; H. K. Bushnell, Neb., 75 cts.; Joseph Brown, Wis., 91 cts.; M. H. Hagler, Ark., 6 90; David Brown, N. C., 12 cts.; J. D. Irwin, Ky., 1 40; W. H. Long, N. C., 2 69; Cottonwood sab-sch, Minn., 3; Soda Springs, sab-sch, Idaho, 2 58; W. S. Sly, Mich., 6 25; Cosmopolis sab-sch, Wash., 2; Ocoosa sab-sch, Wash., 6 25; Enumclaw sab-sch, Wash., 3 05; J. C. Cram, S. Dak., 3; J. B. Currens, Neb., 73 cts.; W. S. Warner, Deadwood, S. Dak., 5; D. N. Good, Iowa, 2 40; Dillon sab-sch, Mont., 15; "C," Penna., 1; "A Friend," Mont., 1; Capt. A. B. MacGowan, U. S. Infantry, 10; "A Friend," 5; Rev. J. G. Touzeau, Columbia, S. A., 5; Miss Mollie Clements, Antonito, Colo., 5..... 681 93

Total receipts January, 1893.....\$ 2,936 75
Amount previously acknowledged..... 79,401 54

Total receipts since April 1, 1892.....\$ 82,338 29

C. T. McMULLIN, Treasurer,
1334 Chestnut street, Phila.

ACKNOWLEDGMENT OF CLOTHING FOR POOR CHILDREN ON MISSION FIELDS.

Woman's Missionary Society, Winnebago, Ill., 15; from a Friend, 15; Golden Rule Mission Band, Westminister Church, Omaha, Neb., 75; Woman's Missionary Society, Winterset, Iowa, 25; Sabbath-school, Kilbourn City, Wis., 15; Young Ladies' Missionary Society, Vernon Centre, N. Y., 23; Woman's Foreign Missionary Society, Ridge-

bury, N. Y. 36; Woman's Home Mission Society, Wilkesburg, Pa. 50; Mite Society, Emmitsburgh, Md., 55 25; Woman's Home and Foreign Missionary Society, Malta, N. Y., 64; Mission Band of Gleaners, Belvidere, N. J., 50; Y. P. S. C. E., Plymouth, Ind., 20; Elmhurst, Pa., 20; Woman's Missionary Society, 1st ch., Logansport, Ind., 100; Woman's Missionary Society of Southeast Center, Brewster, N. Y., 10; Busy Bee Mission Band, Vall, Iowa, 5; Woman's Missionary Society, Honeye Falls, N. Y., 60; Sabbath-school of Deer Lodge, Mont., 107; Ladies Aid Society, Branchport, N. Y., 10; Sabbath-school of Second Church, Oxford, N. J., 23; Junior Society, C. E., First Church, Punxsutawney, Pa., 6; Ninth Church Sabbath-school, Troy, N. Y., 50; Missionary Society, Woodhull, Ill., 45; Woman's Home and Missionary Society, Mt. Sterling, Ill., 48; Hamlet and Peyton Missionary Society, Hamlet, Ill., 38; Clarion (Pa.) Church, 100; Young Ladies' Home Missionary Society, Mattoon, Ill., 25; Home Missionary Society, Martin's Ferry, Ohio, 21; Edwardsburgh Sabbath School, Mich., 32; Woman's Missionary Society, Falling Spring Church, Chambersburg, Pa., 60; Prospect Church, Dunlap, Ill., 15; Nottingham Sabbath-school, Cassville, Ohio, 65; New Salem Church and Sabbath-school, Shira, Pa., 37; Woman's Home Missionary Society, Slaterville Church, West Bangor, Pa., 35; Woman's Missionary Society, Long Run Church, Circleville, Pa., 60; Sabbath-school, Turin, N. Y., 28; Church and C. E. Society, Pataskala, Ohio, 54; Carondelet Sabbath-school,

St. Louis, Mo., 50; Gosman Mission Band, Lawrenceville, N. J., 46 50; Woman's Missionary Society, West Glade Run Church, Kittanning, Pa., 58; First Church Sabbath-school, Southampton, N. Y., 77; Class in Fulton, N. Y., 5; Lost Creek Church, McAllisterville, Pa., 27; Bethany Church, South Chester, Pa., 28 50; Ladies' Aid Society, Cornot, Pa., 55; Woman's Missionary Society, First Church, Delanco, N. J., 40; Sabbath-school at Kennett Square, Pa., 67 45; Ladies' Missionary Society, Parma, Ohio, 73 98; Y. P. S. C. E., Willing Workers' Band and Women's Missionary Society, Poynette, Wis., 55; Woman's Missionary Society, Racine, Wis., 23; Woman's Missionary Society and King's Daughters of Old Rehoboth Church, Md., 30; Busy Bee Society Osborne Church, Kan., 21; Woman's Missionary Society, Chariton, Iowa, 115; Woman's Missionary Society, Rochester, Ind., 50; Young Ladies' Missionary Society, Burgettstown, Pa., 35; Mission Band and Missionary Society, Utica, Pa., 22 50; Y. P. S. C. E., Gilman, Ill., 50; Woman's Home and Foreign Missionary Society, Dubuque, Iowa, 19 50; Osage City, Kan., 50; Y. P. S. C. E., Manhattan, Kan., 49 40; Star Mission Band, Meocomine, Mich., 55; Woman's Home and Foreign Missionary Society, Coldwater, Mich., 35; Sabbath-school of Plain Grove, Pa., 41; U. P. and Congl. Sabbath-schools, Milford, Mich., 55 25; Home Mission Society, Central Church, West Lebanon, Pa., 20; Y. P. S. C. E., Golconda, Ill., 50.

C. T. McMULLIN, Treasurer.

RECEIPTS FOR FREEDMEN, JANUARY, 1893.

ATLANTIC.—Atlantic—Charleston Wallingford, 2. McClelland—Anderson Salem, 55. 2 55
BALTIMORE.—Baltimore—Taneytown, 18 17; Zion, 3; New Castle—Manokin, 5; New Castle, sab-sch 5 63; Port Deposit, 7 77; Washington City—Falls Church, 9 23; Washington City Westminster, 10. 88 80
CATAWBA.—Cape Fear—Shiloh, 5. Catawba—Wadesboro 1. South Virginia—Russell Grove, 3. Yaddin—Laurinburg, 2; Mooresville 2d, 1; Mt. Airy, 1 33. 13 33
COLORADO.—Boulder—Longmont, Central, 4. Denver—Denver 23d Avenue, 17 86; Golden, 6 60. Gunnison—Delta, 1 00. Pueblo—Del Norte, 6. 34 46
COLUMBIA.—Willemette—Crawfordsville, 2 60. Portland—Portland 4th, 17 68. Washington—Seattle 1st, Y. P. S. C. E., 21 25. 41 53
ILLINOIS.—Alton—Edwardsville, 2. Bloomington—Philo, 12. Cairo—Fairfield, 4; Murphysboro, 7. Chicago—Chicago 1st sab-sch, 25;—8th, 129 51; Hyde Park, 79 54; Normal Park, 23 40; River Forest, 2. Freeport—Belvidere, 23; Freeport 1st, 25; Geneva 1st, 100;—German, 2; Rockford 1st, 30 93;—Westminster, 13 62; Woodstock and Queen Anne, German, 2. Mattoon—Arcola, 5; Vandalia, 4 50. Ottawa—Waltham, 7 85, sab-sch 2 15, 10. Peoria—Knoxville, 11 85; Lawlston, sab-sch, 29 70. Rock River—Aledo, 3 75; Ashton, 6; Franklin Grove, 2; Fulton, 11; Garden Plain, 15 50; Milan, 6 42; Newton, 7; Norwood, 11 05; Pleasant Ridge, 1 10; Princeton, 13 40; Rock Island, Broadway, 37 60. Schuyler—Augusta, 24 65; Cathage, 21 50; Chili, 3 07; Kirkwood, 2 50; Monmouth, 8 41; Mount Sterling, 29 05; Plymouth, 4 35. 734 90
INDIANA.—Crawfordsville—Bethany, 12; Delphi, 13; Union, 5. Fort Wayne—Decatur, 6 17; Fort Wayne 1st, 64 69; Lima, 3. Indianapolis—Indianapolis 1st, 62 90. Logansport—La Porte, 79 08; Logansport Broadway, 6; South Bend 1st, 36. New Albany—Hanover, 14 50; New Albany 2d, 39 75; Sharon Hill, 2 36. Vincennes—Evansville Grace, 18; Princeton, 10; Sullivan, 4 50. White Water—College Corner, 2; New Castle, 9 15. 578 10
INDIAN TERRITORY.—Choctaw—Choctaw Nation per Mrs A. T. Hunter, 51 50; per Miss Berth. Ahrens, 39 56. Muscogee—Muscogee, 7. 98 06
IOWA.—Cedar Rapids—Cedar Rapids 2d, 7. Corning—Afton Y. P. S. C. E., 1; (church, 4), 5; Clarinda, 21 72. Council Bluffs—Bedford, 12 50. Conway, 2. Des Moines—Ridgedale, 9 05. Dubuque—Dubuque 2d, 20; Lime Spring, 5 10. Fort Dodge—Carroll, 8. Sioux City—Sioux City 1st, 5. Iowa—Burlington 1st, 19 42; Keokuk Westminster, 7 44; Kirkville, 3; Middletown, 40 cts. Iowa City—Columbus Junction, 2 72; Davenport 2d, 10; Deep River, 6 12. Waterloo—Ackley, 8; Clarksville, 12; East Friesland German, 12; Holland German, 13; Kamrar, 5. 213 47
KANSAS.—Emporia—Caldwell, 11; Clear Water, 2; New Salem 5; Walnut Valley, 3; Wichita West Side, 4 65. Linn—Halsed, 6 00. Nevada—Carlyle 2d cts., Geneva, 2 50; Kincaid 2 05; Lowe Elm, 3 40; Milliken Memorial, 2 60; Osage 1st, 8 35. Osborne—Downs, 3 16; Hays City, 8; Rose Valley, 3. Solomon—Minneapolis, 30 79; Salina, 7. Topeka—Oak Hill, 2. 104 08
KENTUCKY.—Ebenizer—Lexington 2d, 188 78; Sharps-

burg, 2 75. Louisville—Hopkinsville, 1 25; Louisville Central, 23 21. Transylvania—Paint Lick, 7 48. 234 47
MICHIGAN.—Detroit—Detroit Westminster, 17 50. Lansing—Concord, 3. Petoakey—Mackinaw City, 4 13. Flint Flint, 21 64; Saginaw—Ithaca, 5 41; Vassar, 4 50. 56 18
MINNESOTA.—Duluth—Duluth 1st, 91 57. Mankato—Madelia 17. St. Paul—St. Paul 1st, 3; White Bear (sab-sch, 1 63); ch, 3 27, 5 00. Minneapolis—Minneapolis Bethlehem, 14 64;—Stewart Y. P. S. C. E., 5; Oak Grove, 3 50. Winona—Le Roy, 5. 149 70
MISSOURI.—Kansas City—Greenwood, 1 28. Ozark—Brest, 2 40. Palmyra—Grantsville, 2. Platte—Cameron (Y. P. S. C. E., 2 00), 6. St. Louis—Clifton Heights, 2 75; Nazareth German, 4; St. Louis 1st sab-sch, 24 16; Zion German, 3. 45 69
NEBRASKA.—Kearney—Kearney, 23 50. Nebraska City—Burchard, 2; Lincoln 2d, 12 83; Plattsmouth, 8 75. Nebraska—Winnebago Indian, 4. Omaha—Black Bird Hills, 7; Omaha 1st, 35 45;—Lowe Ave., 10 31; Silver Creek, 2 40; Tekamah Xmas off'g sab-sch, 5 83, 12 43. 121 56
NEW JERSEY.—Corvico—Gaboon, 5. Elizabeth—Liberty Corner, 5; Perth Amboy sab-sch, 6 43; Plainfield Crescent Avenue, 179 94; Pluckamin, 7 50; Roselle, 3 83. Jersey City—Jersey City Claremont, 3. Monmouth—Moorestown sab-sch, 8. Newark—Newark 2d, 14 90;—Roseville, 109 65. New Brunswick—Amwell 1st, 2;—2d, 4;—United 1st, 3 25; Bound Brook, 20; Dayton, 2 68; Stockton, 4; Trenton 1st, 40;—2d, 5 08;—Prospect Street, 29. Newton—Andover, 4 83; Stanhope, 3. West Jersey—Cape May, 9 66. 476 76
NEW YORK.—Albany—Albany State Street, 31 68; Broadalbin, 1; Saratoga Springs 1st, 5; Tribe's Hill, 4; Bethany, 11 96. Binghamton—Binghamton West, 17; Whitney's Point sab-sch, 1 60. Boston—Woonsocket, 1. Brooklyn—Brooklyn Bethany, 2; Brooklyn Memorial, 26; Brooklyn Trinity sab-sch, 10 12. Buffalo—Buffalo Westminster, 220 62; Lancaster, 5. Cayuga—Auburn 2d, 21 24; Auburn Central (sab-sch 4 89, church 10 21), 15 20; Aurora, 11 05; Ithaca sab-sch, 86 85; Owaseo, 5 68. Champlain—Peru, 1. Chemung—Big Flats, 11 45. Columbia—Hudson, 30; Windham Centre, 80. Genesee—Batavia, 53 24. Geneva—Gorham, 11 34; Phelps, 23 45; Trumansburgh, 15 92. Hudson—Chester sab-sch, 2; Coshecton, 3; Hamptonburgh, 13; Middletown 2d, 16 85; Montgomery village, 10; Palisades, 2 15; Stony Point, 7 28. Long Island—Bellport, 5; Sag Harbor, 12 60; Lyons—Lyons, 37; Palmyra, 8 65; Wolcott 1st, 4 02. Nassau—Springfield, 7. New York—New York Adams Memorial, 5; New York Park, 59 41. Niagara—Albion, 13 50; Murray, 3 19. North River—Canterbury, 18 20; Pleasant Plains, 4. Rochester—Fowlerville, 2; Lima, 14 48; Ogden, 1 03; Rochester Central, 50; Sweden, 8 40. St. Lawrence—Adams, 6; Gouverneur, 28 50; Oswegatchie 2d Y. P. S. C. E., 5 85; Ox Bow, 4 20. Steuben—Arkport, 89 cts.; Hornellsville, 26 14; Aultney, 4. Syracuse—Fulton sab-sch, 15; Syracuse Park Central, 42. Troy—Cambridge, 22; Troy Memorial, 6 50. Ulica—Knoxboro, 9 77; Verona, 4 26; Wolcott Memorial, 7. Westchester—Huguenot Memorial, 40; Katonah, 20 05; Mahopac Falls, 8 47; Patterson, 3; Peekskill 1st, 64 07; Yorktown, 10. 1,228 65

NORTH DAKOTA.—*Fargo*—Hillsboro sab-sch, 3; Tower City sab-sch, 4 31; *Tucsa*, 3. *Pembina*—Elkmont, 3 85; Inkster (sab-sch, 3 88) church, 3 46, 5 84; Minnewaukon sab-sch, 50 cts., Crystal, 3; Hoople, 2, 25 00

OHIO.—*Bellefontaine*—Bellefontaine, 1 70; West Liberty, 63 cts. *Chillicothe*—Greenfield (sab-sch, 2 50) church, 2 55, 5 05. *Cincinnati*—Cincinnati 3d, 5; Cincinnati Walnut Hills, 96 22; Lebanon, 17 75; Sharonville, 3 06. *Cleveland*—Cleveland 1st, Bolton Chapel, 5 08; Cleveland Euclid Avenue, 80 23; Cleveland Wilson Avenue, 9 50; East Cleveland, 87 73; Willoughby, 11. *Columbus*—Bethel, 1; Bremen, 1 50; Columbus Westminster, 7 40; Rush Creek, 3. *Dayton*—Clifton, 25 88; Dayton 1st, 91 01; New Jersey, 2 55; Piqua, 46 50; Seven Mile, 3 36; Troy, 19 10. *Lima*—Delphos, 30. *Mahoning*—Ellsworth, 16; Youngstown 1st, 105 75. *Marion*—Berlin, 3 65; Delaware, 23. *Maumee*—Delta, 3. *Portsmouth*—Hanging Rock, 4 05. *St. Clairsville*—Lore City, 2; Nottingham, 27 64; Pleasant Valley, 1 15; St. Clairsville, 7; Scotch Ridge, 3. *Steubenville*—Dell Roy, 7 47; East Liverpool (sab-sch, 13) church, 80 01, 93 01; Hopedale, 3; Long's Run, 3 22; Minerva, 6; Scio, 7 50; Two Rivers, 6 60; Springfield, 4 55. *Wooster*—Belleville, 3 50; Fredericksburg, 30; Jackson, 3 63; Millersburg, 2 40; Shelby, 2; Wayne, 10 28; Wooster 1st sab-sch, 42 40. *Zanesville*—Brownsville, 11 50; Homer, 3 90; Utica, 10 69; Zanesville Putnam, 15, 957 22

PACIFIC.—*Benicia*—Lakeport, 7; Two Rocks, 6. *Los Angeles*—Arlington, 28; Azusa, 8; Grand View, 5 30; Los Angeles Bethany L. M. S., 1 80; Monrovia, 80 cts.; Pasadena 1st L. S., 19. *Sacramento*—Carson City, 6; Elk Grove, 3, 86 90

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 117 10; Allegheny McClure Avenue (sab-sch, 7 35), church, 185, 143 35; Allegheny North sab-sch, 18 18; Allegheny Providence, 80; Bakerstown, 8 50; Bellevue, 1 55; Concord, 1 75; Evans City, 5; Fairmount, 4 30; Glasgow, 1; Leetsdale, 89 19; Plains, 3 50; Sharpsburg, 20 65. *Blairsville*—Livermore, 4 46; New Alexandria (sab-sch, 3 70), church, 17 31, 21 03; Greensburg Westminster, 23 75. *Butler*—Harrisville, 3 68; Middlesex, 19; North Liberty sab-sch, 10 77; Plain Grove sab-sch, 74; Pleasant Valley, 3 08; Portersville, 8; Greene, 5 04. *Carlisle*—Carlisle 1st, 12 80; Carlisle 2d, 44 11; Gettysburg, 8; Monaghan, 9; Shippensburg, 23 65. *Chester*—Great Valley, 6. *Clarion*—Academia, 3 10; Beech Woods, 24 75; Cool Spring, 2; New Rehoboth, 4 25; Punxsutawney, 7 84. *Erie*—Bradford, 23 93; Fairview, 4; Greenville sab-sch, 12 63; Meadville 1st, 10; Stoneboro, 5; Tideout, 18; Warren, 103 07; Waterford, 2; Westminster, 2. *Huntingdon*—Alexandria, 16 25; Altoona 1st, 19 50; Bellefonte, 85 50; Houtzdale, 1 50; Milesburg, 2 34; Moshannon and Snow Shoe, 1 51; Petersburg, 3; Williamsburg, 27; State College, 9 72. *Kittanning*—Bolling Spring, 2; Marion Center sab-sch, 12. *Lackawanna*—Bethany, 2; Monroeton, 8; Scranton 2d, 195 95; Towanda, 38 23; Uniondale, 2; Wilkes Barre 1st, 136 24; Wilkes Barre Westminster, 14. *Lehigh*—Eaton 1st, 79; Mauch Chunk, 21 31; Pottsville 1st, 20 21; Reading 1st, 51. *Northumberland*—Berwick, 3; Warrior Run, 6; Williamsport 2d, 15 80; Mountain, 1. *Philadelphia*—Philadelphia 1st, 50 21; Philadelphia South, 18; Philadelphia Woodland, 72 66; Wissinoming, 4; McDowell Mem'l, 14 10. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 5 10; Philadelphia Hebron, Memorial, 3 20; Philadelphia Kensington, 53. *Philadelphia North*—Bristol, 10 26; Germantown 2d, 82 57; Jenkintown Grac., 12; Newtown, 47 51; Norristown 1st, 15. *Pittsburg*—Chartiers, 2 50; Crafton sab-sch, 7; Forest Grove (sab-sch, 7 80), (M. S. 8), (ch., 24), 39; Hazlewood, 19 59; Hebron, 27 60; Pittsburg 3d, 687; — Shady Side sab-sch, 25 12, 68 12; Sharon 20 07; Ingram, 7. *Red Stone*—Belle Vernon, 4; Connellsville, 50; Laurel Hill, 88; Lelansring, 8 45; Long Run, 10. *Shenango*—Clarksville, 18 50; Moravia, 8; Petersburg, 3; Transfer, 1 10; Unity, 19; Wampum, 4 54; Westfield sab-sch, 25 00; (ch., 116 00), 141. *Washington*—Cross Creek, 23; Cross Roads, 6; Frankfort, 5 40; Upper Buffalo, 21 82; Upper Ten Mile, 20; Washington 1st, 38 75. *Wellsboro*—Beecher Island, 2; Covington, 4; Knoxville, 1; Mount Jewett, 3; Wellsboro, 3 46. *Westminster*—Columbia, 32 37; Mount Joy, 18 58, 2,713 46

SOUTH DAKOTA.—*Central Dakota*—Flandreau, 2 50.

TENNESSEE.—*Holston*—Jonesboro, 5; Mount Bethel, 2 82. *Union*—Hopewell, 1; Maryville 2d, 3; St. Paul's, 1; Shannondale, 6 50, 19 33

WISCONSIN.—*Lake Superior*—Newberry, 6. *Madison*—Janesville, 15 83; Poynette, 9. *Milwaukee*—Ottawa, 50 cts.; Somers, 5 80. *Winnebago*—Weyauwega, 68 cts, 37 21

Total receipts from churches.....\$ 8,832 22

Women's Executive Committee.....\$ 4,541 47

John G. Stephenson, Esq., Pittsburg, Pa..... 100 00

Miss E. M. E., Albany, N. Y..... 10 00

Miss Caroline Van Voorhis..... 14 00

Cash..... 500 07

"J. C. A.," Washington, D. C..... 5 09

Estate of Amelia Kerr..... 3,000 09

P. N. J., Elizabeth, N. J..... 50 09

Legacy of Mrs. Sarah A. French, Buffalo, N. Y..... 200 00

B. O. Williams, Martins Ferry..... 5 00

T. W. Woodard, Mankato, Minn..... 25 00

William Sangree..... 5 00

Miss E. A. Darlington, Pittsburg, Pa..... 50 00

Mrs. S. C. Adams, Steubenville, Ohio..... 5 00

Mr. Charles Young, Campbell Hall, N. Y..... 25 00

F. T. Janeway, New York..... 300 00

H. Lyman, Binghamton, N. Y..... 10 00

Estate of Mrs. Laura McGreager, New York..... 50 00

Cash..... 25 00

W. A. Hope..... 10 00

W. R. J., New Brunswick, N. J..... 20 00

"F. F.,"..... 3 00

Cash, Washington, D. C..... 1 00

Mrs. Isabella Brown..... 100 00

Estate of Mrs. Bradley, Syracuse, N. Y..... 2,000 00

Rev. G. T. Crossman and wife, Longmont, Col..... 15 00

A widow, Scranton, Pa..... 5 00

"C.," Penna..... 8 00

Rev. H. T. School, Big Flats, N. Y..... 6 00

A friend..... 6 00

Capt. Alex B. MacGowan, 12th U. S. Infantry..... 10 00

Rev. J. G. Souzeau..... 5 00

Miss Mollie Clements..... 5 00

Total Miscellaneous\$11,113 49

DIRECTS SENT TO SCOTIA SEMINARY.

Miss A. R. Spottswood, New Castle, Del..... \$ 24 00

Calvary Church sab-sch, Newbury, N. Y..... 35 00

Bethany Church sab-sch, Bethany, Phila..... 45 00

Pomona, Cal., H. M. S..... 25 00

C. E. S. 1st Church, Los Angeles, c, Cal..... 25 00

Lagrange, Ind..... 7 00

Miss H. M. Ashley, Nottoway C. H., Va..... 30 00

Baird Home Circle, Washington, Pa..... 30 00

C. E. S. Grace Church, Milwaukee, Wis..... 15 00

A. W. Parker, Brooklyn, N. Y..... 35 00

Walter McQueen, Schenectady, N. Y..... 150 00

Mr. and Mrs. W. W. Smith, Poughkeepsie, N. Y..... 50 00

DIRECTS SENT TO COTTON PLANT.

Students Bd..... 124 00

Tuition Day School..... 13 75

Mission Bd, per Miss Cepp, 2d St. Louis..... 30 00

Total directs.....\$658 75

Total receipts for January, 1893.....\$ 20,604 56

Previously reported..... 79,964 68

Total receipts to date.....\$100,569 24

Receipts during corresponding period of last year..... 109,181 02

Decrease of.....\$ 8,611 78

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1893.

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street sab-sch, 30; Frederick City, 6; Havre de Grace sab-sch, 7. *New Castle*—Milford, 34; Port Penn, 9 52; West Nottingham sab-sch, 20 50; Wilmington Central, 227 14; *Washington City*—Washington City Western, 50; — Westminster, 135, 519 16

CALIFORNIA.—*Benicia*—Big Valley, 5; Bollinas, 2 15; Kelseyville, 9 15; Lakeport, 12 25; Point Arena, 5; Ukiah,

12. *Los Angeles*—Anaheim, 19 25; Antelope Valley, 2; Azusa, 15; Banning, 3; Colton, 16 21; Coronado Graham Memorial, 24 50; Cucamonga, 5; Los Angeles Bethesda sab-sch, 5; Monrovia, 4 50; National City, 9 95; Pasadena 1st, 106; Pomona 1st, Y. P. S. C. E., 5; Riverside Calvary, 50; San Diego, 10; San Geronimo, 5; Santa Maria, 16; Through Rev. F. D. Seward, 9 30. *Oakland*—Alvadar add'l, 55 cts.; Centerville add'l, 4 45; Emanuel

- Port, 3 50; Golden Gate (sab-sch, 5 20), 10; Pleasanton, 13 30. *Sacramento*—Carlin, 1; Elk Grove, 7; Elko, 3 75; Kirkwood, 6 40; Wells, 5 70. *San Francisco*—San Francisco Chinese, 4; —Woodbridge, 2. *San Jose*—Cayucos sab-sch, 9; Pleasant Valley sab-sch 1mas off'g, 7. *Stockton*—Columbia, 5; Fowler, 6 60; Visalia, 1; Rev. F. D. Seward, 25 80. 467 61
- COLORADO.**—*Boulder*—Fort Morgan 1st sab-sch, 14 92; Longmont Central, 10 40. *Denver*—Denver 22d Avenue, 134 38; Denver Central, 196 10; Golden, 16; Laird, 1; Wray, 7. *Gunnison*—Pitkin, 18. *Pueblo*—Cucharas Mexican, 2; Elmore, 5; Engle, 5; Huerfano Canyon, 5 50; La Veta, 5 10; Monte Vista 1st, 4 25; Pueblo 5th, 3; Wal-senburgh 1st, 5 30. 429 96
- ILLINOIS.**—*Alton*—Greenfield, 7. *Bloomington*—Clinton Y. P. S. C. E., 35; Waynesville Y. P. S. C. E., 1. *Carro*—Anna, 10. *Chicago*—Austin, 30; Chicago 5th, 46 25; —41st Street, 244 25; —Central Park, 35; —Holland, 10; —Jefferson Park, 19 90; —Railroad Chapel, 33 99; —Ridgeway Avenue, 5; —Scotch, 10; Gardner, 11 40; Herscher, 15; Highland Park, 70 91; Woodlawn Park, 77 03. *Freeport*—Belvidere 1st (sab-sch, 18), 48; Freeport 1st, 200; Marengo sab-sch, 19; Winnebago, 29. *Mattoon*—Assumption 1st sab-sch, 14 73; Beckwith Prairie, 2 58; Edgar, 7; Pana, 3 91. *Ottawa*—Aurora (add'l), 10; Troy, W. H. and F. M. socy., 15; Waltham sab-sch, B. D. offg., 9 40; Waterman (sab-sch, 5), 50. *Peoria*—Crow Meadow, 5 40; Lewistown sab-sch, 56 83; Peoria 1st (Jack-son Corners Mission School, 2 59), 96 96. *Rock River*—Aledo, 12 50; Arlington sab-sch, 3 50; Fulton sab-sch, 25; Morrison, 248 13; Peniel, 10; Princeton, 38 15. *Schuyler*—Kirkwood (sab-sch, 3 25), 18 75; Monmouth 1st 64 15; Mount Sterling 1st sab-sch, 46 31; Quincy 1st Y. P. S. C. E., 9 35. *Springfield*—Irish Grove, 4. 1700 55
- INDIANA.**—*Crawfordsville*—Frankfort, 28 66. *Ft Wayne*—Goheen, Mrs. A. L. Hubbell, 5. *Logansport*—Union sab-sch, 15 50. *Vincennes*—Evansville Walnut Street Y. P. S. C. E., 15. 64 16
- INDIAN TERRITORY.**—*Cherokee Nation*—Elm Spring, 10; Muldrow, 10; McKey, 3; Redlands, 2. *Choctaw*—Mountain Fork, 2 75. *Muscogee*—Tulsa, 14. *Oklahoma*—Guthrie, 10. 50 75
- IOWA.**—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 7 78; Clinton 115 34; Pleasant Hill L. M. and A. Society, 7 50. *Corning*—Clarinda, 60 65; Corning, 23 50; Red Oak 1st, 13 38; Yorktown, 7 26. *Des Moines*—Allerton, 5; Howell, 7 50; Lineville, 7; Medora, 4 62; Newton, 30. *Dubuque*—Dubuque 1st in part, 43; —3d, 25; Jessup sab-sch, 3 44; Lime Spring, Mrs. Jas. McGregor, 2 50; Pine Creek, 20; Sherrill's Mound German, 3 65. *Fort Dodge*—Carroll, 9 45; Piover, 15 50. *Iowa*—Burlington 1st, 131 61; Fair-field 1st, 41 06; Keokuk Westminster, 71 30; Middletown special praise off'g, 6 50; West Point, 15. *Iowa City*—Davenport 2d, Y. P. S. C. E., 4 30; Muscatine 1st sab-sch, 6; Summit, 9. *Sioux City*—Sioux City 2d, 15; Storm Lake, 23 03. *Waterloo*—Kamrar German, 12; Salem, 26; Toledo, 2 50; Union German, 10. 785 31
- KANSAS.**—*Emporia*—Belle Plaine, 5; Maxon, 25 cts.; Mulvane, 8; Osage City 1st, 19 65. *Highland*—Axtel sab-sch, 6 29; Baileyville sab-sch, 10. *Larned*—Canton, 6; Edwin, 4; Galva, 4; Greensburg, 20 65; Halsted (Boys' Helper Brigade, 2 50); 19; Kendall, 2; Meade Centre, 23; Spearville, 14 35; Syracuse, 3 46; Rev. G. E. Bicknell, 10. *Neosho*—Caney, 2; Carlyle (Tithes Fund, 5), 8 57; Toronto L. M. S., 5 10. *Osborne*—Logan, 9 25; Long Island, 4; Oberlin, 29 50; Phillipsburg, 5; Plainville, 2 50; Shiloh, 2 50; Zion, 5 07. *Solomon*—Bennington L. M. S., 18 21; Harmony, 2; Salina, 30; Sylvan Grove (Sylvan Station, 2), 4; Vesper, 2; Rev. R. Arthur tithes, 6 25. *Topeka*—Edgerton, 4 40; Oak Hill, 5; Topeka 2d, 37; —3d, L. H. Aid Society, 10. 898 60
- KENTUCKY.**—*Ebenezer*—Covington 1st, 247 76. 247 76
- MICHIGAN.**—*Detroit*—Detroit 1st, 400; —Westminster, 105. *Flint*—Ft. Gratiot Westminster, 17; Port Huron, 10. *Grand Rapids*—Grand Rapids Immanuel, 15 35. *Kalamazoo*—Kalamazoo North, 7 34. *Lake Superior*—Marquette Y. P. S. C. E. add'l, 4 21; St. Ignace, (sab-sch, 2), 16. *Lansing*—Brooklyn, 5; Concord, 5. *Monroe*—Adrian, 60; Blissfield 1st, 10. *Petoskey*—Alanson, 2; Cadillac 1st sab-sch, 25; Petoskey 1st add'l, 5. *Saginaw*—Aima, 62 50; Calkinsville, 4; Grayling, 6; Mount Pleasant, 7. 766 40
- MINNESOTA.**—*Mankato*—Worthington Westminster sab-sch, 4 80. *Minneapolis*—Minneapolis 1st, 88 66; —Stew-art Memorial Y. P. S. C. E., 10. *St. Paul*—Belle Plain, 3 25; Jordan, 6 25; St. Paul House of Hope, 359 55; —Knox (So. St. Paul Mission, 2), 4; White Bear, 8 60. *St. Cloud*—Brown's Valley, 4 04. *Winona*—Hokab, 2 27; La Crescent, 11; Preston (sab-sch, B'day off'g, 3 02), 28 13. 530 55
- MISSOURI.**—*Kansas City*—Kansas City 2d, 526 10; —Hill Memorial sab-sch B. D. offg, 3; —Linwood sab-sch, 5 63. *Ozark*—Fairplay (Y. P. S. C. E., 50 cts.), 5; Salem,
- 1 05; West Plains, 8 25. *Palmyra*—Bethel, 2; Enterprise, 6 35; Grantsville, 5; Laclede, 1 50. *Platte*—Akron, 6; Breckinridge, 7; Hamilton 1st, 15; Hodge, 4 50; New York Settlement, 3; Parkville, 101 59; St. Joseph 3rd Street (sab-sch, 5), 15. *St. Louis*—Elk Prairie, 4; Jones-boro, 3; Nazareth German L. M. S., 6; Ridge Station 1st, 2; St. Louis 1st (sab-sch, 24 16), 178 63; —Clifton Heights, 4 25; Zion German sab-sch, 2. 916 30
- NEBRASKA.**—*Hastings*—Nelson, 20. *Kearney*—Fullerton sab-sch, Primary Class, 2 73; Wood River, B'day Off'g., 3 50; City—Burchard, 15; Fairmont sab-sch, B'day Off'g., 3 50; Lincoln 1st, 116; Omaha, 2; Plattsmouth German (sab-sch, 1 50), 8. *Omaha*—Winnebago Indian, 17. *Omaha*—Black Bird Hills, 30; Omaha 1st, 34 59; —Agency Bethle-hem, 3; —Bohemian, 8; —Westminster, 33 78. 378 79
- NEW JERSEY.**—*Corisco*—Gibson, 10. *Elizabeth*—Clinton, 43 68; Lamington, 14; Pluckamin, 30; Roselle, 23 80. *Jersey City*—Jersey City Claremont, 6; Ruther-ford, 65 08. *Monmouth*—Freehold, 12 44; Moorestown, 8. *Morris and Orange*—East Orange Bethel, 44 64; —Arlington Avenue, 29; Morristown South Street (sab-sch Miss. Soc., 87 54), 97 50; Succasunna, 17 13. *Newark*—Bloomfield 1st, 71 61; Newark 1st, 300; —2d, 107 99; —Fawcith Memorial, 14 63; —Park, 93 21; —South Park, 176 15; —Woodside, 16 66. *New Brunswick*—Dayton, 16 65; Kingston Y. P. S. C. E., 10; Lambertville (sab-sch, 7 35), 120 35; Trenton 1st, 5; —2d, (sab-sch, 21 08), 48 92; —4th, 125. *Newton*—Andover sab-sch, 1 57; Belvidere 2d, 23 67; Harmony (sab-sch, 10), 37 24; Stanhope and sab-sch and Y. P. S. C. E., 21 18; Wantage 1st, 9. *West Jersey*—Bridgeton 2d, 60 86; Greenwich, 16; Hammonton sab-sch, 50; May's Landing, 5; Salem 1st, sab-sch, 77 82; Williamstown Y. P. S. C. E., 11; Woodbury, 49 12. 1,869 13
- NEW MEXICO.**—*Arizona*—Sacaton 1st Indian, 15. *Rio Grande*—Albuquerque 1st, (sab-sch, 20), 66 80; Silver City, 2 50. *Santa Fe*—Buena Vista, 1 50; El Rito, 9 10; La Luz, 3; Los Valles, 4 45; Ocate, 2. 104 35
- NEW YORK.**—*Albany*—Albany State Street, 190 08; Gloversville 1st, Soc. of Willing Workers, 50; Saratoga Springs 2d, 30; Tribe's Hill, 10; West Galway, 7. *Bing-hamton*—Nichols, 10; Preble, 3 38; West End Floral Avenue, 1 46; Whitney's Point, 5. *Boston*—Litchfield, 15; Portland, 30 25; South Framingham, 15; Woonsocket 1st, 3. *Brooklyn*—Brooklyn Bethany, 7; —Central, 50; —Lafayette Avenue, add'l, 10. *Buffalo*—Allegany sab-sch, 1 50; Buffalo North, (A. D. A. Miller, 50), 143 17; —West-minster, 126 17; Lancaster Y. P. Soc., 11; Springfield, 18 55. *Cayuga*—Aurora, 44 23; Ithaca 1st sab-sch, 31 03. *Champlain*—Chateaugay, 10; Chazy add'l, 2; Mineville, 5. *Chemung*—Breesport, 10; Rock Stream, 15. *Columbia*—Hudson 1st, 350. *Genesee*—East Bethany, 1 20; North Bergen sab-sch, 4 70. *Genesee*—Penn Yan 1st sab-sch, 10 10; Trumansburg, 41 96. *Hudson*—Circleville sab-sch, 7 50; Middletown 2d, 44 61; Fallsdale, 10 cts; Ridgebury, 2 50; Stony Point, 17 55. *Long Island*—Bridgehampton, 19 33; Cutchogue (sab-sch, 10), 26 21; Greenport sab-sch, 15 16; Middletown, 14; Port Jefferson sab-sch, 21 65; West Hampton sab-sch, 7. *Lyons*—Palmyra, 35 42. *Nassau*—Glen Cove, 6; Huntington 2d, 30; Springfield, 33. *New York*—New York 1st, 2,714 07; —Allen Street Youths Miss. Soc., 5; —Bohemian, 15; —Brick, 400; —East Harlem, 10; —Emmanuel Chapel, 19 69; —Madison Square, 1,966 58; —Park, 118 85; —Washington Heights, 35 25; —West End, 221 80. *Niagara*—Albion 1st, 73; Lewiston, 5; Lock-port 1st sab-sch Miss. Soc., 150; Lyndonville (Y. P. S. C. E., 1 25), 13 06. *North River*—Amenia, South, 32 85; Poughkeepsie 1st sab-sch, 51 99; Rondout sab-sch, 20 95. *Otsego*—Delhi 1st, 100; New Berlin Y. P. S. C. E., 4; Una-dilla, 20 64. *Rochester*—Genesee 1st sab-sch, 10; Lima, 17 49; Mount Morris, 4; Ogden, 6 18; Ossian, 2; Roches-ter Central, 200; Webster, 18. *St. Lawrence*—Gouver-neur 1st, 31 23; Oswegatchie 2d sab-sch, 2 59; Plessis, 4 15. *Steuben*—Arkport, 5 50; Hornellsville, 64. *Syracuse*—Fulton 1st sab-sch, 35; Lenox, 4 75; Pompey, 20; Syracuse Park Central, 308 71; Wampsville, 2. *Troy*—Argyle, 7; Hebron, 5; Melrose, 16; Middle Granville, 6 11; Troy Mem-orial, 62. *Utica*—New Hartford add'l, 5; Verona, 23 27; Williamstown, 5; Rev. John Burkhardt and wife, 10. *Westchester*—Sieg Sing, 186; South East Centre sab sch, 15; Stamford 1st, 411 64. 9,009 21
- NORTH DAKOTA.**—*Bismarck*—Coal Harbor, 2; Wash-burn, 4. *Fargo*—Edgely (Dorcas Aid Soc., 5 97), 12 28; Fullerton, 2 44; Goose Lake, 5; Hillsboro, 3; Manago, 6 38; Rev. T. E. Douglas, 5. *Pembina*—Bottineau, 5 50; Canton, 5; Devil's Lake Westminster, 2; Minnewaukon, 5 63; Rolla, 5. 63 28
- OHIO.**—*Athens*—Beech Grove, 3 21. *Bellefontaine*—Bellefontaine 1st, 10 21; Buck Creek, 16; West Liberty 1st, 3 83. *Chillicothe*—Belfast, 3; Plagah, 35. *Cincin-nati*—Avondale, 89 50; Cincinnati Poplar Street, 20; —Walnut Hills Bethany Chapel, 80 35; Glendale 1st, a friend, 5; Loveland, 40; Pleasant Ridge, 29 70; Silverton

27. Cleveland—Cleveland 1st Bolton Chapel, 37 50;—
2d, 500;—Euclid Avenue (sab-sch, 50), 547 45;—Woodland
Avenue, 200. **Columbus**—London, 63 50. **Dayton**—Bethel,
3 50. **Huron**—Norwalk, 40. **Mahoning**—New Lisbon, 26 25;
Youngstown 1st, 436 83. **Marion**—Berlin, 7 40; Rich-
wood, 10; York, 5. **Maumee**—Grand Rapids, 4 80; Hol-
gate, 4 25. **Portsmouth**—Eckmansville, 1 18; Russell-
ville, 7 68. **St. Clairsville**—Bannock, 10; Cambridge
sab-sch, 5; Pleasant Valley, 1 16; St. Clairsville, 40.
Steubenville—Corinth sab-sch, 56; East Liverpool 1st
(sab-sch, 50 28). (No. Side Mission sab-sch, 3 66), 51 94;
Hopedale, 9; Wellsville West End sab-sch, 25 84. **Wooster**
—Ashland Y. P. S. C. E. "Week of Self Denial," 3 25;
Millersburgh, 3; Nashville, 15. **Zanesville**—Brownsville
sab-sch, 25; Clark, 20. 2,463 56
OREGON—East Oregon—Enterprise, 3; Joseph, 1;
Moro, 7 20. **Portland**—Sellwood, 7. **South Oregon**—
Medford, 6 20; Roseburg sab-sch, 5. **Willamette**—
Aurora, 5; Independence Calvary, 15; Woodburn, 20. 69 40

PENNSYLVANIA—**Allegheny**—Allegheny 2d, 18 76;—
Central, 123 08; Bakertown, 12 15; Pine Creek 1st, 10;
Bewick, 25; Springdale, 6. **Blairsville**—Blairsville (sab-
sch, 8 50). (Y. P. S. C. E., 8 78), 269 28; Irwin 54 47; Liv-
ermore, 11 40; New Alexandria, (sab-sch, 12 66), 67 36.
Butler—Butler sab-sch, 25; North Liberty sab-sch, 10 77;
North Washington sab-sch, 7; Plain Grove, 16. **Carlisle**
—Carlisle Jonathan Williams Biddle Memorial Mission,
3 36; Carlisle 2d, 200 94; Gettysburg add'l, 57. **Chester**
—Bethany, 12; Bryn Mawr sab-sch, 75; Christiansa, 6;
Fagg's Manor (sab-sch, 24 42), 88 42; Oxford 2d, 1; Pen-
ningtonville sab-sch, 10. **Clarion**—Cool Spring, 3; Em-
merton sab-sch, 12 77; Licking, 5; Mount Tabor add'l, 5;
Punxsutawney 1st, 10 46; Shiloh, 2. **Erie**—Greenville
sab-sch, 21 07; Jamestown, 5 20; Kerr's Hill (sab-sch,
60 cts.), 6 86; Milledgeville, 2; Salem, 2; Sugar Grove,
2; Warren, 222 86; Wattsburg, 5 17. **Huntingdon**—
Houtzdale, 9 20; Sinking Valley, 7; State College, 17 55;
Williamsburg add'l, 3 20. **Kittanning**—Freeport, 35 43;
Kittanning 1st, 119. **Lackawanna**—Canton (East Can-
ton, 17 21), 27; Carbondale add'l, 5 25; Dunmore, 8 27;
Monroeton, 14; Pittston, 116 81; Scranton 2nd add'l, 10;
Wilkes Barre 1st, 313 54. **Lehigh**—Easton 1st, 118; Mauch
Chunk, 29 05; Pottsville 1st, 80 99; Reading Olivet, 25;
Slatkington, 9 60. **Northumberland**—Bloomsburgh, 77 86;
Great Island, 84; Lycoming, 31; Mahoning (sab-sch, 11),
99 57; Mountain, 2; Williamsport 2d, 57 10. **Philadelphia**
—Philadelphia 3d a balance, 3 30;—Mariner's, 5;—
South Western add'l, 1 66;—West Hope, 13 34;—Cove-
nant sab-sch, 20;—Hebron Memorial, 5 26;—Kensington
1st, 167;—Richmond Y. P. S. C. E. (Jr. Branch, 7 50),
25;—Temple, 98 33;—Trinity, 45 47. **Philadelphia**
North—Falls of Schuylkill sab-sch, 61; Leverington sab-
sch Primary Department, 6; Mount Airy, 68 28; Torres-
dale Macalester Memorial, 3 29. **Pittsburgh**—Chartiers,
15 50; Hazlewood, 48 73; Hebron, 57 47; McDonald 1st,
85 55; Oakdale, 135; Pittsburgh 1st add'l, 200;—Shady
Side (sab-sch, 45), 109. **Redstone**—Leisenring add'l, 4 50;
Little Redstone sab-sch, 5; Round Hill, 20; "Friend,"
10. **Schenango**—Mahoning sab-sch, 20. **Washington**—
Cove sab-sch, 31 11; Cross Creek, 20; Upper Buffalo sab-
sch, 6 09; Washington 1st (Y. P. S. C. E., 100), 160 51;
Wellsburg W. M. S., 12 50. **Wellsboro**—Antrim, 3;
Knoxville sab-sch, 2; Wellsboro, 21 49. **Westminster**—
Centre, 18 49; Columbia, 31 80; Mount Joy (sab-sch,
3 56), 44 56; Union sab-sch, 14 67; York Calvary, 51 53.
4,297 45

SOUTH DAKOTA—**Aberdeen**—Andover, 3; Faris, 1 75;
Pierpont, 7; Roscoe, 33 50. **Black Hills**—Edgemont, 2.
Central Dakota—Artesian L. H. and F. M. Soc., 5; Brook-
ings add'l, (sab-sch, 3 25), 5 35; Forestburgh, 95 cts.;
Huron 1st (Y. P. S. C. E., 2), 77 90; Madison (Y. P. S. C.
E., 1 56), 11 18; Rev. F. D. Haner, "tithe" 12 60. **Dakota**
—Ascension, 2. **Southern Dakota**—Mitchell, 33 81, 195 94
TENNESSEE—**Birmingham**—Bridgeport, 4 50. **Holston**
—Elizabethton, 4 05. **Kingston**—Huntsville, 2 50; New
River, 1. 19 66

TEXAS—**Austin**—Austin 1st, 62 50; Galveston St. Paul
German sab-sch, 2 75; Lampasas, 15; Mason, 3; Sweden,
6; Voca, 2. **North Texas**—Wichita Falls, 17 50, 108 75
UTAH—**Montana**—Lewistown, 15; Miles City, 10; Phil-
lipsburg, 14 85. **Utah**—Mount Pleasant sab-sch Xmas
off'r, 3 50; Smithfield Central, 12. 54 35

WASHINGTON—**Alaska**—Fort Wrangel, 20. **Olympia**—
Siella, 10. **Puget Sound**—Blaine, 2 16; New Whatcom
Westminster, 5 85; North Yakima W. M. S., 10. **Spokane**
—Fairfield, 7 65; Grand Coulee, 4; Waterville, 11 70.
Wall Walla—Starbuck, 3. 74 20

WISCONSIN—**Madison**—Cottage Grove, 11; Lancaster,
1 50; Poynette, 21 37. **Milwaukee**—Cambridge, 2; Dela-
field, 2 18; Horicon, 5 34; Mayville, 5 32; Milwaukee Cal-
vary, 48 68;—1st German, 10;—Perseverance, 15; Ot-
tawa, 3; Minnesota Junction Station, 1 60; Waukesha

sab-sch, 26. **Winnebago**—Fort Howard, 18 40; Neenah
sab-sch, 20. 191 89
**Women's Executive Committee of Home Mis-
sions**..... 22,061 06

Less amount refunded and divided among var-
ious Boards from Springfield Church, Nassau
Presbytery, 98, and amount transferred to
sustentation from St. Paul House of Hope
Church, St. Paul Presbytery, 41 15..... 134 15

Total received from churches..... \$57,896 42

LEGACIES.

Legacy of Mrs. Sarah A. French, dec'd, late of
Buffalo, N. Y., 200; David Gamble, dec'd, late
of Emmitsburg Md., 10; J. M. Austin, dec'd,
late of Long Island, Kans., 100; J. Azariah
Horton, dec'd, late of Suffolk Co., L. I., 500;
Maria M. Hunter, dec'd, late of New York,
1,973 68; Eliza J. Bradley, dec'd, late of Syra-
cuse, N. Y., in part, 1,405; Electa K. White-
head, dec'd, late of Jersey, O., 267 88; Jane
Barker, dec'd, late of Albany, N. Y., 1,250;
Charles Wright, dec'd, 19..... 5,715 56

MISCELLANEOUS.

A friend, through Third National Bank, N. Y.,
1,000; George A. Strogg, N. Y., 100; "Cash,"
500; Mrs. Mary E. Schively, Philadelphia,
Pa., 5; "P. N. J.", 60; "C. Penna.", 14;
"J. O. A.", 5; Rev. T. Williston, Ashland, N.
Y., 2 50; A friend, 20; Capt. A. B. McGowan,
12th U. S. Infantry, 10; Rev. J. G. Toussau,
Medilla, Rep. de Columbia, S. A., 10; W. C.
Nelson, Leoti, Kans., 1; Miss Mollie Clements,
Antonito Colo., 10; "From a widow," 5; John
S. Lyle, N. Y., 2,500; Rev. J. H. Cooper, Red
Oak, O., 7; Harriet J. Baird Huey, Philadel-
phia, Pa., 50; Rev. W. H. Jeffers, D. D., Alle-
gheny, Pa., 100; Mrs. Nancy F. Blayney, West
Alexandria, Pa., 105; Sarah Chauncey Savage,
Philadelphia, Pa., 100; John T. Williston, Ash-
land, N. Y., 2; Mrs. A. E. Stimson, Brooklyn,
N. Y., 5; Miss E. M. E., 10; Mrs. Charles
Young, N. Y., 30; Cornelia U. Halsey, Newark,
N. J., 100; Society of Inquiry Union Theologi-
cal Seminary, 300; Wm. Adriance, Pough-
keepsie, N. Y., 10; Upson Walton & Co., Cleve-
land, O., 100; Miss Jane Ten Eyck, Albany, N.
Y., 5; Mrs. Henry J. Biddle, Philadelphia, Pa.,
100; A friend, 100; Rev. R. M. Sandford, H. R.,
E. Aurora, N. Y., 10; A friend, 250; Jane M.
Austin, Montrose, Mo., 5; A friend, G., N. Y.,
1,000; S. L. Smith, West Camden, N. Y., 35 15;
Rev. Joseph Stevens, Jersey Shore, Pa., 2 50;
Wm. Barnes, Lansingburg, Ill., 100; Miss
Emily McCarty, Monroe, Utah, 5; Cash, 20;
Mrs. J. S. Bean, Ordensburg, N. Y., 100;
"Contribution," 25; Wm. D. McCune, Middle
Spring, Pa., 50; "W. R. J.", 700; Sabbath
School near Parkersburg, Iowa, 8 50; "From
Home Friends," 50; O. J. and M. A. Acker, 2;
"A Friend to Home Missions," 5; A. B.,
Oliveburg, O., 10; Mrs. M. D. Ward, Afton,
N. J., 10; Wm. C. Martin Printing House, N.
Y., 75; J. H. Edwards, N. Y., 10; Geo. W.
Farr, Jr., Philadelphia, Pa., 50; "Friend, Ia.,"
150; "Rev. W. W. A.", 100; E. A. Ford, Ga-
boon, W. Africa, 5; Rev. Chas. Jewett, Col-
ins, N. Y., 20; Anonymous, Zanesville, O., 5;
Rev. R. Craighead, D. D., Meadville, Pa., 2,000;
Rev. W. M. Hunter, D. D., Pittsburgh, Pa.,
1 50; Mrs. C. A. Taylor, Ordgen, Ill., 10; Mrs.
H. B. Williams, Choconut Centre, N. Y., 5;
A. Stewart, 5; Mrs. M. B. Davis, Petersburg,
Mich., 10; Interest on permanent fund,
1,539 25; Interest on John C. Green fund,
315..... \$12,045 40
Total received for Home Missions, January, 1891, 75,457 38
Total received for Home Missions from April 1,
1890..... 650,421 58
Amount received during same period last year, 542,779 58

O. D. EATON, Treasurer,
55 Fifth Avenue, New York.

Box L, Station D.

1893.] Home Missions Debt Account—N. Y. Synodical Aid Fund—Sustentation. 823

RECEIPTS FOR HOME MISSIONS DEBT ACCOUNT, JANUARY 1893.

BALTIMORE.—Baltimore—Chestnut Grove sab-sch c,	3 65
COLORADO.—Gunnison—Delta Y. P. S. C. E. c,	3 00
ILLINOIS.—Chicago—Normal Park c, 17 18; Mattoon—Neoga Missionary Society, 9. Rock River—Arlington L. A. Society, 2; Aledo c, 7 33. Springfield—Brush Creek c, 8 24.	48 89
INDIANA.—Crawfordsville—Oxford, 8; Bethany c, 26 70.	34 70
IOWA.—Fort Dodge—Carrell sab-sch Missionary Society c,	6 00
KANSAS.—Emporia—Osage City 1st, 1; Reece, 1 50.	2 50
KENTUCKY.—Ebenezer—Flemingsburgh, 15 10. Louisville—Hodgensville, 3 50; Penna. Run, 5; Guston, 1 50; Louisville 4th c, 31 20.	56 30
MICHIGAN.—Saginaw—Mt. Pleasant c, 10; Calkinsville c, 2.	18 00
MISSOURI.—Kansas City—Centre View,	5 00
NEBRASKA.—Hastings—Hastings German Y. P. S. C. E., 1 30. Niobrara—Atkinson c, 2 67; Stuart c, 2 63.	6 50
NEW JERSEY.—Newark—Montclair Trinity, 175. Newton—Stanhope and sab-sch and Y. P. S. C. E. c, 16 63. West Jersey—Elmer sab-sch c, 9 37.	201 00
NEW YORK.—Binghamton—Binghamton First c, 248 26; — West c, 50. Brooklyn—Brooklyn South 3rd Street c, 47 28. New York—East Harlem sab-sch c, 6 41. Niagara—Niagara Falls 1st sab-sch, 10; Lewiston, 5.	366 95
OHIO.—Cincinnati—Mason and Pisgah, 4. Lima—Van Buren sab-sch c, 1 75. Portsmouth—Jackson 1st sab-sch c, 8 86.	14 61
OREGON.—Southern Oregon—Medford, 25 members,	2 55
CALIFORNIA.—Benicia—Two Rock, 6. Stockton—Tracy c, 3. Grayson c, 4.	13 00
SOUTH DAKOTA.—Central Dakota—Beulah c, 7 50; Hitchcock c, 8 56; Rose Hill c, 10 83.	26 89
UTAH.—Utah—Smithfield c, 2 35; Richmond c, 1 50.	3 85
WASHINGTON.—Puget Sound—Sumner (sab-sch, 5 30), (Y. P. S. C. E., 5), 34 50; Nooksack c, 8. Spokane—Rockford, 2; Fairfield, 3 40.	87 90
Total received from churches.....	841 20

MISCELLANEOUS.

Miss Ella M. Schively, Philadelphia, Pa., 5; Rev. Henry Kelgwin, Fla., 10; B. J. Danner, Olathe, Kans., 1.....	16 00
Total received for the Home Mission Debt, January 1893.....	857 20
Total received for the Home Mission Debt from July 1, 1892.....	16,202 72
O. D. EATON, Treasurer, Box L, Station D. 53 Fifth Avenue, New York.	

NOTE.—All items marked "c" were contributions on Columbian Home Mission Day, October 9, 1892.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JANUARY 1893.

Albany—Mariaville, 4; Albany State Street, 6 34; Saratoga Springs 1st, 1. Binghamton—Whitney's Point, 5. Brooklyn—Brooklyn Bethany, 15. Buffalo—H. H. Westminister, 17 56. Cayuga—Aurora, 15 47. Champlain—Burke, 16; Belmont, 25; Constable, 4 15; Westville, 3 25. Chemung—Burdett, 2. Columbia—Hudson 1st, 35; Spencertown, 5. Geneva—Trumansburg, 21 55; Hudson—Cocheaton, 4 40; Fallsdale, 1 06. Long Island—Bellport, 10; South Haven, 2. Lyons—Wolcott 1st, 7 53; Palmyra, 1 78. Nassau—Freeport, 21; Roslyn, 2 71. New York—Park, 68 36; Bohemian, 5. Niagara—Albion 1st, 13 50. North River—Cornwall-on-Hudson, 2 65. Otsego—Delhi 1st, 25. Rochester—R. Ogden, 20 cts. St. Lawrence—Carthage, 10 55. Steuben—Hornellville, 12 50. Syracuse—Wampsville, 8; Lenox, 8; Mexico 1st, 20; East Syracuse, 6. Troy—Troy Memorial, 3 70; Hebron, 5. Utica—Augusta, 5 20; Utica Westminister, 154. Westchester—Mahopac Falls sab-sch, 15.	
Total received for New York Synodical Aid Fund, January 1893.....	584 00
Total received for New York Synodical Aid Fund from April 1st, 1892.....	6,504 27
Amount received during same period last year.....	7,527 80
O. D. EATON, Treasurer, Box L, Station D. 53 Fifth Avenue, New York.	

RECEIPTS FOR SUSTENTATION, JANUARY 1893.

BALTIMORE.—Baltimore—Frederick,	3 25
COLORADO.—Boulder—Laramie Union,	2 00
ILLINOIS.—Chicago—River Forest, 1. Rock River—Aledo, 35 cts.	1 25
IOWA.—Iowa—Burlington, 2 08; Middletown, 8 cts.	2 16
KANSAS.—Topeka—Topeka 2d,	4 00
MICHIGAN.—Detroit—Detroit Westminister,	3 50
MINNESOTA.—St. Paul—St. Paul House of Hope, 41 15	
NEBRASKA.—Niobrara—Oakdale, 5. Omaha—Blackbird Hills, 4.	9 00
CALIFORNIA.—Los Angeles—Monrovia,	16
WISCONSIN.—Milwaukee—Ottawa,	10
Total from churches.....	66 67

MISCELLANEOUS.

Miss Mollie Clements, Antonio, Colo., 5; Interest on Permanent Fund, 38 25.....	43 25
Total received for Sustentation January 1893..	109 92
Total received for Sustentation from April 1, 1892.....	3,390 87
Amount received during same period last year.	1,317 49
O. D. EATON, Treasurer, Box L, Station D. 53 Fifth Avenue, New York.	

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1893.

ATLANTIC.—East Florida—Jacksonville 1st, 5 20.	5 20
BALTIMORE.—Baltimore—Baltimore Brown Memorial, 200 00. New Castle—West Nottingham, 18 55. Washington City—Washington City Assembly, 28; — Westminster, 30.	277 24
CALIFORNIA.—Benicia—St. Helena, 26 50. Los Angeles—Buena Vista, 25; Los Angeles Immanuel, 106 13; — Monrovia, 1 44. Sacramento—Roseville, 3 75. Stockton—Oakdale 1st, 2.	164 82
CATAWBA.—Yadkin—Mocksville 2nd, 1.	1
COLORADO.—Boulder—Berthoud 1st, 7. Denver—Denver North, 1; Golden, 9. Gunnison—Pitkin, 4.	31
ILLINOIS.—Alton—Bethel, 3; Chester 1st, 7; Elm Point, 2. Bloomington—Clinton, 15; Gibson City, 13 41. Chicago—Chicago Jefferson Park, 34; Manteno, 42 75. Freeport—Belvidere 1st, 16; Freeport 1st, 25; — 3d German, 4; Galena German, 2; Queen Anne, 2. Rock River—Aledo, 4 15; Fulton, 10. Schuyler—Ellington Memorial, 4; Kirkwood, 4 50; Monmouth 1st, 19 10; Oquawka, 20. Springfield—Brush Creek, 5 34; Lincoln, 7.	240 75
INDIANA.—Crawfordsville—Delphi, 14 40; Union, 5. Indianapolis—Indianapolis 1st, 38 97; — East Washington Street, 14 30. Vincennes—Evansville Grace, 12.	84 67

IOWA.—Cedar Rapids—Cedar Rapids 3d, 9. Dubuque—Dubuque 1st, 20; — 2d, 20; Sherrill's Mound German, 5. Fort Dodge—Jefferson, 5 22. Iowa—Burlington 1st, 19 77; Keokuk Westminister, 23 79; Middletown, 73 cts. Iowa City—Davenport 1st, 51 93. Sioux City—Sioux City 2d, 4 60. Waterloo—East Friesland German, 12; Kamrar German, 5.	176 09
KANSAS.—Emporia—Caldwell, 16; Clear Water, 2. Highland—Atchison 1st, 25; Holton 1st, 11. Larned—Halsted, 10 25. Neosho—Carlyle, 1 05. Topeka—Oak Hill, 2. 67 30	
KENTUCKY.—Ebenezer—Covington 1st, 113 04; Lexington 2d, 274.	387 04
MICHIGAN.—Detroit—Detroit Westminister, 31 50. Kalamazoo—Niles 1st, 28 25; Plainwell, 5. Lansing—Lansing Franklin Avenue, 5 15. Saginaw—Ithaca 1st, 5 04. 85 95	
MINNESOTA.—Minneapolis—Minneapolis 1st, 12 17; St. Paul—St. Paul Dayton Avenue, 37 08; — House of Hope, 98 75; White Bear, 1. Winona—Austin, 2; Woodbury, 3 51.	214 51
MISSOURI.—Kansas City—Clinton 1st, 7 50; Sharon, 2 30. Platte—Hamilton, 8. St. Louis—Poplar Bluff, 5; St. Louis Washington and Compton Avenues sab-sch, 25.	48 80

NEBRASKA.—Hastings—Lysinger, 3 72. Kearney—Clontibret, 1; North Platte 1st, 7 31. Nebraska City—Hebron 1st, 10 88. Niobrara—Hartington, 4; Saint James, 87 cts.; Winnebago (Indian), 5. Omaha—Black Bird Hill, 11; Omaha Castellar Street, 10 21; — Westminster, 33 13.

NEW JERSEY.—Elizabeth—Pluckamin, 13 50; Roselle, 6 91. Jersey City—Arlington, 6 72; Jersey City Claremont, 4; Rutherford 1st, 39 66. Monmouth—Plumstead, 4. Newark—Newark 2d, 41 34. New Brunswick—Dayton, 4 84; Dutch Neck, 15; Trenton 2d, 10 24; — Prospect St., 86. Newton—Stanhope, 4 19. West Jersey—Cape Island, 23 61; Hammononton, 16 27; May's Landing, 8; Woodbury, 111 93.

NEW YORK.—Albany—Albany State Street, 57 02; Esperance, 18 50; Saratoga Springs 2d, 7; Schenectady 1st sab-sch, 18 75. Binghamton—Cannonsville, 4; Ninevah, 14 16; Smithville Flats, 3 17. Boston—Woonsocket 1st, 1. Brooklyn—Brooklyn Bethany, 3; — Memorial, 46 80. Buffalo—Buffalo Westminster, 38 26; Springfield, 8 78. Cayuga—Auburn Central (3 65 from sab-sch), 11 59; Aurora, 15 47. Columbia—Hudson 1st, 85. Geneva—Trumansburgh 1st, 30 11. Hudson—Haverstraw 1st, 7; Palisades, 3 15; Ridgebury, 1 60. Lyons—Lyons 1st, 27 40; Palmyra, 8 65; Walcott 1st, 4 68. Nassau—Springfield, 5. New York—New York 1st (add'l), 50; — Adams Memorial, 5; — Central (25 from sab-sch), 511 35; — Park, 83 79; Niagara—Ablon 1st, 18; Lewiston, 5. North River—Amenia, 20; Cornwall, 6 55; Highland, 6 73; Milton, 4. Otsego—Cooperstown, 36 72; Oneonta, 25; Unadilla, 8 05. Rochester—Genesee 1st, 7; Ogden, 1 86; Pittsford, 10. St. Lawrence—Governor 1st, 20 34; Hammond, 10. Steuben—Arkport, 1 60; Hornellsville 1st, 25 60. Syracuse—Fulton 1st sab-sch, 15; Syracuse Park Central, 41 90. Utica—Clinton, 30 22; Verona, 6.

OHIO.—Athens—New Plymouth, 4. Bellefontaine—Bellefontaine 1st, 3 06; West Liberty 1st, 1 11. Cincinnati—Cincinnati Walnut Hills 1st, 65 43; — Walnut Hills Bethany Chapel, 25; Loveland, 12 62. Cleveland—Cleveland 1st (Bolton Chapel), 9 15; — Euclid Avenue, 144 42; — Wilson Avenue, 4 50. Lima—Conway, 4 70; Harrison, 2 82; Middlepoint, 4 43. Mahoning—Youngstown 1st, 84 68. Marion—Delaware, 25. Maumee—Antwerp, 5; Delta, 5. St. Clairsville—St. Clairsville, 18; Wheeling Valley, 3. Steubenville—Hopedale, 3; Mechanicstown, 5.

PENNSYLVANIA.—Allegheny—Allegheny Central, 51 95. Blairsville—Pleasant Grove, 14. Butler—North Liberty, 2 50. Carlisle—Gettysburg, 21; Harrisburgh Market Square (50 from Macedonian Band), 168 74; Upper Path Valley, 6. Chester—Fagg's Manor, 37. Clarion—Cool Spring, 1; Du Bois, 22. Erie—Greenville, 8 17; Mill Village, 1 75; Waterford Park, 3; Watsburgh 1st, 1 71. Huntingdon—Bellefonte, 171 82; Sinking Valley, 7; State College, 8 91. Lackawanna—Monroeton, 5; Plains, 4; Uniondale, 2. Lehigh—Allen Township, 10; Easton 1st, 70; March Chunk 1st, 37 21; Shawnee (1 15 from sab-sch, and 2 14 from C. E. Soc), 14; Upper Lehigh, 22; White Haven, 11. Northumberland—Bloomsburgh 1st, 31 46; Northumberland, 8; Williamsport, 2d, 39 06. Philadelphia—Philadelphia 1st, 231 81; — 9th, 40; — Lombard St., Central, 5; — McDowell Memorial, 16 30; — Tabor, 100; — Bethlehem, 75; — Covenant sab-sch, 10; — Hebron Memorial, 5 18; — Kensington 1st, 54 34; — North Broad St., 198 60. Philadelphia North—Langhorne, 4; Manayunk 1st, 25; Wissinoming, 4. Pittsburgh—Chartiers, 4 50; Mountain, 1; Pittsburgh 1st, Y. Voyagers, 10; — East Liberty, 47; — Shady Side, 54 50. Redstone—Belle Vernon 1st, 6 33; Reheboth, 6 84. Washington—Lower Buffalo, 5; Upper Ten Mile, 10; Washington 1st, 30 75. Wellsboro—Antrim, 5; Knoxville, 1; Wellsboro, 6 24.

Westminster—Columbia, 45 77, Mount Joy (1 35 from sab-sch), 29 35.

SOUTH DAKOTA.—Dakota—Ascension, 2.

TEXAS.—North Texas—Seymour, 2 50.

UTAH.—Montana—Helena 1st, 37 15.

WISCONSIN.—Chippewa—Ashland, 12 54. La Crosse—Greenwood (1 00 from sab-sch) 3. Madison—Lodi 1st, 5 20. Milwaukee—Delafield, 1 51; Ottawa, 90 cts.

From the churches and Sabbath schools.....\$ 5,883 46

FROM INDIVIDUALS.

"Cash," Brooklyn, N. Y., 500; Mrs. John Kidd, Bloomington, Ill., 3; "A friend," Lancaster, Wis., 1; J. J. Junkin, Wyandot, O., 1; E. J. Junkin, Wyandot, O., 1; Rev. Wm. Sangree, Jamestown, N. Dakota, 5; Anonymous, Washington, Ill., 1; Miss Sarah McPherson, Gettysburg, Pa., 100; Rev. Geo. T. Crissman and wife, Longmont, Cal., 12; Rev. L. D. Potter, D. D. Glendale, O., 5; Mrs. Mary D. Biddle, Philadelphia, 100; Rev. R. M. Sanford, East Aurora, N. Y., 4; Through Mr. Walter M. Aikman, New York City, 200; Mrs. H. Bertha Keller, Denver, Colo., 100; "Haplaid," 150; Rev. J. F. Berry, Mendocino, Cal., 14; Rev. Wm. L. Moore, New York, 20; Mrs. Anna S. Scofield, Strasburg, Pa., 20; Rev. W. C. Catell, D. D., Philadelphia, Pa., 100; "W. R. J.," 100; Anonymous, Bridgehampton, N. Y., 2; Walter McQueen, Syracuse, N. Y., 150; Mrs. Sallie B. Welsh, Savanna, O., 1; Miss Sarah B. Vernon, Morristown, N. J., 5; Mrs. E. R. Norton, Alton, Ill., 1; Rev. E. B. Evans, Muldrow, I. Territory, 2; Mrs. M. D. Ward, Afton, N. J., 10; Geo. W. Farr, Jr., Philadelphia, 50; Mrs. John Noblit, Philadelphia, 10; Mrs. Harriet L. Taylor, Monroe, Mich., 5; Robert Dollar, San Francisco, Cal., 10; "Katy and Alan's Mama," Pottsville, Pa., 5; Rev. R. Craighead, Meadville, Pa., 1,000; "C. Penna," 6; "A friend," 10; Capt. Alex. B. MacGowan, 12th U. S. Infantry, 10; Rev. J. G. Tonzeau, Medelin, Columbia, S. A., 10; Miss Mollie Clements, Antonio, Colo., 5..... 2,721 00

Interest from investments..... 6,453 94

Interest from Roger Sherman fund..... 2 00

Interest from Latta fund..... 41 67

Total for the current fund.....\$ 15,340 07

PERMANENT FUND.

(Interest only used.)

Additional from the estate of Amelia Kerr, New York, 3,000; Legacy from Mrs. Sarah A. French, Buffalo, N. Y., 200; Legacy from Mrs. Eliza J. Bradley, Syracuse, N. Y., 2,000. \$ 5,200 00

Total receipts for January, 1893..... \$20,540 07

Collections from churches and Sabbath-schools and contributions from individuals from

April 1, 1892, to January 31, 1893..... 70,809 52

For the same period the previous year..... 75,365 49

Total for the current fund since April 1, 1892... \$121,210 44

WILLIAM W. HERKERTON, Treasurer.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1893.

BALTIMORE.—Baltimore—Baltimore Broadway, 8; — Brown Memorial, 127 30. Washington City—Washington City Westminster, 10.

ILLINOIS.—Bloomington—Bloomington 2d, 75. Chicago—Chicago 41st St., 96 76; Libertyville, 2; River Forest 1st, 1. Freeport—Belvidere 1st, 8; Freeport 1st, 75; Harvard, 2; Rockford 1st, 33 30. Rock River—Aledo, 2 10. Schuyler—Monmouth 1st, 10 42; Kirkwood, 3; Wythe, 3.

INDIANA.—Crawfordsville—Delphi, 9 60; Union, 5. Indianapolis—Hopewell, 11 20. New Albany—Charlestown, 2.

IOWA.—Cedar Rapids—Marion 1st, 15 90. Fort Dodge—Jefferson, 3 21. Iowa—Burlington 1st, 12 51; Middletown, 49 cts.

KANSAS.—Neosho—Carlisle, 69 cts.; Solomon—Culver, 8.

KENTUCKY.—Ebenezer—Frankfort 1st, 25 35.

MICHIGAN.—Detroit—Detroit Westminster, 21; United Presbyterian and (Congregational) sab-sch, Milford, 15.

Petoskey—Cadillac 1st 3 07.

NEW JERSEY.—Corisco—Gabeon, 5. Elizabeth—Pluckamin, 9; Roselle, 4 61. Jersey City—Jersey City Claremont, 1. Newark—Newark, 2d, 9 34; 6th Avenue, 19.

New Brunswick—Dayton, 3 22; Dutch Neck, 20. Newton—Blairtown, 43 85; sab-sch, 10 76; Stanhope, 3 20; West Jersey—Camden 2d, 3.

NEW YORK.—Albany—Albany State St., 38 02; Sand Lake, 2 25; Saratoga Springs 2d, 6. Boston—Woonsocket, 1. Brooklyn—Brooklyn Memorial, 31 30. Buffalo—Buffalo Westminster, 14 72. Cayuga—Aurora, 11 05; Chemung—Big Flats, 11 45. Columbia—Catakill, 23 69.

Hudson 1st, 21 55. Geneva—Romulus, 3 14; Trumansburgh 1st, 19 13. Hudson—Palisades, 12; Ridgebury, 1;

Stony Point, 14 41; Unionville, 4. *Lyons*—Lyons 1st, 27 50; Wolcott 1st, 6. *Nassau*—Springfield, 5. *New York*—New York Adams Memorial, 5. *Niagara*—Albion, 20; Lewiston, 5. *North River*—Pleasant Valley, 5. *Otsego*—Hobart, 6. *Rochester*—Ogden, 1 23; Parma Centre, 2; Rochester Central, 50; Grace, 4. *Steuben*—Arkport, 1 07; Hornellsville, 12 80. *Syracuse*—Cazenovia 1st, 10 56; Mexico 1st, 13. *Troy*—Cohoes, 13. *Utica*—Verona, 4. *Westchester*—Bedford, 6 75; New Rochelle 2d, 17 14.

434 76

OHIO.—*Bellefontaine*—West Liberty 1st, 74 cts. *Cincinnati*—Mt. Carmel sab-sch, 2. *Cleveland*—Cleveland 1st Bolton Chapel, 6 10; Euclid Avenue, 96 28. *Columbus*—London, 5 07. *Dayton*—Middletown 1st, 25 97. *St. Clairsville*—Crab Apple, 5 90; St. Clairsville 1st, 6. *Steubenville*—Uhrichsville, 4. *Zanesville*—Jersey, 1 75.

153 81

PACIFIC—*Los Angeles*—Monrovia, 96 cts. 96
PENNSYLVANIA.—*Clarion*—Cool Spring, 1; Licking, 2. *Erie*—Waterford Park, 2; Westminster, 4. *Huntingdon*—Houtzdale, 1 80; State College, 7 68. *Lackawanna*—Rushville, 4; Scranton Welsh Westminster, 1; Stevensville, 3; Uniondale, 2. *Philadelphia*—Philadelphia 2d, 66 10; Calvary, 128 93; Gaston Memorial, 20; Hebron Memorial, 5 71; Kensington 1st, 40; Temple, 20; West Arch St., 57 56. *Philadelphia North*—Carmel, 2; Wissinoming, 4. *Pittsburgh*—Chartiers, 3; Pittsburgh Shady Side, 18; sab-sch, 11 23. *Redstone*—Leisenring, 7 40. *Washington*—Upper Ten Mile, 5; Washington 1st, 30 75; Waynesburgh, 6. *Wellsboro*—Wellsboro, 4 16. *Westminster*—Mount Joy, 1 44; sab-sch, 1

458 77

UTAH.—*Utah*—Huntington, 4.
WASHINGTON.—*Walla Walla*—Kamiah 1st, 2 25, 2 25
WISCONSIN.—*Milwaukee*—Ottawa, 60 cts. *Winnebago*—Weyauwega, 1 33.
Total from Churches and Sabbath Schools.....1,777 26

PERSONAL.

Rev. R. M. Sandford, East Aurora, N. Y., 4;
J. C. A., Washington City, 5; Miss Harriet J. Huey, Philadelphia, Pa., 5; John H. Converse, Philadelphia, Pa., 1,000; Mrs. William Thaw, Pittsburgh, Pa., 1,250; Cash, 500; W. R. J., 70; C. Penna, 3; Rev. H. T. Scholl, Big Flat, N. Y., 4; Rev. J. G. Tonzeau, Meddellion, Rep de Columbia, S. A., 5; Mrs. Mollie Clements, Antonio, Colo., 5; Thomas Lord, Chicago, 60.....

2,911

Total receipts for January, 1893..... 4,689 36
Previously reported..... 46,587 69

Total receipts from April 1, 1892, to February 1, 1893..... 51,546 05

C. M. CHARNLEY, Treasurer,
P. O. Box 291, Chicago, Ill.

RECEIPTS FOR EDUCATION, JANUARY, 1893.

ATLANTIC.—*Knox*—New Hope, 1.
BALTIMORE.—*New Castle*—Forest, 3; Gilbert, 1. *Washington City*—Washington City Westminster, 30. 24 00
CALIFORNIA.—*Los Angeles*—Monrovia 80 cts. *Oakland*—Golden Gate, 2. *Sacramento*—Roseville, 3 75. *San Jose*—Cayucos, 7 50.

15 15

COLORADO.—*Boulder*—Berthoud 1st, 5. *Denver*—Denver North, 2 23. *Pueblo*—Fountain, 2 40. 10 33
ILLINOIS.—*Chicago*—Alton, 20 53; Libertyville, 2 25; River Forest 1st, 3. *Freeport*—Belvidere 1st, 20; Freeport 1st, 25; — 3d German, 3; Galena 1st, 3; Rock Run, 3 75; Queen Anne, 4. *Maitoon*—Tuscola, 6 65. *Rock River*—Aledo, 2 75; Fulton, 6; Princeton, 12 51. *Schwytzer*—Brooklyn, 4; Kirkwood, 2 50; Monmouth 1st, 6 41; Oquawka, 3 14.

130 45

INDIANA.—*Crawfordsville*—Delphi, 8. *Indianapolis*—Indianapolis East Washington Street, 13. *New Albany*—Charlestown, 6; Seymour, 5. *Vincennes*—Evansville Grace, 16 50; Grayville, 3; Washington, 5. 56 50

2 00

INDIAN TERRITORY.—*Muscogee*—Acheda, 2.
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 63 03. *Corning*—Corning 1st, 5 06. *Dubuque*—Dubuque 1st, 23. *Iowa*—Burlington 1st, 10 42; Keokuk Westminster, 8 73; Kirkville, 5; Middletown, 41 cts. *Sioux City*—Sioux City 2nd, 3 65. *Waterloo*—Holland, 14.

132 30

KANSAS.—*Emporia*—Clear Water 1st, 3; Peotone, 5. *Larne*—Halsted, 6. *Neosho*—Carlyle, 58 cts; Girard, 7. *Oswine*—Downs, 2 85; Hays City, 5 86; Phillipsburg, 5; Rose Valley, 3 50. *Topeka*—Oak Hill, 3. 41 29

41 29

KENTUCKY.—*Ebenezer*—Covington 1st, 83 50. *Louisville*—Hopkinsville, 1; Louisville Central, 102 99. *Transylvania*—Greensburg, 4 10. 190 59

190 59

MICHIGAN.—*Detroit*—Detroit Westminster, 17 50. *Kalamazoo*—Plainwell, 1. *Lake Superior*—Sault Ste. Marie 1st, 11 36. *Monroe*—Raisin, 3. 22 86

22 86

MINNESOTA.—*Red River*—Tabor Bohemian, 2 50. *St. Paul*—Minneapolis 1st, 17 73; St. Paul House of Hope, 58 04; White Bear, 2. *Winona*—Canton, 5 28. 85 69

85 69

MISSOURI.—*Kansas City*—Greenwood, 3; Salt Springs, 5 65. *Palmyra*—Grantsville, 3. *Platte*—Maryville 1st, 10. *St. Louis*—St. Louis 1st sab-sch, 24 16. 45 81

45 81

NEBRASKA.—*Hastings*—Axtel, 3; Edgar, 4 07. *Niobrara*—Hartington, 2; Saint James 45 cts; Winnebago Indian, 15. *Omaha*—Black Bird Hills, 9. 33 52

33 52

NEW JERSEY.—*Corisco*—Gabeon, 5. *Elizabeth*—Liberty Corner, 4; Perth Amboy (sab-sch, 10), 29 50; Pluckamin, 12; Roselle, 3 83. *Jersey City*—Jersey City Claremont, 1. *Monmouth*—Freehold 1st, 23 63. *Morris* and *Orange*—Madison, 3; Mendham 1st, 11 63. *Newark*—Newark 2d, 12 56; Newark Roseville, 50. *New Brunswick*—Dayton, 2 63; Trenton 2d, 7 86. *Newton*—Oxford 1st, 5. *West Jersey*—Elmer, 10; May's Landing, 4; Tuckahoe, 11; Waterford, 11. 207 74

207 74

NEW YORK.—*Albany*—Albany State Street, 31 68; Princetown, 10 66; Saratoga Springs 1st, 7; Tribe's Hill, 4; West Galway, 1. *Roseton*—Woonsocket 1st, 1. *Brooklyn*—Brooklyn Bethany, 2 23; — Memorial, 28. *Buffalo*—Buffalo Westminster, 9 55. *Cayuga*—Aurora, 15 47. *Col-*

umbia—Catskill, 23 68; Hudson 1st, 20. *Genesee*—Wyoming 1st, 8 41. *Geneva*—Geneva 1st, 25; Trumansburgh, 28 35. *Hudson*—Livingston Manor, 3; Fallsades, 8; Ridgebury, 75 cts.; Rockland 2d, 2 10. *Long Island*—Bellport, 15; Bridgehampton, 22; Sag Harbor, 4 20; South Haven, 7. *Lyons*—Palmyra, 6 92. *Nassau*—Roslyn, 9; Springfield, 5. *New York*—New York Park, 41 49. *Niagara*—Albion 1st, 11 23; Carlton, 1 50; Lewiston, 5. *North River*—Milton, 2. *Otsego*—Delhi 1st, 40; Hobart, 8 07; Unadilla, 11 14. *Rochester*—Ogden, 1 03; Pittsford 1st, 22. *St. Lawrence*—Hammond, 8. *Steuben*—Arkport, 89 cts.; Hornellsville 1st, 12 80; Jasper, 5 33; Pultney, 4. *Utica*—Forest, 7 23; Verona, 4; Westernville, 12. *Westchester*—Sing Sing, 35. 587 23

587 23

NORTH DAKOTA.—*Pembina*—Tyner, 3 20.
OHIO.—*Athens*—New Plymouth, 3; Warren, 2 22. *Bellefontaine*—Bellefontaine 1st, 1 70; Upper Sandusky, 3; West Liberty, 62 cts. *Chillicothe*—Belfast, 4. *Cleveland*—Cleveland 1st, Bolton Chapel, 5 08; Euclid Avenue, 50 21; Willoughby, 2. *Mahoning*—Youngstown 1st, 95 33. *Massachusetts*—Antwerp, 3; Bryan, 17 20; Delta, 3. *Portsmouth*—Mount Leigh, 4. *St. Clairsville*—Lore City, 3 50; Nottingham, 19 56; Pleasant Valley, 1. *Steubenville*—Corinth, 12. *Wooster*—Millersburg, 1 50. 261 95

261 95

OREGON.—*Portland*—Portland St. Johns, 3. 3 00

3 00

PENNSYLVANIA.—*Allegheny*—Sharpsburg, 8 49; Springdale, 4. *Blairsville*—Pleasant Grove, 5. *Butler*—Buffalo, 3. *Carlisle*—Chambersburg Falling Spring, 40. *Chester*—Great Valley, 10. *Clarion*—Cool Spring, 1; Licking, 2. *Erie*—Fairfield, 2; Greenville sab-sch, 6 93; Warren 1st, 96 93; Waterford Park, 2. *Huntingdon*—Houtzdale, 1 50; State College, 8 20. *Kittanning*—Clinton, 1 13. *Lackawanna*—Plains, 2; Uniondale, 2. *Lehigh*—Allen Township, 10; Bangor, 5 13; Easton 1st, 37; Mauch Chunk 1st, 23 90; Mountain, 4 25; Shawnee (sab-sch, 1 50, Y. P. S. C. E., 1 50). 6. *Northumberland*—Bloomsburg, 40 55; Mountain, 1; Sunbury 1st, 40; Williamsport 2d, 25 85. *Philadelphia*—Philadelphia Calvary, 161 34; — Westminster, 10 07; — McDowell Memorial, 8 20; — Hebron Memorial, 6 87. *Philadelphia North*—Hermion, 35; Langhorne, 6; Manayunk 1st, 25; Overbrook, 29 80; Wissinoming, 4. *Pittsburgh*—Chartiers, 2 50; Hazlewood, 12 42; Hebron, 2 35; Pittsburgh East Liberty, 28; — Shady Side (sab-sch, 28 31), 68 13; Raccoon 2d. *Redstone*—Brownsville, 10. *Washington*—Lower Buffalo, 5; Upper Ten Mile, 10; Washington 1st, 20 75; West Liberty, 4. *Wellsboro*—Knoxville, 1; Wellsboro, 3 46. *Westminster*—Columbia, 24; Mt. Joy (sab-sch, 1 45), 13 45; New Harmony, 5 50. *Parkersburg*—Terra Alta, 10. 923 69

923 69

SOUTH DAKOTA.—*Central Dakota*—Huron 1st, 11. 11 00
WASHINGTON.—*Puget Sound*—Seattle 2d, 5. 5 00
WISCONSIN.—*La Crosse*—Greenwood (sab-sch, 1), 3 00
Milwaukee—Delafield, 1 29; Ottawa, 50 cts. 4 89

4 89

Total receipts from churches January, 1893.... 2,696 06
Total receipts from Sabbath-schools Jan., 1893 73 17

2,769 23

LEGACY.

Estate John I. Kenyon, N. Y. 5,000 00

REFUNDED.

Rev. A. J. Abel, 25; Student, 30. 55 00

GRATITUDE FUND.

10. 10 00

INCOME ACCOUNT.

19, 75, 300. 294 00

MISCELLANEOUS.

"J. C. A." 5; Rev. G. L. H., 100; Cash, 500;
 Rev. M. D. A. Steen, 5; spl. sch., Miss A. R.
 Spotswood, 75; E. H. Mendousa, 10; C.
 Penna. 2; Rev. J. Z. Touzeau, 15; Miss Mollie
 Clements, 5. 717 00

Total receipts in January, 1893. 8,845 23
 Total receipts from April 16, 1892. 77,191 07

JACOB WILSON, Treasurer,
 1374 Chestnut St., Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1893.

ATLANTIC—*South Florida*—Kissimee, 15; Sorrento, 4;
 L. Aid Soc., 6. 25

BALTIMORE.—*Baltimore*—Baltimore Alsquith Street
 sab-sch. 20; —Boundary Avenue Y. P. M. S., 28 16; —
 Broadway, 4 50; sab-sch. 2; —Brown Memorial, 127 85;
 sab-sch. 75; —Y. P. S. C. E., 15; —Central, 55 86; Deer
 Creek Harmony, 21; Franklinville, 5; Havre de Grace
 sab-sch. 10; Waverly Y. P. S. C. E., 34 67. *New Castle*—
 Dover, 105; Manokin, 16; Millford, 20; Newark, 17; New
 Castle, 203 58; Port Penn, 5 20; West Nottingham sab-
 sch. 20 50. *Washington City*—Falls Church, 19 31; George-
 town West Street Mission, 21 66; Lewinsville sab-sch.*
 18; Vienna sab-sch.* 7; Washington Assembly Y. P. S. C.
 E., 10; —Covenant, 284 87; —North, 6; —Western, 109;
 Y. P. S. C. E., 75; —Westminster, 185. 1,574 06

CATAWBA.—*Yadkin*—Mooreville 2d. 1. 1
 CALIFORNIA.—*Los Angeles*—Anaheim Y. P. S. C. E.,
 10; L. A. Boyle Heights, 10; sab-sch. 13; Monrovia, 5 28;
 Orange, 22; Pomona Y. P. S. C. E., 5; Tustin Y. P. S. C.
 E., 8 22. *Oakland*—Oakland 1st sab-sch. 4 90. *San Jose*—
 Cayucos sab-sch. 9; Menlo Park sab-sch.* 5; Santa
 Clara, 80. 173 50

COLORADO.—*Denver*—Denver Central sab-sch.* 9 68;
 —Westminster, 15; sab-sch. 3 60. *Gunnison*—Grand Junc-
 tion, 10; sab-sch. 14; Ouray sab-sch. 3 05; Pitkin, 10.
Pueblo—Alamosa, 6 80; Colorado Springs 2d sab-sch.* 6;
 Huerfano Canon, 3 30; Monte Vista, 4 28; Pueblo 5th
 Mexican, 2; Rocky Ford sab-sch. 1 87; Rouse, 2. 91 56

ILLINOIS.—*Alton*—Greenfield, 31; Hillsboro sab-sch.*
 16 05; Jerseyville, 52; Litchfield sab-sch. 3 50. *Bloom-
 ington*—Chenoa, 44; Clarence, 7; Clinton Y. P. S. C. E.,
 25; Cookville sab-sch. 15 72; Danville Germantown
 sab-sch. 21 20; El Paso, 27; Gibson City, 82 28; Y. P. S. C.
 E., 15; Normal, 18 81; Prairie View Col., 3; Urbana Col.,
 14 27; Wenona, 10; Longview sab-sch. 3. *Cairo*—Ava Y.
 P. S. C. E., 3 13; Centralia Y. P. S. C. E., 2; Cobden, 9;
 Harrisburg, 15 75; Murphyboro sab-sch.* 8. *Chicago*—
 Austin, 30; Chicago 2d, 900; —3d, 15; —5th sab-sch. 30;
 —Covenant Y. P. M. S., 50; —Jefferson Park sab-sch.
 29 63; —Scotch sab-sch. 9; Du Page, 32 50; Gardner, 10;
 Hyde Park sab-sch. salary of W. L. Swallen, 37 50; Nor-
 mal Park Col., 17 17; River Forest, 28 17. *Freeport*—
 Belvidere, 60; Freeport 1st, 300; —3d German, 10; Galena
 German, 6 60; Willow Creek, 105 68; Winnebago sab-sch.,
 14 32. *Mattoon*—Beckwith Prairie, 1 50; Pana, 1 25;
 Tuscola, 27 45. *Ottawa*—Au Sable Grove, 20 25; Aurora,
 16 28; Troy Grove W. H. and F. M. S., 15; Waltham Y. P.
 S. C. E., 2 75. *Peoria*—Elmira, 25 93; Ipava Y. P. S. C. E.,
 2 89; —2d, 165 94; —Cavalry sab-sch. 5 25; Jun. Y. P. S.
 C. E., 10; Washington, 10; Yates City, 5 75. *Rock River*—
 Aledo 11 55; Arlington sab-sch. 2 50; Franklin Grove
 sab-sch.* 4; Fulton sab-sch. 25; Garden Plain, 28 23; Milan
 "Week of Prayer," 1 50; Morrison sab-sch. 4 62; Newton,
 26 21; sab-sch. 2 80; Peniel, 9 40; Rock Island Central
 sab-sch. 20 22; Woodhull sab-sch. 5 02; Y. P. S. C. E.,
 9 43. *Schuyler*—Augusta, 50; Camp Creek, 29 02; sab-
 sch. 7; Carthage, 23 20; Y. P. S. C. E., 25; Ebenezer, 15;
 Hersman, Y. P. S. C. E., 44; Kirkwood, 16 50; sab-sch.,
 3 30; Monmouth, 57 90; Mount Sterling, sab-sch. 46 22;
 Y. P. S. C. E., 9 93; Nauvoo German, 15; Quincy 1st Y.
 P. S. C. E., 22 25; Warsaw, 3 28. *Springfield*—Brush
 Creek, 6 50; Greenville, 19 60; Jacksonville Westminster
 Y. P. S. C. E., 25; Maroa Y. P. S. C. E., 17; Springfield 1st
 Y. M. S., 38; —3d, 45 46. 3,197 56

INDIANA.—*Crawfordsville*—Delphi, 53 10; Lexington Y.
 P. S. C. E., 11 13; Prairie Centre, 7 69; Romner, 11 15;
 Spring Grove, 27 75; Waveland, 8 14. *Fort Wayne*—
 Hopewell, 5; Lima, 4; Ligonier, 16 12; sab-sch. 1 52; —Y.
 P. S. C. E., 5. *Indianapolis*—Hopewell sab-sch.* 13 03;
 Indianapolis 7th Y. P. S. C. E., 80; —13th, 23 42; South-
 port, 6 51; sab-sch. 7 50. *Logansport*—Logansport 1st
 Y. P. S. C. E., 16 03; Michigan City sab-sch.* 11 40; Roch-

ester N. L. Lord, 5. *Muncie*—Union City, 13; Winches-
 ter Y. P. S. C. E., 10 30. *New Albany*—Bedford Y. P. S.
 C. E., 6 25; Brownstown Y. P. S. C. E., 5; Jeffersonville,
 43 95; Lexington, 14; New Albany 2d, 31; Otisaca, 3 50;
 sab-sch. 1 50. *Vincennes*—Evansville Grace, 40 20; Vin-
 cennes, 33 19; Y. P. S. C. E., 17. *White Water*—Aurora,
 3; Richmond, 198. 733 44

INDIAN TERRITORY.—*Choctaw*—Bethel, 2; Pine Ridge,
 1 75; Sans Bois, 2 25. 6

IOWA.—*Cedar Rapids*—Atkins, 3; Blairtown sab-sch.*
 6; Cedar Rapids 3d sab-sch. 14 68; Pleasant Hill 8 00, L.
 M. Aid Soc., 7 50; Shellsburg, 3; Vinton, 50. *Council
 Bluffs*—Anderson, 9; Bedford, 20 12; Brooks, 2; Conway,
 18 25; Lenox, 10 97; sab-sch. 4 43; Prairie Chapel, 80 cts.;
 —Sab-sch. 41 cts.; —Star, 3 00; Nodaway, 2; Platte Cre-
 tre, 3; Red Oak, 10; Sidney, 2. *Des Moines*—Albia, 23 30;
 Dallas Centre, 16; Derby, 3; Humeston, 3 25; Laurel, 5;
 Mariposa, 5. *Dubuque*—Dubuque 2d, 75; Hazleton, 3;
 Lime Spring, Mrs. McGregor, 2 50; Sherrill's German sab-
 sch. 7. *Fort Dodge*—Carroll sab-sch. 2 50; Coon Rapids,
 33 28; Dedham, 6 52; Grand Junction, 11 60; Rippey sab-
 sch. 5; Spirit Lake, 7 46. *Iowa*—Burlington 1st, 125 92;
 sab-sch. 84; Fairfield sab-sch.* 26 23; Keokuk Westmin-
 ster, 54 23; Libertyville, 6; Martinsburg, 27 40; sab-sch.,
 3 10; Mediapolis, 27; sab-sch.* 8; Middletown, 6 50; New
 London, 8; West Point, 15 20. *Iowa City*—Brooklyn,
 27 75; Davenport 2d Y. P. S. C. E., 2 10; Muscatine 1st
 (sab-sch. 6), Y. P. S. C. E., 10; Williamsburgh, 22. *Sioux
 City*—Alta, 14; Hoopers, 5 60; Larabee, 7 70; Schaller,
 45 17. *Waterloo*—Dysart, 8; Grundy Centre, 23 77; sab-
 sch. 2 23; Janesville, 6 75; Kammars German, 13; Marshall-
 town sab-sch.* 5; Salem, 22; Toledo, 2 50; Waterloo sab-
 sch.* 23; Williams, 10. 1,049 11

KANSAS.—*Emporia*—Burlingame Y. P. S. C. E., 5; Coun-
 cil Grove, 25; Eldorado, 25; sab-sch. 10; El Paso, 6 12;
 Mount Vernon, 6 60; Oxford, 14 40; Peotone sab-sch.* 6;
 Winfield Y. P. S. C. E., 11 80. *Highland*—Axtel sab-sch.
 6 86; Hlawaha, 7 50. *Larned*—Arlington, 5; Great
 Bend, 14 09; Halted Debt. Col., 10 25; Larned,
 7 50; Lyons (sab-sch. 18 25); Y. P. S. C. E., 5.
Neosho—Carlyle, 11 81; Cherokee, 6 30; Girard
 sab-sch.* 11; Iola, 16; sab-sch. 6; Monmouth, 2 50;
 Princeton, 13; Richmond, 5. *Osborne*—Hays City, 25 27;
 Kill Creek sab-sch.* 2; Osborne sab-sch. 4 40. *Salmon-
 Baahan*, 1; Bennington L. M. S., 15 21; Clyde, 46 82, sab-
 sch. 6 30; Concordia, 67 21; sab-sch. 2 13; Ellsworth, 10 16;
 Sylvan Grove, 2; Wilson, 5; Harmony, Paris Station, 2.
Topeka—Baldwin, 4 50; Black Jack, 8 65; Clinton, 14;
 Junction City, 41 78; Kansas City Grand View Park, 15;
 —Central Y. P. S. C. E., 6 22; —Western Highlands, 25 54;
 —Y. P. S. C. E., 4; Lawrence Y. P. S. C. E., 10; Junior
 Y. P. S. C. E., 3 75; Manhattan, 30 50, (sab-sch. 10), Y. P.
 S. C. E., 10; Oak Hill, 5; Perry sab-sch. 1 06; Topeka 2d,
 41. 700 70

KENTUCKY.—*Ebenezer*—Flemingsburgh, 10; sab-sch. 5 10;
 Lexington 2d, 670 08. *Louisville*—Hopkinsville Debt.,
 6 21; Louisville Knox sab-sch. 1 52. *Transylvania*—
 Burkeville L. F. M. Soc., 10. 702 91

MICHIGAN.—*Detroit*—Detroit Westminster, 115 50;
 Mount Clemens, 8. *Flint*—Argentine, 6; sab-sch. 6 25;
 Caro, 34; Flint, 58 50; Ft. Gratiot, 9; Flynn, 2; Grind-
 stone, 1; La Motte, 4; Lyndon, 6; Port Austin, 8. *Grand
 Rapids*—Grand Rapids Westminster, 23 09. *Kalamazoo*—
 Kalamazoo 1st, 180; sab-sch. 20. *Lake Superior*—Iron
 Mountain sab-sch. 5 29; St. Ignace, 11 75; —sab-sch. 5 25.
Lansing—Brooklyn, 5; Concord, 5; Jackson, 23 06; Lan-
 sing Franklin Street, 22 04; Tekonsha, 12 51. *Monroe*—
 Tecumseh, 39 23; sab-sch.* 5 67. *Petoskey*—Cadillac sab-
 sch. 25; Mackinaw City, 5; Petoskey, 6. *Saginaw*—Bay
 City 1st, 25; Saginaw Grace, 11 50. 693 83

MINNESOTA.—*Duluth*—Lakeside, 18. *Mankato*—Madella,
 40; Blatton, 5; Worthington Westminster sab-sch. 13 31;
 —Westminster, 111 11; salary of W. S. Nelson,

888 89. *Red River*—Crookston sab-sch. 4 14; Fergus Falls sab-sch. 7 18; Western sab-sch. 5 52. *St. Paul*—Minneapolis 1st. 89 73;—Bethlehem sab-sch. Col. 19 66;—Highland Park. 31 30;—Stewart Memorial. Y. P. S. C. E. 10;—Westminster sab-sch. 16 52; Oak Grove 15; St. Paul, Goodrich Avenue Y. P. S. C. E. 10;—House of Hope. 821 83;—Y. P. S. C. E. 10;—Y. L. Miss. Soc. 10;—sab-sch. 55; White Bear Y. P. S. C. E. 2 33. *Winona*—Oronoco Y. P. S. C. E. 5 10; Preston sab-sch. 3 08; 21. Y. P. S. C. E. 2 40. 1,733 91

MISSOURI.—*Kansas City*—Centre View. 3; Clinton Y. P. S. C. E. 8 37; Drexel. 3; Holden. 11 65; Kansas City Hill Memorial sab-sch. 3;—Linwood Avenue sab-sch. 5 08; Rich Hill sab-sch. 1 79; Sharon. 4 31. *Ozark*—Fairplay. 8 13;—sab-sch. 4 89; Webb City. 9 50, sab-sch. 9 50. *Palmyra*—Brookfield Moir sab-sch. 5 15; La Grange sab-sch. 4; Unionville. 17 83. *Platte*—Hamilton. 10; Hodge. 4 10; King City. 13; Parkville Lakeside sab-sch. 1 75; Union sab-sch. 5; Union Star. 1; Weston. 1 20. *St. Louis*—Bethel German. 4; Elk Prairie. 3; Nazareth German sab-sch. 6; Jonesboro. 3; Ridge Station. 2; St. Charles. 58, sab-sch. 5; St. Louis 1st. sab-sch. 24 16;—Soulard Market Y. P. S. C. E. 47;—West. 61 91; Zion German sab-sch. 2. 345 25

NEBRASKA.—*Hastings*—Axtel. 4; Ayr. 9; Holdredge. 31 55; Ong. 2 55. *Kearney*—Broken Bow. 6 67; Fullerton. 9 75. *Nebraska City*—Beatrice. 60; Bennett. 10; Pritchard. 1 15; Palmyra. 16. *Omaha*—Bellevue. 31 13; Y. P. S. C. E. 25; Black Bird Hills. 50; Bethlehem. 3; Fremont. 19 71; Omaha 1st sab-sch. 100;—Lowe Avenue Y. P. S. C. E. 1 59; Schuyler. 10 60; Silver Creek. 3 38. 383 98

NEW JERSEY.—*Elizabeth*—Clinton. 93 43; Cranford. 142 10; sab-sch. 121 57; Elizabeth 1st Murray Mission Soc. sab-sch. 100;—2d sab-sch. 220 99; Lamington. 188; Metuchen sab-sch. 89 60; Plainfield 1st. 50 72; Pluckamlin. 50 00; sab-sch. 10 42; Roselle. 25 33; sab-sch. 23 93; Springfield. 15; sab-sch. 23 06. *Jersey City*—Arlington Y. P. S. C. E. 15; Jersey City 2d. 23 29;—Claremont. 53 sab-sch. 2 48; Passaic 1st a Friend. 300; Rutherford. 623 87; Tenafly Y. P. S. C. E. 30; West Hoboken 1st. 15 59. *Monmouth*—Barnegat. 2; Beverly Y. P. S. C. E. 10; Cranbury 2d. 12; Lakewood. 209 13; Manasquan. 14 12; Moorestown sab-sch. 8. *Morris and Orange*—Bonton. 230 82; East Orange 1st. 209 19; Hillsdale. 582 72; Madison. 413 27; Miss. Soc. 227 23; Mendham 1st. 17 28; Morristown South Street. 410; Myerstown German sab-sch. 4; New Providence. 15; St. Cloud. 48; Succasunna. 17 13; sab-sch. 50; Trinity sab-sch. 7 75. *Newark*—Bloomfield 1st. 243 01; Fawcett Memorial. 61 03; Lyon's Farms. 52 04; Montclair 1st. 622; "Ald." 50;—Trinity for A. C. Good 100; Newark 1st. 216;—2d. 101 58;—Park. 72 92;—Roseville sab-sch. 15; Woodside sab-sch. 14 66. *New Brunswick*—Amwell 2d sab-sch. 2 84; Dayton. 17 73; Milford. 43 60; New Brunswick 2d sab-sch. 20; Princeton 1st. 237 70;—Trenton 1st. 637 06; Salary C. A. R. Janvier. 771;—2d Y. P. S. C. E. 50;—Prospect Street sab-sch. 27 69. *Newton*—Andover. 4 53; sab-sch. 1 57; Asbury Y. P. S. C. E. 20; Beldere 1st sab-sch. 6 37; Blairstown 381 21; sab-sch. 40 44; Harmony sab-sch. 12; Newton. 240; Stanhope sab-sch. 12 94; Y. P. S. C. E. 8 90; Wantage 1st. 9; Washington sab-sch. 80. *West Jersey*—Billingsport sab-sch. 3 15; Blackwoodtown sab-sch. 11 41; Bridgeton 1st sab-sch. 40;—2d. 81 24; sab-sch. 60 87; Camden 3d. 2; Cape Island. 46 23; Cedarville 1st. 8 60; Elmer. 2 50; Greenwich. 14; Hammononton sab-sch. 80; May's Landing. 5; Salem sab-sch. 90 40; 10 05. 9,262 29

NEW MEXICO.—*Arizona*—Sacaton 1st Indian. 6. 6
NEW YORK.—*Albany*—Albany State Street. 209 09; salary of W. H. Hannum. 200;—West End sab-sch. 21 70; Amsterdam 2d Y. P. S. C. E. 25; Ballston Centre Y. P. S. C. E. col. 1 46; Charlton. 41 70; sab-sch. 22; Jefferson. 16 27; Mariaville. 12; New Scotland sab-sch. 5 40; Pine Grove sab-sch. 5; Princetown sab-sch. 25 79; Rockwell Falls sab-sch. 5; Y. P. S. C. E. 3; Sand Lake. 7 25; Saratoga Springs 2d. 39 50; Tribe's Hill. 10;—a member for Africa. 100. *Binghamton*—Binghamton Ross Memorial. 30; Conklin. 13; McGrawville. 7 42; Nichols 12 57; Waverly 87 02; Whitney's Point. 7. *Boston*—Boston 1st. 100; Newburyport 1st. 63 81; Roxbury. 21 21; sab-sch. 31 96; Y. P. S. C. E. 15; Windham. 1 04; Woonsocket. 1. *Brooklyn*—Brooklyn 1st. 1370;—Mh German. 2;—Arlington Ave. Y. P. S. C. E. 6 54;—Bethany. 15;—Classon Ave. Y. P. S. C. E. 11 75;—Greene Ave. 1 76;—Lafayette Ave. 3254 42;—Lafayette sab-sch. Miss Assoc. salary of R. P. Wilder. 400;—Memorial. 145 90;—South 3d Street. 33 24;—South 3d Street C. W. Smith. 50;—Thronon Ave. 78. *Buffalo*—Allegheny sab-sch. 1;—Buffalo Bethlehem. 14;—Calvary sab-sch. 24 78;—North. 158 76; sab-sch. 77 23;—Westminster. 537 56; Elliotville. 8; Hamburg Lake Street sab-sch. 3; Lancaster. 20; Y. P. Society. 11; Silver Creek. 6 93; sab-sch. 9 50; South Wales sab-sch. Col.

1; Springville. 17 55. *Cayuga*—Aurora. 44 23; Genoa 2d sab-sch. 7 77;—3d sab-sch. 1 51; Ithaca. 1120 76. *Champlain*—Chazy. 2; sab-sch. 5 33; Malone. 15; Port Henry. 117 50. *Chemung*—Big Flats sab-sch. 22; Havana. 25; Southport sab-sch. col. 2 50; Spencer sab-sch. 2 50; Watkins. 53 43; debt. 108 08; sab-sch. debt. 8 18. *Columbia*—Catakill. 7 73; sab-sch. 43 28; Greenville. 8 35; Hillsdale. 15; Hudson. 200; Jewett Mrs. L. North. 30. *Genesee*—Attica Y. P. S. C. E. 25; Batavia. 253 01; North Bergen sab-sch. 4 70; Warsaw. 91 25; sab-sch. 27. *Geneva*—Geneva 1st. 32 47; Manchester. 47; sab-sch. 5; Penn Yan. 19 97; sab-sch. 58 70; Romulus. 60 40; Seneca Falls Y. P. S. C. E. 6 15; Trumansburgh. 53 23; Waterloo sab-sch. 10 53. *Hudson*—Chester. 45 44; Circleville. 7; sab-sch. 7 50; Hamptonburgh Mrs. C. Young. 33; Middletown 2d. 47 98; Monticello sab-sch. 9; Mount Hope. 7; sab-sch. 2; Nyack 1st sab-sch. 24 68; Palisades. 65; Ridgebury. 2 40. *Long Island*—Bridgehampton. 17 50; Cutchogue sab-sch. 10; Greenport sab-sch. 15 16; Port Jefferson sab-sch. 24 67; Southampton. 6 13; Quogue sab-sch. 30. *Lyons*—Lyons. 100 77; Marion. 23; Palmyra. 25 96; Wolcott 1st. 5 81; sab-sch. 11 04;—2d. 37 64; Victory. 22 78. *Nassau*—Babylon sab-sch. 24; Hempstead Christ Church. 31 44; sab-sch. 8 31; Minneola sab-sch. for Jumna high school. 21 23; Newtown sab-sch. 27 63; Oyster Bay. 30; Roslyn. 5 53; Springfield. 33; Y. P. S. C. E. 11; "a Pastor." 5. *New York*—New York 1st sab-sch. 46 23;—4th Avenue. 35 28;—5th Ave. 10217 78;—Adams Memorial. 9;—Alexander Chapel sab-sch. 15;—Allen Street Youth's Miss. Soc. 5;—Calvary Y. P. S. C. E. 12; Central. 506 60;—Covenant. 20;—East Harlem Y. P. S. C. E. 5;—Emmanuel Chapel. 20 77;—Harlem sab-sch. 29 67;—Mount Washington sab-sch. 9 45;—Rutgers Riverside. 3 15;—Scotch. 163; sab-sch. 120. *Niagara*—Albion. 60; Lyndonville Y. P. S. C. E. 1 25. *North River*—Cold Spring sab-sch. 21 70; Matteawan. 22 33; sab-sch. 30 98; Newburgh Calvary. 9 15; Poughkeepsie sab-sch. 53; Rondout sab-sch. 20 95; Smithfield "Cash." 50. *Rochester*—Brookport. 153 14; Mount Morris. 7 50; sab-sch. 12 24; Y. P. S. C. E. 29; Ogden. 11 79; Col. 15 64; Rochester 3d. 382 07;—Central. 350 00; sab-sch. 121 18;—Westminster sab-sch. 25;—Grace. 5; Sparta 1st. 56;—2d. 39 02; Victor. 25. *St. Lawrence*—Adams. 6; Cape Vincent. 12; Y. P. S. C. E. 10; Morristown Y. P. S. C. E. 30; Oswegatchie 2d sab-sch. 5 00; Plessis. 3; Sackett's Harbor. 5; Y. P. S. C. E. 11; Watertown 1st Y. P. S. C. E. 46 11. *Steuben*—Addison. 7 61; Arkport. 5 35; Canisteo sab-sch. 90; Cuba. 20 67; Hornellsville. 76 80; sab-sch. 24 51; Jasper. 9 30; Pultney. 6; Woodhull. 4 65. *Syracuse*—East Syracuse. 33; Y. P. S. C. E. 50; Fulton sab-sch. 35; Pompey sab-sch. 6 36; Syracuse 1st Ward. 13;—Memorial. 30; Chittenango. 37 59. *Troy*—Lansingburgh 1st. 100; Middle Grandville. 13 35; Salem sab-sch. 15; Troy Oakwood Avenue. 19;—Second Street. 1168 41;—Woodside. 180 93; sab-sch. 26 68. *Ulster*—Holland Patent. 61; Little Falls. 68; Rome sab-sch. 18 16; Ulster Bethany. 80 32; Verona. 31 42. *Westchester*—Darien. 10; Gilead. 20; Hugonot Memorial. 38; Mahopac Falls sab-sch. 15; Peekskill 1st. 130 22; Poundridge sab-sch. 2; Rye. 215; Sing Sing. 128; South East Centre. 18 43; sab-sch. 15; White Plains. 46 67; Yonkers 1st. 254 57;—Westminster. 137 66; Jun'r Y. P. S. C. E. 8. 37,562 78

NORTH DAKOTA.—*Fargo*—Edgeley. 3 80; Dorcas Aid Soc. 5 97; Fargo sab-sch. col. 7 51; Fullerton. 7 06; Hillsboro sab-sch. 10 83; Lisbon sab-sch. 35 cts.; sab-sch. 10 65; Monango. 76. *Pembina*—Devil's Lake. 2 48 93
OHIO.—*Athens*—Reverly. 20 50; sab-sch. 1; Bristol sab-sch. 5; Logan. 43 50; sab-sch. 14 00; New Plymouth. 10; Stockport. 5. *Bellefontaine*—Bellefontaine. 11 23; sab-sch. 9 35; sab-sch. 124 01; Upper Sandusky sab-sch. 1 60; West Liberty. 4 06. *Chillicothe*—Bloomington. 21 60; sab-sch. 10 95; Concord sab-sch. 1 35. *Cincinnati*—Avondale. 106 50; Bethel sab-sch. 3; Cincinnati Bethany. 65 69;—North sab-sch. 23; Clifton sab-sch. 7 88; College Hill. 54; Glendale sab-sch. 15 06; Hartwell. 10; "Interest on Baxter Bequest." 365 00. *Cleveland*—Cleveland 1st. salary of F. L. Jackson. 187 50;—1st Bolton Chapel. 44 54;—1st Stone Church sab-sch. 108 28;—Case Avenue sab-sch. 16 58;—Euclid Avenue. 529 55; sab-sch. 80;—C. 2d. 800; sab-sch. 111 95;—Woodland Avenue for J. J. Walsh. 12;—for salary of D. L. Gifford. 250;—Young Men's Fraternity. 150; Gullford. 13;—Wilson Avenue Y. P. S. C. E. 12 70; Willoughby sab-sch. 11 33. *Columbus*—Westerville. 8. *Dayton*—Bath. 2 00; sab-sch. 1 74; Bethel. 5; Dayton Wayne Avenue Y. P. S. C. E. 20; Osborn. 2; sab-sch. 2 31; Oxford "Friend." 25; South Charleston. 46 67. *Huron*—Huron. 16 10; sab-sch. 5 50; McCutcheonville. 4 00; Milan. 25; sab-sch. 5; Norwalk Y. P. S. C. E. 3 30. *Lima*—Delphos Y. P. S. C. E. 20; Findlay 1st. 107; Lima 1st. 25; Sidney sab-sch. 6 53; Van Wert sab-sch. 15 54. *Mahoning*—Poland sab-sch. 16 37; Vienna. 3 30; Youngstown 1st. 616 94. *Marion*—Chesterfield. 6 23; Marion Y.

P. S. C. E., 17. *Maumee*—Bowling Green, 36; Maumee Y. P. S. C. E., 19; Toledo 1st sab-sch, 29 25; West Bethesda, 50. *Portsmouth*—Eckmansville, 1 17; Georgetown sab-sch, * 4 31. *St. Clairsville*—Cambridge, 31 15; sab-sch, 5 39; Kirkwood sab-sch, 6 90; Short Creek sab-sch, * 5; Washington, 35. *Steuersville*—Brilliant sab-sch, * 9 50; Corinth sab-sch, 56; East Liverpool 1st sab-sch, 28; — 1st sab-sch, * 82 64; Irondale sab-sch, * 8 28; Madison, 15 50; New Hagerstown, 6 46; Potter Chapel, 4 23; Salineville sab-sch, * 4; Smithfield, 8; Steubenville 1st sab-sch, * 14 52; Unionport sab-sch, 8; Wellsville West End sab-sch, * 9 29. *Wooster*—Apple Creek, 5; sab-sch, 24; Ashland, 15 40; Doylestown, 7 50; Lexington, 17 73; Loudonville, 23; Mansfield sab-sch, 100; Millersburg, 7 65; Orrville, 5 50; Savannah sab-sch, * 15; Shelby, 6. *Zanesville*—Brownsville sab-sch, 20 70; Dresden, 2 66; Hanover, 1 75; Kirkersville, 6; Muskingum "M. C. O.", 25; West Carlisle, 5; Zanesville 1st sab-sch, * 18 86.

4,706 24

OREGON.—*East Oregon*—Umatilla, 15; *Portland*—Oregon City, 18; Y. P. S. C. E., 20; Portland Chinese, 4 40; — St. John's, 16 80; Sellwood, 5; sab-sch, 5; *South Oregon*—Roseburg sab-sch, 5. *Willamette*—Gervais, 2 70.

88 90

PENNSYLVANIA.—*Allegheny*—Allegheny School St. sab-sch, 15; Bellevue Y. P. S. C. E., 16 20; Cross Roads, 4; Y. P. S. C. E., * 3; Emsworth sab-sch, * 13 10; Fairmount, 10 40; Pleasant Hill, 4; Tarentum, 34 37. *Blairsville*—Salem, 24 75. *Butler*—Butler sab-sch, 25; Centerville, 22; Mount Nebo, 4 34; North Liberty sab-sch, 10 77; North Washington sab-sch, 7; Prospect, 6 64. *Carlisle*—Big Spring, 72 71; Bloomfield Y. P. S. C. E., 6 28; Burnt Cabins sab-sch, 1 25; Carlisle 1st Y. P. S. C. E., 15; Duncannon, 25; sab-sch, 21 10; Harrisburg Market Square sab-sch, * 80 67; Lower Path Valley, 2 50; sab-sch, 23 17; — sab-sch, * 14 50; Mechanicsburg, 17 22; sab-sch, 49 14; Mercersburg, 80; Middletown Y. P. S. C. E., 15; Shippensburg, 58 35; Silver Spring, 14; Lebanon 4th St. sab-sch, 5; Y. P. S. C. E., 6 10; Mt. Olivet, 10; J. W. Biddle Mem'l, 3 62. *Chester*—Bryn Mawr sab-sch, 75; East Whiteland sab-sch, * 11 17; — 2 38; Bethany, 13; Kennett Square sab-sch, 3 42; Wayne, 175; sab-sch, 48 06. *Clarion*—Academia, sab-sch, * 9; Beech Woods sab-sch, * 3 48; Brockwayville, 5 90; Clarion, 28 08; Cool Spring, 3; Emlenton sab-sch, 13 78; Greenville, 10 03; Licking, 11 78; Mount Tabor, 5; Richland, 2 85; Rockland, 3; Tionesta, 36. *Erie*—Belle Valley, 5; Bradford sab-sch, * 25 14; Erie Chestnut Street, 16 15; Fairfield, 8; Garland, 15 67; Girard, 14 18; — Miles Grove Branch, 3 61; Meadville 1st sab-sch, * 23 18; Oil City 1st, 63 19; Pittsfield, 13 09; sab-sch, 4 59; Tideoute, 68; Warren, 232 14; Wattsburg, 2 31; Cochranon sab-sch, 20 cts.; —, * 3 08. *Huntingdon*—Bedford, 30 00; Y. P. S. C. E., 8 50; Birmingham, * 11; Houtzdale, 9 90; Kylertown, 3; Lewistown Y. P. S. C. E., 25; Mount Union sab-sch, 30 58; Orbisonia, 9 83; sab-sch, 1 65; Osceola, 1; sab-sch Col., 12 85; Penfield, 7; sab-sch, 3; Petersburg, 18; Pine Grove sab-sch, 1 80; Sinking Creek sab-sch, 5 65; — Centre Hall, 3 33; Spruce Creek, 249 31; Tyrone, 86 79; Williamsburg, 61; sab-sch Col., 3; Winterburg, 2. *Kittanning*—Leechburg Col., 12; Marion sab-sch, 13. *Lackawanna*—Bennett, 3; Carbondale, 244 53; — sab-sch, 6 50; Dunmore, 5; Hawley, 11; Kingston Forty Fort sab-sch, * 34 70; Langcyeffe, 71; Montrose sab-sch, 74 16; Nicholson Y. P. S. C. E., 5; Pittston sab-sch, 116 22; Uniondale, 14; Theo. Waldron, Troy, Pa., 18; E. B. Sturges, Scranton, Pa., salary of Dr. Johnson, 200. *Lehigh*—Bangor sab-sch Ningpo, 25; Bethlehem 1st, 28 64; sab-sch Ningpo, 13 07; Easton 1st, 135; — Brainerd, 692 51; Hazleton sab-sch Ningpo, 28 05; Mauch Chunk, 51; Middle Smithfield sab-sch Ningpo, 3; — Y. P. S. C. E. Ningpo, 4; Pottsville 1st sab-sch Ningpo, 20 59; Y. P. S. C. E., 17 74; — 2d sab-sch, 6 65; — Y. P. S. C. E., 7 28; Reading 1st, 76; — Olivet sab-sch Ningpo, 5 81; South Easton, 13; Y. P. S. C. E., 10; Tamaqua sab-sch Ningpo, 10; Upper Mount Bethel sab-sch, 10. *Northumberland*—Bloomsburg, 290 69; Jersey Shore, 5; Mahoning, 115 04; Montoursville, 4 25; Renova sab-sch, 28; Watertown, 27 05; Williamsport 2d, 80 88; Mountain, 1. *Philadelphia*—Philadelphia 1st, 1 541 44; — 2d, 224; — 10th, 881; — Tabernacle, 461 77; — West Spruce Street salary of Dr. Nevius, 150; — West Spruce Street Y. P. S. C. E., 25; — West Spruce Street, 1 231 84; — Arch Street Y. P. S. C. E., 48; — Cohocksink, 301 80; — Corinthian Avenue Ger., 7; — Kensington 1st, 233; — Oxford, 49 18; Y. P. S. C. E., 50; — Princeton, 1 284 96. *Philadelphia North*—Carversville, 2 33; Conshohocken, 10 45; sab-sch, 2 55; Y. P. S. C. E., 1; Doylestown, 45 19; Y. P. S. C. E., * 10; Frankford Y. P. S. C. E., 3 31; Hermon, 75; Manayunk sab-sch, * 60; Port Kennedy, 3 85; Thomson Memorial New Hope Chapel sab-sch, 19 30; Overbrook sab-sch, 24 66. *Pittsburgh*—Bethel, 49 20; Cannonsburg 1st, 25 55; — Central, 24 50; Chartiers, 16 50; Long Island, 16 20; — H. Eckert, 100; Middletown, 23; Monongahela City sab-sch,

25; Pittsburgh 6th Y. P. S. C. E., 15; — Shady Side, 26; sab-sch, 67 50; — McCandless Avenue Morningside sab-sch, 4; Raccoon, 81 60; Wilkinsburgh, 218 19; *Redstone*—Dunbar, 51 00; sab-sch, 12; Little Redstone, 6 50; sab-sch, 5; McKeesport 1st Y. P. S. C. E., 10; "Friends," 10. *Shenango*—Mahoning sab-sch, 30; Mount Pleasant sab-sch, * 13; — New Gallies sab-sch, * 5 70; Rich Hill sab-sch, 4; Sharon, 17 75; Sharpsville, 6 50; Westfield sab-sch, 7; Moravia sab-sch, * 2 30; Neshaunock, 28. *Washington*—Claysville sab-sch, 61 04; Cove, 11 62; sab-sch, 21 67; Cross Creek, 15; Cross Roads sab-sch, 13 50; Forks of Wheeling, 100; Frankfort, 7 85; Limestone, 6 75; Lower Ten Mile, 16 61; Mount Prospect, 43 24; Three Springs, 10; Upper Ten Mile, 80; Washington 1st, 61 50; — Y. P. S. C. E., 100; — sab-sch, * 30; — 2d, 65 76; West Alexander sab-sch, * 11 55; Wheeling 1st, 264 92; "A. P.," 50; sab-sch, * 20; — 3d, 12; sab-sch, 6. *Wellbore*—Antrim, 5; Beecher Island sab-sch, 2; Coudersport sab-sch, * 3 30; Covington, 9; Knoxville, 2; sab-sch, 2; Wellbore, 22 88. *Westminster*—Centre sab-sch, * 13 48; Columbia, 47 45; Union sab-sch, 14 67; Wrightsville, 18; York 1st Y. P. S. C. E., 5.

13,705 09

SOUTH DAKOTA.—*Black Hills*—Edgemont, 1; White-wood, 12. *Central Dakota*—Brookings, 42 11; sab-sch, 3 30; Bethel, 2 05; Bancroft, 2 25; Colman, 1 10; Wentworth, 3; Woonsocket, 30 25. *Dakota*—Poplar Creek, 10. *Southern Dakota*—Parker Y. P. S. C. E., 6 05; Rosewell Y. P. S. C. E., 2 30.

115 41

TENNESSEE.—*Holston*—Mount Bethel, 19 81; Salem, 22. *Kingston*—Chattanooga 2d, 45 13; sab-sch, 4 30; — Y. P. S. C. E., 3 83. *Union*—Caledonia, 3; New Providence, 31 23.

129 30

TEXAS.—*Austin*—Austin 1st, 10; Fort Davis, 19; sab-sch, 9; Galveston German, St. Paul sab-sch, 2 75; Mason, 3; Sweden, 4; Voca, 2. *North Texas*—Seymour, 2 50; Throckmorton, 2 43; Wichita Falls, 10 75. *Trinity*—Dallas 2d, 21; sab-sch, 6 50; Terrell sab-sch, * 3 55.

100 50

UTAH.—*Montana*—Bozeman, 48 95; Deer Lodge, 58 40; Phillipsburg, 10 65; — sab-sch, 2 25. *Utah*—Box Elder Y. P. S. C. E., 5; Mount Pleasant sab-sch, * 2 50; Ordan 1st Y. P. S. C. E., 3 40; Salt Lake City 1st Y. P. S. C. E., 26 23; — Westminster, 9 70. *Wood River*—Boise City, 22 30; sab-sch, 7 80; — Y. P. S. C. E., 5; Franklin, 5.

218 10

WASHINGTON.—*Alaska*—Ft. Wrangell, 30. *Olympia*—Cosmopolis sab-sch, 2; Tenino, 2. *Puget Sound*—Enumclaw Calvary, 2; Fairhaven sab-sch, * 10 60; Sumner, 7 90.

61 50

WISCONSIN.—*Chippewa*—Ashland, 31 28; Eau Claire, 23. *Madison*—Cottage Grove, 5; Janesville 1st, 23 38; Kilbourne City, 5; Lodi, * 10 45; Poynette Y. P. S. C. E., 4 05. *Milwaukee*—Ottawa, 3 30; Waukesha sab-sch, 26; * 20. *Winnebago*—Florence, * 18 25; Neenah sab-sch, 21 64; Oconto French, 26 61; sab-sch, 29 84; Rural, 27; Shawano, 12 25; sab-sch, 4.

311 13

WOMAN'S BOARDS.

Woman's Boards of the North West, 11,080; Philadelphia, 4,375 01; South West, 1,067 70; New York, 9,000; Northern New York, 1,284 51; North Pacific, 432 83; Occidental Board, 141..... \$37,321 10

LEGACIES.

Estate of William E. Dodge, dec'd, 5,000; Estate of H. A. Kerr, dec'd, 2,403 85; Estate of Mrs. Sarah A. French, dec'd, 200; Estate of Charles Wright, dec'd, 75; Estate of Agnes Holdship, dec'd, 475; Estate of Eliza J. Bradley, dec'd, 1,295; Estate of Jane Bartlett, dec'd, 200..... \$3,649 85

MISCELLANEOUS.

Rev. R. Craighead, Meadville, Penna., 100; A. P. Logan, Bedford, Nova Scotia, 5; C. H. Chapin, 5; Mrs. M. Skey, Woodbridge, Cal., 5; G. W. Skey and wife, 5; G. J. Norcross, Monmouth, Ill., 8; Jeannie Wachter Saving Bank, 1 82; J. E. Beebe, Union City, Pa., 200; A. Believer in Missions, Pittsburgh, Pa., salary of G. A. Goeduhn, 200; J. B. Worth, Tallula, Ill., 1; Wilbur Union sab-sch children "Xmas" * 3; From friends in Chicago through E. D. Wheelock, support of W. L. Swallen, Korea, 74 75; J. W. Parks, South Haven, Kans., 25; "A friend, 1000; H. J. Petren, Chicago, support of two native helpers, China, 15; E. L. Abel, Brooklyn, 500; "F.

N. J., 75; Miss S. Paul, New York, 25; Rev. Chas. Jewett Collins, New York, 20; Rev. M. D. A. Steen, Woodbridge, Cal., 5; Maria Barrett, Aberdeen, South Dakota, 1; "Friend of Missions," Washington Co., N. Y., 23; Miss Rebecca Robinson, Holmesville, O., 1; Children of Waconda (Minn.), sab-sch, 5; Miss Ella Vickers, 5; W. H. Jeffers, D. D., L. L. D., Allegheny, Pa., 100; E. M. Chambers, Albion, Ind., 10; "From a Widow," 5; Walter C. Nelson, Chicago, support of W. L. Swallen, 75; Jno. S. Lyle, N. Y., 2,500; Rev. Wm. Sangree, Jamestown, N. D., 5; Miss Julia F. Cooke, support of J. M. Irwin, 25; "Cheerful Givers," Columbus, O., 10; Mrs. Nancy F. Blayney, 105; R. W. Kennedy, Oakville, North Dakota, 50; Rev. William Drummond, Stone Bank, Wis., 50 cents; Ellie T. Morris, Oneonta, N. Y., 10; Emma M. Morehouse, 10; Thank offering from a believer in Missions, 20; Rev. Sabin McKinney, Binghamton, N. Y., 100; Mrs. J. Livingston Taylor, Cleveland, O., 1.534; From a Believer in Missions, Pittsburgh, Pa., College Building, North China, 200; For work under Dr. Corbett, 100; Miss E. M. E., 10; Friends, 300; Cornelia U. Halsey, 100; Wm. Adriance, Poughkeepsie, N. Y., 10; A. A. Kinnard, Chicago, salary of W. L. Swallen, 18 75; Miss Jane Ten Eyck, Albany, N. Y., 5; Mrs. Henry J. Biddle, Philadelphia, 100; "C. B., San Marcos, Cal.," 35; Chas. Van Dune, Newark, N. J., Family Missionary Jug, 15; Wm. H. Tutthill, Hammond, Ind., salary of W. L. Swallen, 12 50; Mr. and Mrs. B. H. Porter, East Liverpool, O., scholarship, China, 23 75; A friend, 250; E. C. Ware, Chicago, support of W. L. Swallen, 18 75; E. D. Wheelock, Chicago, support of W. L. Swallen, 25; Rev. R. M. Sandford, East Aurora, N. Y., 12; Malone (N. Y.) Congregational sab-sch, 12 20; J. L. Rhea, Knoxville, Tenn., 10; Mrs. A. R. Edwards and daughters, 12; A friend, Terra Alta, West Va., 50; D. H. Wallace and sister, Pittsburgh, Pa., 500; M. W. Lyon, N. Y., 25; Mrs. Nevin, 2 51; Mrs. Helen C. Swift, Ypsilanti, Mich., salary of John Jolly, 300; Rev. H. H. Kellogg and wife, Havana, N. Y., 25; J. G. T. and friends, for Medallin Organ, 106; "Presbyterian," 50; "Birth Day Offering," 40; F. L. Schaub, Parsons, Kans., 2; Mrs. Charles Arbuthnot, 1,000; "A. E.," 100; Dr. Jaeger Co., through Dr. Wells, 2 75; E. Van Fossen, Adel, Ia., 10; Julia P. Wickes, Poughkeepsie, 10; "Personal," 10; Rev. J. M. Geisler, Ann Arbor, Mich., for Hospital, Fusan, Korea, 125; Mary

C. Whiting, Ann Arbor, Mich., Hospital, Fusan, Korea, 400; Mrs. C. G. Brownell, Detroit, Mich., Hospital Fusan, Korea, 75; S. E. D. and W. D. Anniversary Thank Offering, 50; Anna R. Maina, Rockvale, Col., itinerating work in Korea, 36; Cash, 60; "W. E. J.," 550; B. O. Williams, M. D., Martin's Ferry, O., 5; Home Friends, 100; Rev. E. P. Robinson, Orchard Park, N. Y., 20; Ellie T. Morris, Oneonta, N. Y., support of Native Preacher, 30; "B. Indiana," 5; Rev. W. M. Hunter, D. D., 1; E. B. Evans, Muldrow, Ind. Ty., 3; Pompey Congregational Church, 20; Mrs. M. D. Ward, Afton, N. J., 10; Major Calvin DeWitt, Fort Sam Houston, Texas, 25; C. C. Penna, 20; Rev. J. H. Edwards, N. Y., 10; Geo. W. Farr, Jr., Philadelphia, 50; Cash, 10; Rev. H. Kelgwin, Orlando, Fla., 10; V. D. Reed, Phila., 10; M. E. C., N. Y., for Korea, 10; John Sinclair, for work in Korea, 1000; "C. Penna," 22; "J. C. A.," 5; Rev. T. Williston, 2 50; A friend, 15; Capt. A. B. McGowan, U. S. A., 10; W. C. Nelson, Leoti, Kans., 50 cts.; Herald and Presbyter, 50 cts.; Miss Mollie Clements, Antonito, Col., 5; Mrs. C. A. Taylor, Ogden, Ills., 10; Mrs. H. B. Williams, 5; A. Steward, 5; Rev. R. Arthur, 5; A. D. Weaver, for work in Nanking, China, 1,000; Mrs. G. H. Cook, Red Wing, Minn., 20 11; Mrs. G. B. Smith, 1 75..... \$14,429 14

Total receipts January during 1898..... 119,113 37
Total receipts from May 1st, 1892, to January 31, 1893..... 458,609 62
Total receipts from May 1st, 1891, to January 31, 1893..... 399,275 80

WILLIAM DULLES, JR.,
Treasurer.

58 5th Ave., New York.

NOTE I.—In December, 1892, acknowledgement the amount of \$57 credited to Carlisle 1st Church, Presbytery of Carlisle, should be \$41.

NOTE II.—Acknowledgement in December of \$3 66 to Rev. H. P. McHenry, Oceanville, L. I., is transferred to credit of the Christian Hook Church.

NOTE III.—\$30 from Minneapolis sab-sch in December has been transferred to credit of Woman's Board of the Northwest.

Columbian offerings designated Col.

* Christmas offerings.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1893.

ATLANTIC.—South Florida—Titusville, 10. 10
BALTIMORE.—Baltimore—Piney Creek, 6 87. New
Castle—Fort Deposit, 9; Wilmington Rodney Street, 7 82.
Washington City—Washington Westminster, 20. 43 60
CALIFORNIA.—Los Angeles—Azusa, 11; Monrovia, 1 28;
Pomona, 20. 32 28
CATAWBA.—Cape Fear—Timothy Darling Miss, 2. 2
COLORADO.—Denver—Denver Central, 28 25, Gunnison
Pitkin, 4. 102 25
ILLINOIS.—Chicago—Austin, 12 82; Chicago Jefferson
Park, 20 22; River Forest, 1. Freeport—Belvidere 1st,
13; Elizabeth, 2; Freeport 1st, 25; —3d German, 4; Galena
German, 3; Harvard, 2; Rock Run, 2 75; Woodstock and
Queen Anne German, 2. Peoria—Princeville, 7 40. Rock
River—Aledo, 2 80. Schuyler—Augusta, 20; Kirkwood,
4; Monmouth, 15 68; Oquawka, 2. Springfield—Brush
Creek, 3 45. 154 17
INDIANA.—Crawfordsville—Cayuga Eugene, 8; Delphi,
12 80. Fort Wayne—Decatur 1st, 18 16. Indianapolis—
Carpentersville, 2. New Albany—Seymour, 5 25. 57 81
INDIAN TERRITORY.—Choctaw—Bethel, 2. 2
IOWA.—Cedar Rapids—Mechanicsville, 6. Corning
—Corning 1st, 3 80, Des Moines—Derby, 1; Humeston,
3 64. Dubuque—Dubuque 1st, 23. Fort Dodge—Jefferson,
5; Lohrville, 4 50; Rolfe 2d, 4 10. Iowa—Burlington 1st,
16 68; Keokuk Westminster, 23 55; Middletown, 65 cts.
Sioux City—Sioux City 2d, 5 71; Storm Lake, 8 22.
Waterloo—East Friesland German, 10 64; Kamrar Ger-
man, 5. 121 60
KANSAS.—Emporia—Clear Water, 3; Reece, 2. High-
land—Bailleyville (including sab-sch 5), 10. Larned—

Great Bend, 7 28. Neosho—Carlisle, 22 cts.; Lake Creek,
4 50; Neodesha, 2; Pittsburgh, 13 05. Osborne—Phillips-
burg 1st, 5; Smith Centre, 2. Topeka—Oak Hill, 5; To-
peka 2d, 5. 61 75
KENTUCKY.—Ebenaser—Covington 1st, 20 25. Louis-
ville—Louisville Central, 22 25. 22 50
MICHIGAN.—Detroit—Detroit Westminster, 28. Flint—
Chandler, 4; Croswell, 5 51; Port Huron, 2 50. Lansing
—Concord, 2. Petoskey—Petoskey 1st, 17 16. 59 27
MINNESOTA. Mankato—Beaver Creek 1st, 9 05; Madella,
13; Windom, 5. Minneapolis—Minneapolis 1st, 43 49;—
Stewart Memorial, 6 77. St. Cloud—Clara City Rheider-
land German, 3. St. Paul—St. Paul Central, 26 70; White
Bear, 1. 118 01
MISSOURI.—Kansas City—Drexel, 1 75. Ozark—Neosho,
5. Platte—Carrollton, 3; Hamilton, 10. 19 75
NEBRASKA.—Niobrara—Winnebago Indian, 1. Omaha
—Black Bird Hills, 3; Fremont 1st, 19 95. 28 95
NEW JERSEY.—Corisco—Gabeon, 5. Elizabeth—Elizabeth
1st, 78 85; Lamington 11; Pluckamin, 7 50; Roselle, 6 14.
Jersey City—Jersey City Claremont, 1. Monmouth—Bur-
lington*, 1 50; Plumstead, 3. Morris and Orange—
Orange Hillside, 129 30; Pleasant Valley German, 5;
Wyoming, 5. Newark—Newark 2d, 20 90; —3d, 170 90.
New Brunswick—Dayton, 4 20; Dutch Neck, 20. West
Jersey—Camden 3d, 3; Cape Island, 26 73; Elmer, 2 50;
May's Landing, 4; Woodbury, 10 70. 516 23
NEW MEXICO.—Arizona—Sacaton 1st Pima, 2. 2
NEW YORK.—Albany—Albany State Street, 50 69; North-

*Under Ministry of Assembly, 1893.

ampton, 5 06; Saratoga Springs 2d, 9; West Galway, 2.
 Binghamton—McGrawville, 4 83. Boston—Antrim, 17 50;
 Portland 1st, 7 56; Woonsocket 1st, 1. Brooklyn—Brook-
 lyn Bethany, 3. Buffalo—Buffalo Westminster, 29 45;
 Springfield, 3 34. Cayuga—Aurora, 22 11. Columbia—
 Ancram Lead Mines, 1 56; Catskill, 23 68. Hudson 1st, 50.
 Hudson—Nyack 1st, 18 86; Fallades, 10 cts., Ridgebury,
 58 cts. Lyons—Lyons, 27 50. Nassau—Islip, 6; Roslyn,
 2 87; Springfield, 5. New York—New York 1st, 366 20;—
 Adams Memorial, 5;—Brick, 609 56;—East Harlem, 10 62.
 Niagara—Albion, 18. North River—Newburgh Calvary,
 28 26. Rochester—Ogden, 1 64; Rochester Central, 50;—
 Westminster, 15. Steuben—Arkport, 1 42; Hornellsville
 1st, 12 50. Utica—Knoxboro, 7; Verona, 5 10. Westches-
 ter—Sing Sing, 40. 1,454 98
 NORTH DAKOTA.—Pembina—Park River, 15. 15
 OHIO.—Bellefontaine—Bellefontaine 1st, 2 72; West
 Liberty 1st, 98 cts. Cincinnati—Cincinnati 7th, 51 65;
 Loveland, 9 30. Cleveland—Cleveland 1st, Bolton Ave.
 Chap., 8 13;—Euclid Avenue, 128 88;—Willson Avenue,
 4. Dayton—Dayton 8d Street, 154. Huron—Chicago,
 18 29; Clyde, 5 05. Mahoning—Youngstown 1st, 86 63.
 Marion—Delaware, 22. Maumee—Antwerp, 2; Delta, 5.
 Steubenville—Scio, 4. Wooster—Apple Creek, 7; Shelby,
 2. 509 08
 PENNSYLVANIA.—Allegheny—Springdale, 4. Blairsville
 —Pleasant Grove, 5. Butler—Amity, 3. Carlisle—Har-
 risburg Olivet, 5 68;—Pine Street, 81. Clarion—Cool
 Spring, 2. Erie—Cool Spring, 3 18; Fairfield, 2; Green-
 ville sab-sch, 6 08; Waterford Park, 2. Huntingdon—
 Bellefonte, 37; Houtzdale, 2 40; State College, 5 62.
 Lackawanna—Uniondale, 2. Lehigh—Mauch Chunk 1st,
 26 92; Shenandoah, 5. Northumberland—Mountain, 1;
 Williamsport 2d, 9 45. Philadelphia—Philadelphia 3d,
 30 47;—Hebron Memorial, 5 92;—Kensington 1st, 24;—
 McDowell Mem'l, 14 21. Philadelphia North—Wissinom-
 ing, 4. Pittsburgh—Chartiers, 4; Hazlewood, 10 46;
 Knoxville, 6; Pittsburgh 1st sab-sch, 9 92;—Shady Side
 (Incl. sab-sch. 23 50), 54 50. Redstone—Long Run, 12;
 Round Hill, 7. Washington—Lower Buffalo, 7; Upper
 Ten Mile, 5; Washington 1st, 30 75; Waynesburgh, 8.
 Wellboro—Wellboro, 5 54. Westminster—Columbia,
 18 18; Mount Joy, (Incl. sab-sch, 1 58), 13 58. 484 80
 SOUTH DAKOTA.—Black Hills—Edgemont, 1. Central
 Dakota—Artesion, 4; Forestburgh, 1 51; Huron, 18.
 Southern Dakota—Scotland, 7. 31 51
 TEXAS.—North Texas—Wichita Falls, 7 60. 7 60
 WASHINGTON.—Puget Sound—Sumner, 5. 5
 WISCONSIN.—Chippewa—Chippewa Falls 1st, 16 37.
 Madison—Poynette, 4 57. Milwaukee—Ottawa, 80 cts.
 21 74
 Total from churches and Sabbath-schools..... \$3,919 13

OTHER CONTRIBUTIONS.

"W. R. J.," 150; "Cash," 500; John S. and Edw.
 Connett, heirs of Ebenezer Connett. Pitts-
 field, Ill., 100; "C.," Penna., 4; "A Friend,"
 5; Rev. J. G. Touzeau, Medellin, Rep de Co-
 lumbia, S. A., 5; Miss Mollie Clements, Anto-
 nito, Colo., 5; Nathan A. Jameson, Antrim,
 N. H., 5; F. L. Janeway, N. Y., 300..... 1,074 00
 \$4,993 13

MISCELLANEOUS.

Interest on investments.....	\$3,042 41
Sales of church property.....	1,268 75
Sales of Book of Designs No. 5.....	1 75
Total loss recovered.....	300 00
Partial loss recovered.....	63 00
Premiums of insurance.....	546 52
Paid on church mortgages.....	501 03 4,723 47

SPECIAL DONATIONS.

NEW YORK.—Utica—Augusta, 10;	
Booneville, 5; Clinton, 50; Holland	
Patent, 20; Knoxboro, 10; Little	
Falls, 500; Lowville, 30; New Hart-	
ford, 25; N. Y. Mills, Wolcott Mem'l,	
7; North Gage, 10; Norwich Corners,	
5; Oneida, 100; Rome, 65 48; Sau-	
quoit, 10; South Trenton, 5; Turin,	
2 50; Utica 1st, 100;—Bethany, 100;	
—Memorial, 50;—Olivet, 15;—	
Westminster, 100; Verona, 20 68;	
Waterville, 35; West Camden, 5;	
Westernville, 10; Williamstown, 2 50	1,294 06

\$11,010 66

Church collections and other contributions for	
10 months, April, 1891, to January, 1892.....	\$26,633 32
Church collections and other contributions for	
10 months, April, 1892, to January, 1893.....	27,960 80

MANSE FUND.

IOWA.—Corning—Lenox.....	\$ 2 25
KANSAS.—Larned—Great Bend.....	3 00
NEW YORK.—North River—Newburgh	
Calvary.....	3 10
PENNSYLVANIA.—Westminster—Mount	
Joy.....	5 00
Cash.....	5 00 18 35

MISCELLANEOUS.

Sale of Manse property, (on account).	15 00
Installments on loans.....	972 00
Interest.....	151 07
Premiums of insurance.....	15 00 1,184 07

\$1,173 42

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

—Paradoxes underlying the true conception of missions. 1. *The true way to get is to give.* Wise expenditure of a part means increase of the whole. Fullness of life comes only through the outgo of life for others. 2. *The part is of greater practical importance than the whole.* There is danger that while we love *man* we have no time to love *men*. We care for the type and forget the individual. If the kingdom is to come it is to come *somewhere*. The world must be saved

in detail. 3. *Addition is multiplication.* Two are more than twice one. In all forthputting of spiritual energy arithmetical increase of numbers means geometrical increase of power. 4. *The near is conditioned by the far.* Increase at home comes from efforts to bring the world to Christ. Men who refuse to hear God's call for enlargement shut themselves up to mental and spiritual dry rot.—President Whiting of Colby University.

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
Office—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. William C. Roberts, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.

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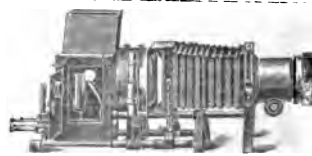
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MAY, 1893.

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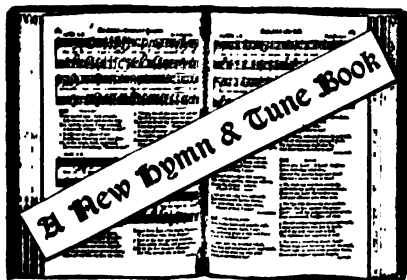
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THE CHURCH

AT HOME AND ABROAD.

MAY, 1893.

THE TRUE LIGHT.

"There was the true light, *even the light* which lighteth every man, coming into the world." So our Revised version gives us an early sentence of the Gospel according to John. Not quite sure that this gives the inspired idea most perfectly, the framers of the version put into the margin, as an alternative reading, "The true light, which lighteth every man, was coming into the world."

It is quite impossible to decide grammatically whether the participle "coming" belongs to "the true light" or to "every man." In favor of the former interpretation is the fact that he who is here called "the true light" is often spoken of as coming into the world, and this is not a phrase which is apt to be applied to every man. No important matter depends upon our being able to settle that grammatical question. Take it either way, and you have the broad general affirmation that Christ, the true light, does give to mankind a wide, a universal illumination.

Taking this sentence in connection with the whole passage in which we find it, we are clearly taught that he who was in the beginning the divine Word, has always been in the world, the life and the light of men. His incarnation, being born of the Virgin, was a coming into the world, in a new, clearer, fuller manifestation to men.

Some of the most attentive and thoughtful readers of God's word ask whether we are to lay stress upon the phrase "every man"—whether it is indeed true that any rays of this light do in fact reach every human being, or whether we are to take the phrase in a looser sense, denoting only a wide and general, but not a strictly universal illumination. Is it, indeed, true that, dark as paganism and Buddhism and Mohammedanism still are, every Mohammedan, every Buddhist and every pagan of them all has a little light, for use of which he is responsible, which he would not have if Christ, the true light, had not come into the world? We do not affirm that, nor deny it. But this is clearly made known to us: the true light is able to enlighten every human being upon whom it has opportunity to shine, and it is our business to make it shine upon as many as we can, in our homes, in our land, and in all the world.

Is it wise—is it kind—is it Christlike—to be spending any time or strength in speculation as to what chance there may be for any to whom the Gospel is never made known in their earthly lifetime? Is it not better to devote all that strength and all that time to earnest and persevering endeavor to make the sure Gospel of salvation known to as many as we can?

MARTYRS.

A martyr is really nothing else than a witness, so honest, so faithful, so true, that he will give his testimony and stick to it, if it costs him his life. In the proper and strict sense of the word martyrs are not those witnesses only who actually die for their testimony, but all who would die sooner than be untruthful or unfaithful. There are a "noble army of martyrs" for Christ living in this world to-day. Not a few of these are bearing witness for him at harder cost than to lay down their lives. In their hearts they feel that to do that—to depart and be with Christ—would be far better than to live on under what they are suffering. Can any one who has read in our pages the record of Mirza Ibrahim's persecution, still continuing in his cruel imprisonment in Persia, doubt that death would be a happy release for him? Nevertheless we have not learned of one murmur of impatience from him, nor of any unwillingness still to suffer for his Lord.

These patient souls—all Christ's witnesses—may well be comforted and strengthened by the recollection in what high esteem our Lord himself held his office of witness-bearing. "To this end was I born"—so he solemnly declared to Pontius Pilate—"and for this cause came I into this world, that I should bear witness unto the truth." Nor is there among all the glories of the Apocalypse a more honoring designation given to him than this, "the AMEN, the faithful and true WITNESS." So it ever is. Our loving reverence exalts him to heights of honor to which we ourselves would not dare to aspire. His generous love is "not ashamed to call us brethren." We worship him by "a name that is above every name." He loves to call us by names which are properly his own and by which he calls himself. He calls us his witnesses, and expects each of us, by his grace and Spirit to be, even as he is, "a faithful and true witness."

SYSTEM IN GIVING.

The energetic young pastor of a suburban church said to us the other day: "I can give you an illustration of how systematic giving works."

In our church on the Monday following each annual contribution, I announce the amount from the pulpit. This year the contribution for Foreign Missions was \$25 larger than last year. After the service a gentleman called my attention to this advance as very gratifying. "Yes," I replied, "it is gratifying and unlike some gratifying things, it is easily accounted for." "How is that?" he asked. "In this way," I answered. "At the beginning of the year Mr. L. (an elder) and I determined to give systematically a certain definite percentage of our incomes to benevolent purposes. The percentage did not seem to be large, but it worked out so that I added \$10 to my Foreign Missionary contribution and Mr. L.

added \$15 to his and that makes precisely the \$25 advance credited to the entire congregation."

Who can doubt that the increase in this contribution would have been vastly greater had all the members of the congregation adopted the same plan.

The fact is that but one thing is needed to relieve all of our Boards from debt and enable them instantly to enlarge greatly their work, and that one thing is *system in giving*. System enough upon the part of pastors to learn at least that every congregation had the opportunity of giving something however small. System enough upon the part of individual Christians so that the question was at least raised, should I not do my part however insignificant in this advancing work?

System in giving makes giving easy. Expenses usually press so close upon income

that upon any particular day when a contribution is asked we are apt to find it just the day when the personal treasury is depleted too far to risk another draft upon it. Yet we pay without difficulty other demands. Why? Simply because if at all prudent and conscientious we have, in making up our yearly budget, made provision for the ordinary necessary expenses of daily life. It would be equally easy to give if we had made allowance for such demand in the budget at the beginning of the year. One of the most liberal and cheerful givers that we ever knew told us that his giving never gave him the slightest anxiety beyond the responsibility of deciding in what direction the money should go. He set apart one-tenth of his income as

a separate fund for benevolent purposes and simply kept a regular debit and credit account with the fund as if he were treasurer for some one else.

The number of persons is already large and constantly increasing, who pursue such a method and are happy in its results. Whether they thus set apart one tenth of their income, or some other proportion; whether they regard the O. T. prescription as still binding or, taking it for a starting point, vary from it as prosperity enables and gratitude prompts—it helps them wonderfully to have a fixed and definite rule to be simply and faithfully followed. Such system in giving does surely make giving easy—makes it a sober certainty of joy.

AN EVANGELISTIC TOUR IN JAPAN.

GEORGE WILLIAM KNOX, D. D.

Tosa is a province in Shikoku, the smallest of the four large islands of Japan. It faces the ocean east and south, and high mountains separate it from all neighbors west and north. Its hills are crowned by the ruins of the castles of petty barons, who long kept up a robber strife, the warlike peasantry which tilled the plains aiding now this one and then that, as suited safety or profit. To this remote and isolated region came outlaws across the mountains, adding their strain of fierce blood to the race. Even centuries of peace have not eradicated the peculiarities of the men of Tosa, who pride themselves upon their strength, independence, frankness and love of liberty; and the province is still thought the most turbulent in Japan.

In 1867-68 Tosa united with Choshu and Satsuma, in the far west and south, and the league of the three clans overthrew the Shogun, restored the Emperor, abolished feudalism, introduced the new civilization and learning, and divided the spoils. But soon the victors quarrelled and Tosa withdrew from the league and became its most redoubtable opponent. It has stood in the front of the great struggle for constitutional and representative government, and after long years of agitation is at last on the eve of victory.

In 1884 Mr. (now Count) Itagaki, the head of the Liberal party, invited missionaries of the Reformed and Presbyterian Churches to visit Tosa. He sought the aid of Christianity in his work of elevating and educating the people. He asked merchants, bankers and politicians to meet the missionaries; was present at the public gatherings and advocated the adoption of Christianity in addresses. He urged his friends and associates to study it, and did all in his power to aid, except to adopt it for himself.

The effort was successful. Some of the leading men became Christians, and a church was soon organized in Kochi, the provincial capital. It was self-supporting from the start, and after a few years numbered six hundred members; and groups of believers were formed in other towns and villages.

When the missionaries of the Southern Presbyterian Church came to Japan they were asked to enter this field, and for seven years they have labored faithfully as friends and counsellors.

For a year or two past Tosa has felt the prevailing listlessness, and the work has lagged. But last summer the session detected signs of revival, and in November asked Synod for aid. Synod responded and, with

the help of the missions, a vigorous evangelistic campaign has been inaugurated.

Dr. Verbeck, of the Reformed Church mission, went directly from Synod and visited the chief towns and villages. The session marked out his programme and arranged his meetings. He was everywhere welcomed, and his addresses made a deep impression.

Towards the close of December, other missionaries, with Japanese clergymen and six young evangelists followed. The evangelists were to work for a year at least, and were placed in the most promising towns and villages. The missionaries and preachers were to arouse the people in the different localities, to meet the men of intelligence, and thus prepare the way for effective work by the evangelists. The session of the Church was to bring its influence to bear, sending letters of introduction, gathering together groups of influential men, and superintending the work after the departure of the special delegation from Tokyo and Kobe.

Funds were provided by the missions, by special contributions of Christians in Tokyo and Osaka, and by the local congregation.

The plan of campaign was wholly Japanese. The elders and deacons decided the routes to be followed, the towns to be occupied, and the methods to be employed. After Dr. Verbeck's vigorous campaign, the greater part of the actual labor, the preaching and teaching, was also done by the Japanese.

The elders are exceptionally fitted to lead in such a work. By birth, education, reputation and ability they are first among their countrymen. They were baptized only eight years ago and call no man master, but seek to prove all things for themselves. They study the Bible with open eyes and hearts, and have found their way into the heart of evangelical truth. Their theology is their own, and it rests upon the word of God and their Christian experience. Three of them were imprisoned several years ago for alleged political offences, with so little injury to their reputations that two went from the prison to prominent places in the Imperial Diet. The imprisonment was a grievous trial to body and soul, but they read the Bible and were taught of the Spirit. Like a special revelation, the

words, "Man shall not live by bread alone," shone into their hearts and they glorified God in their bonds. They prayed and sang hymns, and led certain of their fellow prisoners to Christ. They grew in grace day by day, and in the knowledge of the Lord. And the church was constant in prayer for its absent leaders, and participated in their blessings. Men who have studied in such a school, who have tasted and seen that the Lord is good, and have learned in great affliction that His mercy endureth forever, may have lessons for the missionary as deep and rich as any he has learned in school or seminary. Wise must he be indeed if he has not as much to learn as to impart.

Beautiful for situation is Tosa, with its rivers, hills and sea, its roses and oranges on bush and tree in late December, its valleys and plains made into a garden by the industrious and prosperous peasantry, and its high mountains terraced to the very tops. Every prospect pleases,—must we add that only man is vile? What does lie beneath the smiling surface? What is the real life of the people? Of what do they think, and what are their hopes and fears?

For days we talked with them by the wayside and in the inns; we met with little companies in hospitable houses, and saw inquirers many; and everywhere strove to find answers to our questions, that we might not beat the air, but adapt our message to the need and speak to the hearts and minds of living men.

As in water face answereth to face, so the heart of man to man. The people are "vile" only in the sense the epithet applies to me and you and all mankind. Their answers might have come from the multitudes in America or from the Gentiles of long ago. For in far away Tosa these Orientals ask "What shall we eat, and what shall we drink and where withal shall we be clothed?" They talk of crops and weather and the price of grain and food, the petty gossip of the neighborhood, the small details that make up four-fifths of life. "Nothing else?" "Little else; now and then a frolic or a feast." "But of higher things, of religion, God?" "We do not think of them. Religion we have none. Buddhism is gone,

there are scarcely any temples left. Shinto is but a form of ceremonies, and Confucianism belongs with the old system that has forever passed away. We do not think of death, save when we must." "What of morality?" "The strict old order with its place for every one and everything is gone. It held men within bounds and permitted no deviation. Now there is license and the old men grieve. The jails are full and society is corrupt." "But is there nothing beyond daily work and bread?" "Yes, politics. The new strife has awakened many from their insensibility, called forth a wider interest, necessitated a certain intelligence and arouses a new hope. But the strife has been too vehement. In the last election many lives were lost and people begin to think that after all salvation will not come through the new government. They even begin to doubt whether the end may not be worse than the beginning."

Here and there an individual has a different story. In one town was an old man who received the tidings of God's love with joy, having sought for Him and found Him not. In a village a father mourned the loss of his child and eagerly desired some word of a life beyond the grave and in almost every neighborhood were little groups of seekers after truth.

Our Japanese brethren spake with point and force: "Some of you say you are atheists, and you pride yourselves upon your intelligence and influence, but there is an unconscious Theism in atheism itself. You acknowledge a Power not yourselves that guides and shapes your lives. You call it 'Heaven,' 'Fate,' 'Chance.' It is with you from birth until death and hovers around you like the atmosphere. It embraces all things and none escapes it. You admit its presence, fear it, submit to it. What is it? Not mechanical force, surely, else were it less than man while it controls him. It is not less than man but more than man, higher than man and all things. Whom you in ignorance fear, Him declare we unto you." "You boast that you have no religion, and need none; while still you say, It is well enough for women, children and the lower classes. What pride and contempt are

mingled in such words! Are women, children and the lower classes of different nature from yourselves that you toss them what you will not take? And is it true that religion is not for you? Is there no instinct of worship, no reverence and awe for the invisible within your hearts, no desire for a satisfaction the world can never give? Your own hearts bear witness to the Father who will never give His children stones for bread. You are not content: the world does not satisfy you! Ennui, disgust, hatred of life and self possess you. You seek new pleasures and new pursuits and clutch at outward things as drowning men at straws and do not know that your very wants testify to a water and bread of life which if a man accept he shall hunger and thirst no more forever." "Have sky and sea and hills, sunrise and sunset, all the glories of nature no message for you? Shall your eyes ever be on the ground with no thought beyond daily food and raiment. Even in the temples the prayers are all for self, for gain, success, health, for friends and relatives. There is nothing resembling the Christian's prayer, 'Our Father who art in Heaven, hallowed be Thy name; Thy kingdom come, Thy will be done.' Certainly he also prays, 'Give us this day our daily bread,' but the great thought is our Father and His kingdom and we are lifted away from self, up to God and out to our fellowmen." "You are interested in politics and eager for the regeneration of Japan and say, you do not care so much for a future salvation for your own souls as for a present salvation for your fellowmen. Christianity seems too individualistic and almost selfish. Well, individualistic it is, but the salvation of self is for the sake of others; it never terminates in one's own happiness. We preach a kingdom of Heaven but it is now in the midst of you. We preach eternal life, and the life that now is as its beginning. It is not the future *or* the present, but the future *and* the present: not the individual *or* the nation, but the nation through the individual: not a selfish salvation for self alone, but a reformation of the self into the image of Christ who freely gave himself for the salvation of the world. Not by state craft or

by machinery, but by the regeneration of the individuals that comprise the people would we save the empire."

And the same preacher in the church, to the company of the believers, went on from the rudiments to the deep things of God as he expounded the text, "When he ascended on high he led captivity captive and gave gifts unto men."

REFLECTIONS.

However favorably we view the non-Christian religions and however ready to acknowledge the truth they teach, the fact remains that in Tosa the choice is between Christianity and no religion at all. The hope for the world to come, the elevation of man's spiritual nature now and the cause of good morals all are bound up with Christianity, and if it fails no alternative remains.

Moreover the needs of the people are precisely our own, and on the whole, the obstacles that keep the soul from Christ are not different in Tosa and in America. God is

equally near his children and equally welcomes all who turn to him; and there is no difference.

Watching the Church develop, noting its vigorous life, observing how its leaders find their own way from truth to truth and gain constantly in the depth of their religious experience, one comes to trust implicitly in the Divine Spirit. It is He and not confessions and formulae and systems of theology and Church courts that makes the Church pure in doctrine and life.

As the Church strengthens, it undertakes the great work that the missionary began and carries it to its conclusion. It is our joy that the Church becomes the missionary, and it is our glory that at last foreign missions are transformed into home missions. To work with the Church, to help, to teach and guide it: to work through it and co-operate with it: to share in its labors and to triumph in its success, this is the reward that more than compensates for years of work and exile.

WORK AMONG FEEBLE CHURCHES.

REV. PARK W. TAYLOR.

As the work among the feeble churches in our older states has lately been brought before the readers of *THE CHURCH AT HOME AND ABROAD*, permit me to say something more concerning it. Reference to this part of our work is timely just now as men are about going out from our seminaries and the question as to "the choice of a field" is before them. The question before our seminary students is not "Where can I find a field?" but "What field shall I choose?" It is true now as in the time of our Saviour that "The harvest is great and the laborers are few," and these laborers as they go out into the field need to be reminded that a part of the work is to "Strengthen the things which remain that are ready to die." The following questions may be asked by members of the graduating classes in regard to fields which are presented to them. "Is the church in a growing town? Is the town

on the rail-road? How large is the membership? Are the people much scattered? What is the salary? How long has the church been vacant?" But should the answers to these and similar questions decide the case without consideration concerning the great need of a minister in the field presented? These same questions may be asked by the "unemployed ministers," of whom I see mention made in the papers but whom I have said, in a previous communication, that I did not know. Now to be called to a church in a thriving town or suburb of a city, with every prospect of growth in church and advance in salary and with rail-road and other conveniences, is no doubt an experience to be thankful for, if God so orders. But suppose the town in which one is desired is decreasing in population, and the church membership is also decreasing, and the salary has been cut down; or suppose

that the church is away off the railroad, perhaps ten miles out in the mud, and the people widely scattered; or the field consists of three or four or even five small churches grouped together, their care requiring a great deal of physical labor on the part of the ministers, what then is to be done? Must our more than a thousand vacant churches, nearly all of them small and in rural districts, be left to perish because it will cost the minister some privation to keep their lamps burning? And is it like the Lord and Master to shrink from the work of preaching the Gospel to the poor because, if we do so, we cannot have all the quiet, opportunity for study and all the comforts and social advantages which we might have in different surroundings? A glance at these hundreds of vacant churches brings also before us the question of ministerial supply. It is an alarming fact that our church is growing faster than its ministry. We are running behind fifty men a year, while our young men are pressing into the already overcrowded professions of law, medicine and journalism. Would that some of the boys or young men who may chance to read this and who have not yet fully determined what

they will be in life could be led to see the blessedness of this work even in humble fields. Would that more fathers and mothers could be found ready to consecrate their sons to this the happiest work open to mortals. The fields in which I have been called to labor are not prominent, yet I wish to give my testimony to the unspeakable joy of the ministerial life. To know that through my feeble ministry the hungry have been fed, the sorrowing comforted, and best of all to see here and there one and then another, and sometimes during a series of meetings numbers, once more than a score, turn from darkness to light; to see, as God in his grace has permitted me to see but last month, numbers of young people standing before the congregation and publicly entering the service of our common Master; to hear their trembling voices as they offer their first prayer or word of testimony, to observe their eager faces as they drink in the truth, see their willing efforts to please Christ and to do his work, in short to watch them grow like corn in the night; O these experiences bring to the soul a joy which I would not exchange for all the money in Manhattan Bank.

THE INDIAN PROBLEM.

REV. JOHN EDWARDS.

Having lived and labored among the Indians for twenty years, I desire to express very respectfully and fraternally my dissent from some views and statements in the February number of *THE CHURCH AT HOME AND ABROAD*, pages 124-25.

My statements refer mainly to the Choc-taws, with whom I am most familiarly acquainted. But I doubt not that they are substantially true of the rest of the "five civilized tribes."

1. "Colored people of mixed Indian blood, living with and members of the above tribes, 14,247." Comparatively few of these are of "mixed Indian blood." They are Negroes formerly held in slavery by the Indians, and their descendants.

2. "The area of country occupied by the Indians is 116,000,000 acres, or 182,250 square miles." This must be understood of all the Indians of the country, not of the five civilized tribes alone. Their country is not much more than one-fourth of that amount, if, indeed, it reaches a fourth.

3. "In the Chickasaw Nation there is land enough to give every man, woman and child 1,200 acres, and yet the most of this magnificent domain is a wilderness." Compare this with the statement that "the fullblood is the victim of the unscrupulous trader and the baronial squaw man." If so, it cannot be attributed to lack of land for the fullblood to take and occupy, and hold by a secure title as long as he chooses. How allotment and

individual title in fee simple is to remedy the difficulty and make his "enfranchisement complete," is not clear to me.

But, so far as my acquaintance goes, such is not the fact. Unscrupulous men do, of course, take advantage of the ignorant, and the weak, and the thriftless, just as they do everywhere; but allotment would not prevent that. Religious principle and enlightenment are what is needed. Among the Choctaws (and, I confidently believe, among the others also) the traders are simply merchants, some of them Choctaws; and trade is perfectly free, except that the non-citizen pays a percentage for the privilege, and gives bond to comply with the law.

4. "The right of eminent domain" is "the inherent sovereign power which the people or government retain over the estates or private property of individuals to resume or appropriate the same for public uses, *and for public uses only*." (Prof. T. W. Dwight, LL. D.) It does not extend to "transferring one man's property to another." Surely men will be slow to admit that government has the right to say to joint holders of property, "You must divide; and, inasmuch as each one's share would be too great, we will let you each have a certain amount, and dispose of the rest for your benefit."

5. This land is *their property*. In this, their situation differs widely from that of Indians who merely occupy United States land. Their land was *sold to them* by the Government. The consideration was their lands in Mississippi. When the proposal to sell their old country was sent to them by President Jackson, it was with the assurance that he had not the constitutional power to prevent the extension of the laws of the State of Mississippi over the Nation; but that, if they would make the treaty and remove, the new country should be theirs for ever. He assured them that he was not speaking "with a forked tongue." The treaty was made, very unwillingly on the part of the Choctaws. In it the new country was guaranteed to them "as long as grass grows and water flows." Shall we now, by the course we pursue, make our Government indeed, "speak with a forked tongue?" God forbid.

But the treaty is not their only guarantee. They hold their lands *by patent from the United States*. *The Government has parted with its title. It vests in the several Indian Nations*. The only restraint upon their title is that they may not sell to any one else than the United States, without the consent of the Government. In this, the ownership of the land, is the Indians' stronghold.

6. "At the breaking out of the rebellion, the five civilized tribes (so-called) espoused the cause of secession and thus forfeited their treaty rights." True, technically they did. But under what circumstances? The United States was bound by treaty to protect them. They did not. They could not. Their troops were withdrawn from the Territory. Under compulsion indeed, but they were withdrawn. Situated as the Choctaws were, with Arkansas on their east border, and Texas on their southern border, what could they do but yield to compulsion, and espouse the cause of secession? In June, 1861, the principal chief of the Choctaws went to a called meeting of the General Council with a message prepared recommending neutrality, but was compelled to alter it before it was delivered. Did these things morally constitute a forfeiture? Manifestly the United States Government did not regard it as such.

I presume it was much the same with the other tribes. I well remember that in June 1861, when I was in Fort Smith on our way out of the country, the Presbyterian minister there told me that Gen. Ben. McCulloch had gone out into the Cherokee country to bring the Cherokee principal chief, John Ross, to terms.

7. I think that the act of Congress, providing for allotment, expressly exempts the five civilized tribes from its operation. At least, the provision of the treaty of 1866 is that, in case of survey and allotment, (for which their consent is required), "every Choctaw and every Chickasaw shall have a right to one quarter section of land, whether male or female, adult or minor." (The Choctaws and Chickasaws hold a joint interest in all their lands, the Choctaws having three-fourths, and the Chickasaws one-fourth.)

8. "He must fence and cultivate the land as does his white brother, or he is doomed to extinction. The full-blood, with savage instinct, tenaciously clings to his Aboriginal mode of life. He will not work as does the white man. He will perish by preference." Surely the good brother must be speaking of the wild tribes, instead of the five civilized tribes. The full-blood Choctaw works. He does fence and cultivate the land. He gets his living in that way. I do not know a white people, of whom so large a proportion get their living by manual labor, as of the full-blood Choctaws. I doubt whether such can be found. I do not know a man of them, whose main reliance is the chase.

I do not say that they work as well as they ought. On the contrary, I tell them that, with their opportunities, they ought, every man of them, to be rich. But many white men also fail to make good use of their opportunities. The Choctaw has yet room for vast improvement in this, as well as in other respects.

9. "He must adopt the manners and customs of civilized life." Yes, and the Choctaw has. Let a stranger travel through the Choctaw Nation any where, and it is mainly by the complexion, the features and the language, that he can distinguish the Choctaw from his white brother. *We have no blanket Indians.* Their fields are mostly small; their houses are poor: yet many a white man is glad to rent their fields and live in their houses.

I would by no means intimate that their present political arrangements are the best for them. But whatever changes are made, they need to be very carefully and wisely made, and that without a violation of their rights of property, or of our most solemnly plighted faith.

In the mean time, let God's Church do all she can for bringing Bible principles, with their mighty saving and civilizing force, to bear upon their minds and hearts. And let her enlighten them to the utmost, that they may be prepared for what Providence may have in store for them.

TWO FAITHFUL LABORERS EARLY CALLED HOME.

REV. W. S. NELSON.

Two very promising young men in the Tripoli field, each doing well his appointed form of service, have been suddenly summoned from our company to the presence of their Lord and Master. The latter of these was laid to rest in our little burial ground a few days ago amid the honest tears of a multitude of friends. Najeeb Saadeh was the son of Muallim Elias Saadeh who has been connected with the Protestant sect and the American mission for thirty years. The second son of this family, he received all his education at the American mission schools. When prepared for that step he was sent to the college in Beirut and subsequently to the Theological Seminary, from which he graduated in 1888. At the close of this course he came back to Tripoli to become the Master in Arabic in the Tripoli Girls' School and to preach wherever he should be needed. This position he has held for full four years. The

present year he had been the responsible supply of the Tripoli pulpit and held the respect and affection of the whole community. Near the end of January he consulted the Doctor about his throat who found it in such a condition that he said he should not preach for a time and began a course of treatment. After a few days we went to Beirut to the annual meeting. After a week we received word that Najeeb was seriously ill and the Doctor was needed. With all possible haste we returned by the steamer which happened to come on that very day and found the case a serious one. After three days of anxious watching the summons home came and our friend's term of earthly service was ended.

It is hard to realize that his place is empty and it will not be easy to find another so well fitted for its responsibilities. We mourn not only the loss of a promising young man for

whose useful ministry we anticipated long years of activity, but we mourn as well the genial love of a warm-hearted personal friend. Though not conspicuously brilliant in intellect, he was a faithful student, a kind instructor and a wise counsellor. With a character above reproach, and a winning manner, he seemed fitted to draw men to the cross. It appeared that he had not an enemy

in the city, but on the contrary every one who knew him had learned to expect a kind salutation as he passed, and his religion was respected for the kind and hearty manner in which he lived out his own preaching. He was a manly Christian, a thorough Christian. His memory will long remain as a sweet odor and, we doubt not, his works shall follow him.



MT. ST. ELIAS, 18,100 FEET HIGH
Photographed from a Glacier at its foot 4,000 feet above the Sea Level

THE GLACIERS OF ALASKA.

BY PROF. G. FREDERICK WRIGHT.

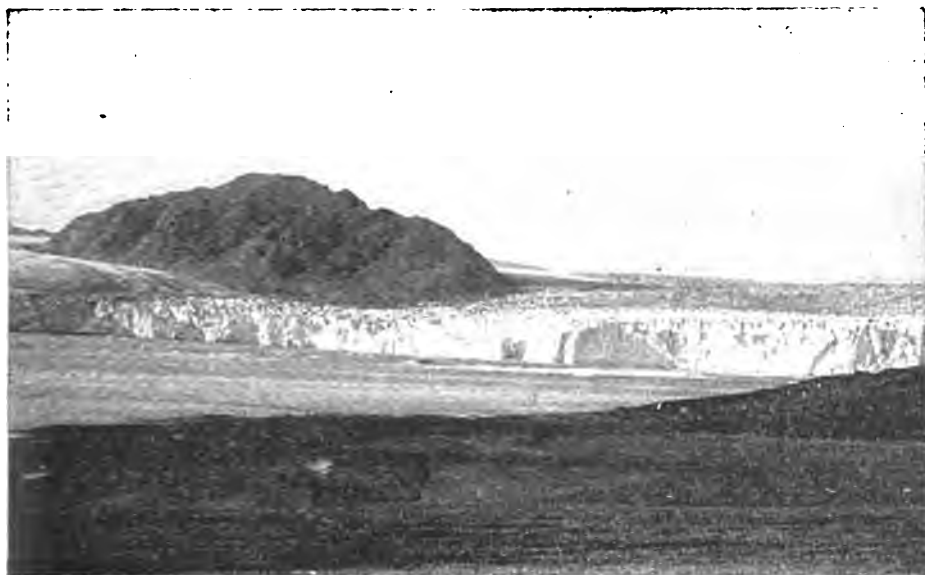
[From Worthington's Illustrated Magazine and Literary Treasury.*]

Mt. St. Elias is 18,100 feet high, while Mts. Fairweather and Crillon rise to heights of 15,500 and 15,900 feet. In visiting this region the tourist enjoys the rare privilege of viewing the entire height of such mountains from the water's edge. But their propor-

tions are so vast that the imagination must be largely drawn upon to give any adequate conception of what is involved in the spectacle.

This lofty mountain range sustains such relations to the moist currents of air blowing over the Pacific Ocean, that the snowfall is enormous upon the southern side. At Sitka the precipitation is annually about one hundred inches; whereas in the Eastern United States it is about forty inches. Upon the Alaskan mountains this precipitation is

*This monthly journal for the family, published by A. D. Worthington and Co., Hartford, Conn., has started out with about our number and size of pages, well printed and handsomely illustrated. Its contents, so far as we have had time to examine them, seem readable, instructive and morally wholesome. From a valuable article in its fourth number (April, 1893) we take these extracts and copy, by permission, two of its illustrations.



MUIR INLET.

nearly all in the form of snow, and its marvelous amount makes the most favorable conditions for the production of glaciers, which are formed by the compacting of snow into solid ice, through the pressure of its own weight. The climate of the northern side of this mountain chain is very different from that of the seaward side, being dry and subject to great extremes of temperature. The great height of the mountains squeezes the water out of the clouds as they pass over, somewhat as we do from a sponge by pressing it in the hand, and the air rolls over to the other side clear and cloudless.

From one end to the other this lofty range of mountains is snow-clad both summer and winter, and at frequent intervals vast glaciers creep down the sides, and in several places enter the sea, where their fronts break off into large ice masses, and send them out to float away and melt in the deeper waters. The "calving" of an iceberg is a spectacle well worth encircling the globe to witness. The great navigator, Vancouver, while coasting along the front of Mt. St. Elias, described the scene as follows:

"While at dinner . . . we frequently heard a very loud, rumbling noise, not unlike loud, but distant, thunder; similar sounds

had often been heard when our party was in the neighborhood of large bodies of ice, but we had not before been able to trace the cause. We now found the noise to originate from immense, ponderous fragments of ice, breaking off from the higher parts of the main body, and falling from a very considerable height, which, in one instance, produced so violent a shock that it was sensibly felt by the whole party, although the ground on which we were was at least two leagues from the spot where the ice had fallen."

A description of scenes quite similar to this was given by Charles Darwin, more than fifty years ago, as he accompanied the "Beagle" while coasting along in front of the inhospitable shores of Terra del Fuego. They are described upon a still grander scale by many Arctic explorers. But now they are made easily accessible to the ordinary tourist, in more than one fiord entering tide-water in the south-eastern portion of Alaska. * * * * *

It was not until 1879 that Mr. Muir, an adventurous explorer from California, made the discoveries which have attached his name to the most accessible, and, in many respects, the most interesting of these remarkable objects of nature. During that year, in com-

pany with Rev. Mr. Young of Fort Wrangell, he took a canoe trip around the various fiords of the south-eastern portion of Alaska, in the course of which he penetrated Glacier Bay to Muir Inlet, and reached the immense glaciers which come down into the tide-water at its head. Upon his returning home and reporting the accessibility of this glacier, the monthly mail steamer, with some tourists on board, was induced to proceed cautiously up the bay, and anchor for a while in close proximity to the ice-front. So grand beyond description was the scene, that when it was

found to be within reach of safe navigation, tourists began in increasing numbers to take passage upon the steamer for its monthly trips, upon condition that it would turn aside from its regular course to visit some of the glaciers. After a few years two steamers were required to meet the demands of travel, and now the rush of tourists has so increased that it is difficult to secure passage, and a number of other and more rapid steamers run often through the summer from Seattle to Glacier Bay and intermediate points expressly for the accommodation of tourists.

A CURIOUS BIT OF HISTORY.

H. N. PAYNE, D. D.

Something more than a century ago, a Methodist preacher by the name of Evans came to Fayetteville, N. C. There was no church there. Stirred by the evident need and opportunity for Christian work, Mr. Evans began to preach the gospel. His message was gladly received, and he was soon able to gather and organize a church. The work grew in strength, and, in time, a brick house of worship was erected, in which this faithful man preached until God called him to his reward. The original edifice still stands, though over one hundred years old. It is called "Evans' Chapel" in honor of its builder, who was buried under its pulpit.

This pioneer missionary, this earnest and successful preacher and organizer, was a Negro. Still more curiously, the church which he gathered, and to which he ministered, was made up of both white and colored members.

Mr. Evans served this church with acceptance, so far as I learned, until the increase in the white population enabled them to have a church by themselves. Then they colonized, leaving the mother church to its colored members, with their colored pastor. A large colored church still worships in the building.

I have not heard of any other instance in which a church made up of representatives of both races was successfully gathered and ministered to by a Negro.

Mr. Evans was doubtless a man of character, piety and intellectual vigor. A hundred years ago that was all that was necessary to enable him to accomplish his noble work. Would it be sufficient now? Was the conception of Christian propriety and fitness that belonged to that time or that which belongs to this the noble and worthy one? Does the change of sentiment that would make it impossible for a Negro in our time to gather a church made up of both races, either in the South or in the North, show us more or less noble-minded than were the fathers?

As I stood recently in that old church in Fayetteville, whose decaying walls are soon to be replaced with new ones, and thought of the scenes there witnessed, I could but ask myself, will the time ever again come in this Republic when character and not color will be the test of manhood?

It will be observed that the question of the social relations of the races is not here touched upon. That is a subject upon which there has been much talking and writing, but it is one that neither magazine articles nor legislation will affect to any considerable degree. Its adjudication may, and ought to be, left to the instincts and good sense of the people. If they follow these they will not go far wrong. I have not observed any alarming tendency, on either side, to change existing relations.

But it occurs to me that the Church of God, in considering its own proper work, ought to stand on higher ground than the world does. Divine grace in the heart ought to free it from narrowness, selfishness and prejudice. Those who have been renewed and sanctified and received into the family of the redeemed ought all to feel that they are brethren.

I am glad to note an increasing good feeling between the races in the South along these lines. There is no disposition to unite colored and white churches, but rather the contrary. These churches have a separate and distinct mission, a mission which many of them are nobly fulfilling. But there is a growing feeling of mutual appreciation between them. As the representative of the

work of our Church among the Freedmen, I am frequently invited to preach in white churches, and very often white men and women come to my services in our colored churches. It may be said that this is because I am a white man. This is not altogether so. I am assured by many of our colored preachers, especially in the small towns and in the country, that their white friends are often present at their services. They are hungry for the bread of life, and if the message of divine love comes from a clear brain and an earnest heart, it matters not whether the messenger be white or black. There is no condescension in this, no sacrifice of dignity, self-respect or propriety, but a simple and sensible recognition of Christian brotherhood.

A VISIT TO THE REFORMED SPANISH CHURCH.

REV. ALEXANDER ROBERTSON.*

I have recently returned from making a somewhat prolonged tour in Spain, which had for its object the visiting of congregations in connection with the *Reformed Spanish Church*. For Spain, like every Roman Catholic nation in Europe, has now got a Reformed Catholic Church. That is to say, intelligent men, realizing that the Roman Catholic Church of to-day is not the true representative of the early Catholic Church of their respective countries, have risen in rebellion against it, and are demanding a return to the Church of primitive times. In early times there was no Pope, there was only a Bishop of Rome. The services were conducted in the vernacular, not in Latin. There was no Mariolatry, no Purgatory, no Mass, no traffic in indulgences, no compounding for sin by paying the priest. All these things are comparatively modern, and are foreign to Christian catholicism. Then again, the early Church was democratic, and in harmony with patriotism; now it is autocratic, ruled by the Roman Curia, and thoroughly opposed to any form of constitutional government. Realizing these things, Italy has be-

come thoroughly anti-papal. Distinguishing between Catholicism and Romanism, the Papal Curia and the Catholic Church, twenty-five of its thirty millions of inhabitants are now outside the pale of the Church of Rome. In Spain, things are not so advanced. There Ultramontanism is still strong, and there, consequently, ignorance, superstition, lack of industry and enterprise, careless living and immorality abound. Still, the people as a whole are up in arms against that state of things, and many, like the people of Italy, have renounced Romanism, and have formed evangelical congregations in connection with the *Reformed Spanish Church*. In illustration of the work of this Church I shall briefly describe what I saw at three places, one in the west, one in the east, and one in the centre of Spain.

I. VILLAESCUSA.

Villaescusa is a little village about twenty miles from Salamanca, the old university city. It has a population of some twelve hundred. It is a characteristic Spanish village, built of bricks dried in the sun. The houses have, however, stone foundations and angles, otherwise they would crumble into ruins. There are also one or two houses built entirely of stone. A few years ago this

*The writer of this article, a "Scottish Minister of Venice," writes us that our magazine was made known to him by some American friends in his congregation. For ourselves and for our readers we heartily thank Mr. Robertson and those American friends.

village was educationally and morally in the condition in which almost all Spanish villages are now. Its inhabitants were living in ignorance and superstition. There was no school at which useful instruction was given. There were no books and no newspapers, nor could much use have been found for them if they had existed, for only a fraction of the people could read. They worshipped an image set up on the high altar of the church, and they hoped by the services they attended, and the gifts they gave in money and in kind to their priests, in some way or other at last to save their souls. But in God's providence a young man, a carpenter, named Malquiades, got hold of a Bible. With his sister he poured over its pages by the light of a dim oil lamp during the long winter evenings. The story of the love of God in Christ, which they had never heard of before, took hold of them and transformed them. They told others of what they had found. These met at their house and read the Bible with them. They, too, were enlightened and converted, and made new creatures in Christ. Other Bibles were procured, and the truth spread, bringing blessing into many hearts and homes. "The entrance of God's word giveth light" in many ways. Education was sought for; classes were started; books were obtained. The villagers came to understand something of the history of early Christianity in their land, and how their national Church was once, in doctrine and practice, in harmony with the teaching of that book they possessed. They heard of the Reformed Spanish Church, in which that early one had found continuance. They resolved to join it. A pastor was procured. A church was built. On the evening of November 28, 1892, I attended a service in that building, when over 400 of these villagers were present, and when 86 young men and women received confirmation at the hands of the Archbishop of Dublin. I met many of them in their homes, and I was astonished at their intelligence and knowledge of what was passing in the religious world in England, in Scotland, and in America. And I heard with gladness of their missionary zeal, how they travelled into villages as isolated as their own, and as dark as theirs once

was, carrying with them the lamp of truth. And in the midst of all this enlightenment and philanthropy they have never been free from persecution. They have been misrepresented, calumniated, and some of them—as for instance a man called Hernandez, whom I saw at the services—have been cast into prison. But suffering has only strengthened and purified them, and fitted them the better to hold fast what they have themselves obtained, and to hand it on to others.

II. MONISTROL.

This is a village very much larger than Villascusa. It is situated at the foot of Mount Serrat, in Catalonia. Before entering the village I ask you to go with me to the summit of the mountain. It is 4,000 feet high, but a funicular railway, just opened, carries us to the top. Here we see an enormous pile of building, eight stories in height. It is a Benedictine monastery. Entering its chapel we see on the high altar an image adorned with gold and precious stones. It is very black, and very old, and probably that of a negress and her child, introduced, as many others were, into Spain by the Moors. Yet this is the famous miraculous image of the Virgin, said to have been manufactured by St. Luke, and brought here by St. Peter, and which St. Ignatius Loyola did so much to popularize, and which 200,000 pilgrims climb this mountain annually to visit, many of them only to gratify their curiosity, but the vast majority to worship at its feet, and to leave behind them valuable gifts. Monistrol then, built on the foot of this so-called sacred mountain was tenanted until lately almost wholly by people addicted to this fetichism. But as at Villascusa so here, one man after another came to the knowledge of Bible truth. These met together. They talked and prayed and planned. Schools were opened. A congregation in connection with the Reformed Spanish Church was formed. And now, where once reigned ignorance and superstition and lawlessness, you find intelligence, and enterprise, culture and piety. Stirred by a true desire to communicate to others the blessings they enjoy these peasants travel from village to village preaching and teaching. A young man, whom I

saw, who is now a most capable evangelist, could not read when converted fifteen years ago. One of them, when serving as a soldier, preached the gospel to his comrades at the risk of imprisonment. When the tourist season comes round, and thousands of poor devotees are thronging up the steep slopes of Mount Serrat to adore the black image on its summit these men stand by the way and put into the pilgrims' hands that which is fitted to take the veil off their hearts, and lead them to the knowledge of one whom to worship is our most reasonable service.

III. MADRID.

Here in the capital of the Peninsula we find ignorance as dense and superstition as gross as in the provinces, added to which there is an amount of dishonesty, untruthfulness and corruption in every department of life, without a parallel in Europe. Ignorance there must be for, on inquiry I found that all educational establishments, from the university downwards, are conducted in the most slipshod manner. A student who entered the University October 1, states that up to December 31, one of his classes had met but 28 times. Holidays and unexplained absences of the professors thus took up two working days in three. In the schools things are in a pitiable condition. The teachers, who are for the most part priests, to use the words of an Alcalde, "know nothing." The fact that over 250,000 people, or over one-half of Madrid's inhabitants, can neither read nor write is a sad commentary on the state of education in this capital. As to the amount of superstition that prevails one has only to go to the church of the Atocha. Here I saw, enthroned on the high altar, a black wooden image such as I had seen at Mount Serrat. It was clothed in rich regal vestments, a jewelled chain was hanging round its neck, and about its waist there was a white and blue silken scarf, the insignia of its rank as Captain-General of the Spanish forces. Near this 'Atocha' hung a robe of cloth of gold with an inscription to this effect "The dress Queen Isabella wore when her assassination was attempted by Merino on February 21, 1852. Presented in gratitude to the Atocha for having saved her life."

Moreover each Queen of Spain is required to present to the Atocha her bridal dress, and so rich and ample has thus become this doll's wardrobe that it has a Mistress of the Robes and ladies in waiting chosen for it from among the aristocracy of Madrid. This Atocha then is the protectress of royalty, the patroness of Madrid, and is worshipped by tens of thousands of its inhabitants.

In the midst of a mass of ignorance, superstition and immorality, men who, by God's grace have come out of it, have planted schools, and the Reformed Spanish Church—I do not say that these men, and others who think with them in other Christian communions, sum up all the intelligence, honesty and purity of the capital—but I do say that these qualities preëminently characterize them as individuals and as a society.

In their schools the teachers exercise discipline over themselves and their pupils, and good instruction is given. The result is that better scholars are produced in them than in any other schools of the same class in Spain. Their church services, so simple and yet so catholic, moulded, as I have said, on the old Mozarabic ritual, are calculated to nurse in the hearts of these Reformers love to God, to men, and to their country, and to make these virtues impulses in their lives. In spite of all obloquy and persecution they hold to their own convictions, and seek legitimately and with charity to impress them upon others. That persecution is at present very bitter. The ultramontane press assails them in a most unjust and cruel manner, and as the world knows, through the influence of that party, they are at present being prevented from meeting for worship in the temple provided for them through the kind labors of the Archbishop of Dublin. Among the many false charges brought against them, I notice one true one, namely, that they owe their origin to the work of the British and Foreign Bible Society, which is termed a "diabolical enterprise." I cannot but observe, however, that all this persecution is being overruled for good, and that the work of these Reformers is being made known in Spain as it never was before, and that the liberal press of the country is extending to them its sympathy.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO MARCH 30, 1892 AND 1893.

	CHURCHES.	WOMEN'S S'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$272,946 86	\$174,354 96	\$28,084 19	\$6,638 35	\$116,159 18	\$74,721 60	\$672,194 39
1893	278,251 54	186,378 23	30,184 86	12,710 05	122,553 01	83,738 08	713,511 06
Gain	\$6,004 96	\$12,023 27	\$2,100 67	\$6,081 81	\$6,393 88	\$9,012 08	\$41,616 69
Loss							

Total appropriated to April 1, 1893.....\$1,015,827 93
Deficit of May 1, 1893.....54,521 06

Total needed for year.....1,070,348 98
Received from all sources to April 1, 1893.....713,511 06

Amount to be received before May 1, 1893, to meet all obligations.....256,537 90
Received last year, April 1, 1892, to May 1, 1893.....259,096 06

Increase needed before the end of the year.....97,439 82
Copies furnished on application.

WILLIAM DULLES, JR., *Treasurer.*

The fiscal year of the Board ends April 30. As this date falls on Sabbath this year the Treasurer will close his books on Saturday, April 29. At the date of this writing, —April 8—there is no material change in the financial situation, as set forth in the above statement. To reduce the deficit to the minimum—for it seems at present scarcely possible to avoid a deficit—Church treasurers and others who have money in hand for the Board should send it in promptly. But are there not those among the friends of Christ blessed with ample means who, by timely and generous gifts, will do away with the necessity of reporting a deficit? Why cripple the work of a new year, so full of large promise on the mission fields, by compelling the Board to provide for a deficit in addition to the increasing obligations which must be assumed for the regular work on May 1?

The success of the appeal for the observance of a week of self-denial and prayer has seemed to bear with it a providential indication. The great majority of the churches in the Presbyterian body have persistently held the Board of Foreign Missions to one

annual contribution for the support of its vast and manifold work. They have apparently overlooked the fact that the foreign fields, embracing the larger portion of the globe, now demand all the departments of work which at home are carried on by eight or nine different organizations, each with its separate and distinct support. Yet the work of Foreign Missions must necessarily expand. Nothing but the withdrawal of God's promised presence and power and His providential abandonment of it to the blight of resisting influences could prevent its expansion. Our Lord's prayer, "Thy Kingdom come," offered through all ages of the Church, and the special prayers of the last three generations for the opening up of benighted lands, are before God as a memorial challenging the fulfillment of His promise. A work so divinely sanctioned and so long laid upon the altar of prayer *must advance*, and the Church must understand that the very fulfillment of its petitions requires a corresponding support. Five hundred and ninety-six missionaries, 1528 native preachers, teachers and helpers making a total of 2,124 laborers, are looking to the one treasury for their support as the

representatives of the Presbyterian Church, U. S. A. For the maintenance of this work the annual appropriations of the Foreign Board have reached a million of dollars more or less. At the very beginning of the coming fiscal year this amount must be definitely pledged, and of course pledged in advance. This is a giddy height of responsibility. No secular enterprise could make such a venture. The reliance of the Board is upon the plighted faith of the churches by which it is appointed, or rather it is upon God's Spirit in moving the churches. There would be great hazard in so vast an undertaking but for this reliance upon divine power, and the responses given during the week of self-denial are in evidence that such is the conviction of great numbers of God's people. They have recognized the propriety and desirability of just such an observance.

Many very interesting incidents are brought out in connection with the self-denial offerings. Real sacrifice in giving is probably unknown to multitudes who contribute out of their abundance, though some of these have given generous amounts. But touching instances of real sacrifice on the part of those of humble means have appeared in the correspondence. Children have in many instances done nobly, denying themselves some luxury or enjoyment for the purpose. In some cases the aged, living upon very narrow means, have still further restricted their personal expenditures in order to send a gift. Many churches have taken a share in the effort and sent amounts considerably larger than their regular annual contributions.

Another year, it is to be hoped, that earlier notice of this observance will doubtless be given; and it would be well if the General Assembly, as the least that it can do for its great *Board of all Work with one Collection*, should give its recommendation of this consecrated special offering. The key-note of the recent appeal was that the Board had pledged itself to send to the Foreign field every well-approved young man who should apply for appointment. This was remarked upon by many of the Board's contributors with special satisfaction.

By a mutual arrangement which has been made, subject to the approval of the General Assembly, the Board of Foreign Missions has transferred the last of its missions among the Indians to the Board of Home Missions. Four years ago the Omaha, Winnebago and Sac and Fox Missions were transferred, leaving the vernacular work among the Nez Perces and Dakotas and the support of the English-speaking missionaries among various tribes of New York. These, also, have now been transferred—not so much because there has been any recent change with respect to the use of the vernacular as in view of the fact that advance of white settlers and the division of land in severalty among the Indians, have modified the conditions of the work and brought them more and more into contact with the presbyteries and churches in their own vicinities. The work of the Foreign Board among these three tribes in late years has not been unproductive or uninteresting—quite the reverse. The average per cent. of growth in these Indian Missions from year to year has been greater than the average throughout the Presbyterian Church. Last year it was over ten per cent.

In severing its relations with the missionaries at these various stations, the Board has not ceased to appreciate the high character and honorable record which they have made of faithful service. Rev. William Hall, of the Mission to the Alleghenies, has fulfilled over half a century of patient toil, showing from first to last peculiar fidelity and an undying sympathy for those among whom he has spent his life. Of the eminent services of Rev. John P. Williamson, D. D., it is scarcely necessary to speak. Born among the Indians and trained up by parents of rare devotion he has proved himself worthy of his parentage. There are no more honorable names in American history than those of the elder Doctors Williamson and Riggs; and this worthy son has passed through some experiences in his missionary life which were full of romance and real heroism. In the Nez Perces Missions, which are rendered historic by the names of Whitman and Spalding, and others, the two Misses McBeth have won for themselves a worthy place among the missionary heroes

and heroines of our generation. For more than 20 years they have identified themselves in an unusual degree with the interests of the people among whom they have lived, speaking their language and enjoying an unusual degree of their sympathies and confidence. Miss Sue L. McBeth has really conducted a sort of Theological Seminary, single handed and alone; and a great majority of the native preachers who are now licensed and ordained by the Presbyteries of Idaho and Oregon have received their education at her hand. The sympathy and support of our Presbyterian churches should still be given to the noble workers among these tribes and to the people among whom they labor.

The Shantung Mission at its last meeting held in November, 1892, took action upon a point of delicacy and courteous respect for Chinese customs which was significant and worthy of highest commendation. The action was as follows: "Voted that we respectfully call the attention of the members of the Mission to the importance of carefully inspecting pictures given to the natives, that such as are objectionable from a Chinese standpoint be not placed in their hands, and that moreover as far as practicable we respect their ideas as to the use of printed paper." The substance of this action is simply a recognition to a certain extent of Chinese prejudices as well as of their reverence for what they consider sacred things. There has been in the past a too prevalent feeling that our Western ideas were so superior that it was not only a privilege, but a duty to over-ride and trample down all the prejudices of the heathen mind. For instance in pictures of idols and heathen acts of worship it has not been uncommon to make use of an element of sarcasm, as well as of exaggeration, in utter forgetfulness of the fact that the heathen mind does not view things at first from our standpoint. A great point is gained when an attitude of fairness, candor, appreciation, and Christian courtesy is taken. Our work among the heathen is not a work of Iconoclasm except incidentally. What is needed is a courteous presentation of "the more ex-

cellent way." It is a repetition of the old fable of the tornado and the sunshine in their rival attempts to deprive a traveller of his wraps.

Rev. Henry V. Noyes, of Canton, writes that toward the close of the last year he received from the Chinese Young Men's Christian Association in San Francisco a draft for the sum of \$3,200 Mexican, to be deposited in a reliable bank as a fund for the support of a chapel in which the Gospel should be preached to the Chinese. Recently Mr. Noyes has received another check for \$1,000 sent through our missionary, Rev. I. M. Condit, of San Francisco, accompanied by the statement that another \$1,000 would soon follow. All, with the exception of a generous gift from Mr. Condit, was contributed by the Chinese for the evangelization of their countrymen. The last contribution was for the erection of buildings for the use of the San Ning church. The association contemplates providing one such chapel after another, to be located at favorable points in the Canton province.

Is it not time that the Christian people of America should insist that Christian fellowship shall be shown to those whose example we may well follow, and that the American citizens shall be made to understand that these men are worthy of something better than the inhuman treatment which belongs rather to the dark ages than to the present time?

MISSIONARY CALENDAR.

DEPARTURE.

From New York for Eastern Persia Mission, March 30, Dr. and Mrs. J. G. Wishard.

ARRIVAL.

From Wei Hien, China, March 22, Rev. J. A. Leyenberger.

From Santiago, Chili, March 23, Rev. S. J. Christen and family.

From Woodstock, India, April 1, Miss Annie E. Scott.

Concert of Prayer For Church Work Abroad.

[Conducted by REV. JAMES S. DENNIS, D. D.]

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

SIAM AND LAOS MISSIONS.

SIAM MISSION.

BANGKOK: on the River Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. E. P. Dunlap, A. W. Cooper, J. A. Eakin, J. B. Dunlap, and F. L. Snyder, and their wives; Miss Edna S. Cole, Miss Larissa J. Cooper, and Miss Elsie J. Bates; one native licentiate preacher, eight native Christian teachers.

PETCHABURIE: on the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. W. G. McClure, and Dr. and Mrs. W. B. Toy; Miss Annabel Galt; seven native teachers. *Outstations:* Bangkokboon, Paktalay, Tharna Banphai, Ban Laam, and other places.

RATBURIE: occupied as a mission station in 1889; missionary laborers—James B. Thompson, M. D., and Mrs. Thompson, Rev. and Mrs. Chas. E. Eckels; one licentiate; one native teacher.

In this country: Rev. and Mrs. E. Wachter, Dr. and Mrs. J. B. Thompson.

LAOS MISSION.

CHIENG-MAI: on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D. D., D. G. Collins, Stanley K. Phraner, Evander B. McGilvary, and their wives; Dr. and Mrs. James W. McKean, Misses Isabella Griffin, Cornelia H. McGilvary, Margaret A. McGilvary, and Emma Hitchcock, Rev. Nan-Tah; 27 helpers; 18 out-stations.

LAKAWN: on the Maah-Wung River, southeast from Chieng-Mai 75 miles; occupied as a mission station, 1885; missionary laborers—Rev. Jonathan Wilson; Rev. S. C. Peoples, M. D., and Mrs. Peoples, Rev. and Mrs. Hugh Taylor, Rev. Robert Irwin, Dr. W. A. Briggs, Miss Kate N. Fleeson, and Miss Annabelle King; 3 native helpers; 1 out-station.

LAPPOON: occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. W. C. Dodd; 4 native assistants.

In this country: Miss Kate N. Fleeson.

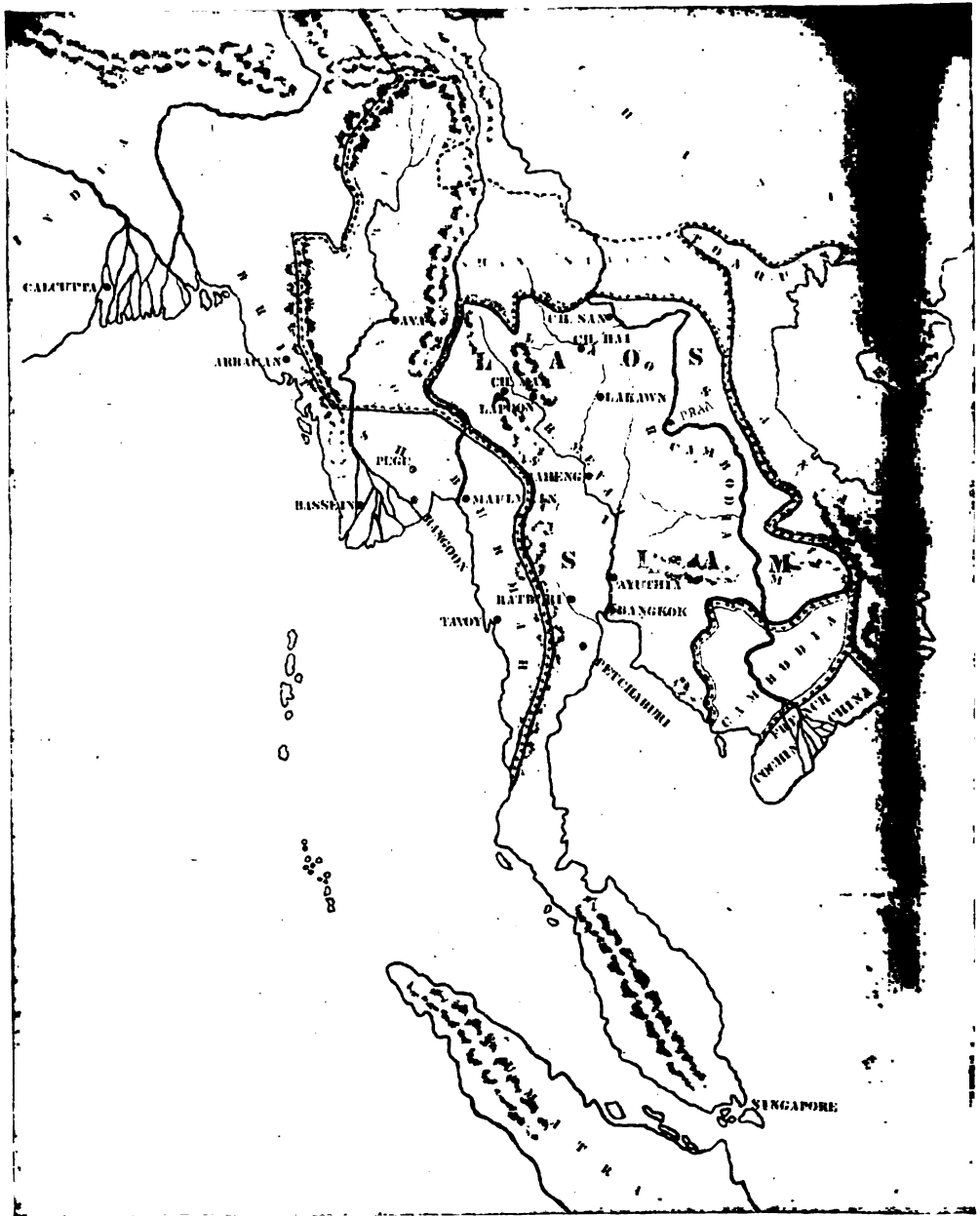
The statistics of the Siam Mission for 1892 are as follows: ordained missionaries, 7; medical missionaries, 2; wives of missionaries, 9; single lady missionaries, 4; native licentiate preachers, 2; native teachers and helpers, 33; number of churches, 7; communicants, 308; added during the year, 28; boys in boarding schools, 159; girls in boarding schools, 79; boys in day schools, 125; girls in day schools, 50; total number of pupils, 413; number of schools, 13; pupils in Sabbath-schools, 336; amount of contributions, \$397.

The statistics of the Laos Mission for 1892 are as follows: ordained missionaries, 9; missionary physicians, 2; wives of missionaries, 8; single lady missionaries, 6; ordained native evangelists, 1; native helpers, 27; churches, 8; communicants, 1876; added during the year, 299; boys in boarding schools, 168; girls in boarding schools, 98; men in training class, 47; children in day school, 20; total number of pupils, 333; total number of schools, 6; pupils in Sabbath-schools, 473.

A DIVINE CALL TO THE PRESBYTERIAN CHURCH.

Individual ministers are called by single congregations to accept the duties and responsibilities of the pastorate. A church desiring to call a pastor, having settled upon the man, addresses its appeal directly to him, and presents its claims, and enlarges upon the opportunity presented and the needs of the church and the hopefulness of the field it represents. It appeals to the conscience of the minister whose services it solicits, and asks him to weigh carefully the call of privilege and service which it presents. It no doubt accompanies this dignified appeal with the promise of a compensation which will be a suitable support to the pastor. The call reaches its destination, and is carefully and prayerfully considered in every possible light. If it is regarded as a call from God, implying an obligation of duty, it is no doubt accepted cheerfully and heartily, and thus the call of God is heard, and the providential guidance of God is accepted, and the service to which God appoints that pastor is done.

This kind of a call is something we are familiar with. We know how to deal with



it, how to respond to it, and how to meet its obligations. It is an interesting and inspiring incident in the history both of the church and the pastor, and is fruitful in happy, zealous service on the part of the pastor, and secures prosperity, growth and spiritual edification on the part of the church.

Let us take now a broader, larger outlook over the field of God's providential calls to special service and duty. Is it an impossible supposition that an entire Church may be called by God to the discharge of a special service and the occupation of a special field of duty. Yes, we are familiar with the calls of Providence to the Church, but are we accustomed to recognize them and respond to them as promptly and as fully as we might? Providence is often so general in its appeal, and the Church as a whole is so difficult to reach, that what seems to be a distinct call of Providence often fails to secure recognition or receive any adequate response.

It would seem, however, that God has at length spoken with a directness and emphasis which is singularly impressive and unmistakably clear, and He has spoken without the least shadow of doubt to our Presbyterian Church, and He intends that His call shall be as direct, as personal, as explicit, and as obligatory, as any providential appeal that He ever condescends to utter in human ears. We must admit that the facts which are herewith transmitted completely justify the following conclusions:

(1) *God calls.* His Providence has opened the door; His blessing has created the need; His spirit moved those missionaries.

(2) *His call is to the Presbyterian Church.* To our Church He has given the privilege and honor of work in the Laos field. Our missionaries there can look nowhere else. They cannot appeal to individuals or congregations. They must appeal through the Board to the Church as a whole.

(3) *He calls to a special, definite service and duty.* It is to give the Gospel to those hungering, eager natives. It is to support the marvelous work which already surpasses in its fruitfulness and promise any other field which God has given to our Church. The Presbytery of Laos was the banner presby-

tery of world-wide Presbyterianism in 1891, and it still holds the position in 1892, with an addition to its membership during the year of 200.

(4) *He promises saved souls as a reward to the Church.* Could a Church ask a nobler reward, and could God offer a more alluring recompense? Let the facts and appeals which have suggested these thoughts, now speak for themselves. The Annual Meeting of the Laos Mission was recently held at Lakawn, and was a memorable occasion upon which the Spirit of God seemed to rest with power, and during which His guidance was wonderfully and clearly given. Will the Presbyterian Church "accept the call?" It is presented in the following appeal.

THE LAOS APPEAL.

The urgent claims and the imperative needs of the mission openings in the Laos field were the one subject that dominated the Annual Meeting, and it was decided that a document should be prepared which should present the situation to the Church at home, and voice the irrepressible appeal which the spiritual emergency called for. We give a few extracts from this document, which was written on behalf of the mission by Rev. W. C. Dodd, of Lapoon Station:

"Our late Annual Meeting in Lakawn was the most important one in the history of the Laos Mission. More important questions were decided than at any previous meeting, and all with the most cordial unanimity. The most momentous of these questions was the reinforcements to be asked for from the Home Church. Never before were there half so many providential openings and consequent responsibilities placed upon a meeting of our Mission. As the claims of one new field after another were presented, the solemnity grew. We felt that the answer to many prayers had been given, and a crisis had been reached. At the suggestion of the Chairman, we stopped our business discussion and stilled our souls, while Dr. McGilvary led us in prayer for orders from our Commander. We all feel that that prayer has been answered.

If in answer to the world-wide prayer for missions God's Providence has opened doors into new provinces, dare we fail to let the Home Church know of it? Have we not been placed by the Church on these frontiers as much to watch for the Lord's signal calls to advance as we have to do our own little share of the work itself?

Under a deep conviction of duty, and a feeling that to do otherwise would be a betrayal of trust, the Mission decided to make request of the Board for appropriations to cover eight phases of "new work." It was during the determination of the order of precedence of these requests that the Mission joined in asking and receiving Divine guidance. I was directed by the Mission to make you this general statement of the order of precedence adopted, with the reasons for each request.

I. We renewed the request for an appropriation for enlarging the Chieng-Mai Boys' School building. The claims of the school and its crying need of more room have been before you for two years. You already know how Mr. Collins' residence has been overrun with school-boys. You know how vain it is to expect the best work, or even good work in such circumstances. To say nothing of the wear upon our missionary teachers and their families, simple justice to the rising generation of Laos demands that we make this request for facilities for their education the very first. This is our most imperative need; this is our standing request until granted.

II. We request the Board to authorize and provide for opening a new station in Moung Pra, or as it is often called Pra. This involves sending one medical and one clerical missionary there, and granting an appropriation for one residence this year. Dr. Briggs has asked to be sent to open the work. Long as some of the Mission have been looking forward to asking for the opening of Chieng-Hai, and although Raheng was asked for last year and has not been granted, it was our unanimous judgment that Pra should take precedence of these. It has always been an open field, the rulers friendly, and the people receptive. But work of famine relief this past year has opened the door still wider, and furnished the special providential call to enter at once. Dr. Peoples related to us case after case of interested listeners and professed conversions, and of urgent calls from the people for the establishment of missionary work among them. Ought not the soul-famine there to appeal more strongly to the Church, and to meet with a more generous response, if possible, than did the food-famine?

III. We ask the Board to authorize and provide for the opening of a new station in Chieng-Hai. This will require an equipment similar to that of Pra. Mr. and Mrs. Phraner are willing to be transferred to Chieng-Hai as soon as a physician is sent. Chieng-Hai's importance as a strategic point, a basis for permanent and enlarged work among the many and destitute tribes to the north, has long been recognized, and has been tellingly presented to the Board and the Church by Dr. McGilvary. Property has been given by the Government. Two churches have been organized, and are doing as well as orphans in swaddling-clothes could be expected to do.

IV. We ask for a physician for Lapoon, and a

residence for him. The development of the work there during the station's first year is in itself a call. A start, also, toward the acquisition of medical property has been obtained. Through the munificence of the Government, aided by private subscription, an eligible compound has been secured free of cost to the Board, and a considerable amount contributed toward the erection of a hospital ward. By the work already accomplished, the prejudice overcome, the practice established, and the property acquired; by the expectations of the donors of property and of the clerical missionaries now carrying the burden of this medical work; by the calls to relieve suffering and the opportunities to preach the Great Physician to this whole province, we plead for a physician for Lapoon.

V. We ask the Board to authorize and provide for opening a station in Raheng, in connection with the Laos Mission, with an equipment similar to that of Pra and Chieng-Hai. Its population is largely a floating one; it will therefore be a capital point for bazaar preaching and the distribution of books,—such work as has been carried on for decades in India, and is now bearing such Pentecostal fruit, and such work as the Laos Mission is only just beginning to be able to take up. But the principal call for the establishment of the work in Raheng is its location with reference to river work. With a good boat at its command, a station at Raheng could work a well-populated river-course of 300 or 400 miles. Members of the Laos Mission all pass over this territory, and the testimony of all who have been on the river of late years is that all of these river villages are unexpectedly receptive of the Gospel preached in Siamese or Laos dialect, for they are measurably familiar with both. The veteran, Mr. Wilson, has been so deeply impressed with the importance of this work that he has offered to go and open it up, provided a compound be first secured in Raheng. Indeed he has been asked by Raheng people to do so. Now that we have a press, and are beginning to have a literature for distribution, in view of the wide field to be reached, and in answer to the calls of the people themselves,—ought we not to seize this point of contact with Bangkok on the south and Burma on the west, just as we are seeking to reach eastward through Pra, and China-ward through Chieng-Hai? Is the Church planning for anything less than the occupation of Siam?

VI. We ask for two young ladies for Lakawn, one as teacher for the Boys' School, the other as teacher in the Girls' School. But while we want the ladies for the sake of the schools, we also want them in order to free the clerical missionaries for evangelistic work. The generous consent to the transfer of Mr. Irwin to Lapoon, and of Mr. Wilson to Raheng, leaves Lakawn short of missionary evangelists. The two remaining clergymen are much tied up in the routine of school work. And yet now seems to be the very time for such evangelistic work. Famine relief has overcome much prejudice

and softened many hearts. The influence of missionaries and native Christians is widening. New centres of interest and work are opening. Evangelistic work was never before so pressing and so promising. If we would follow up the vantage ground gained in both educational and evangelistic work in Lakawn, two new workers must be sent this year.

VII. We renew the request for an additional physician for Chieng-Mai. The routine of medical work in Chieng-Mai is too much for one man. There are constantly hospital patients awaiting operations, major and minor. In case of illness of a fellow missionary, or of the physician himself, the missionary physician of Lakawn has to leave his work in Lakawn and come to Chieng-Mai for counsel. The Chieng-Mai physician has no time for vacations, no rest for himself or his family, no leisure for the preparation of a medical literature or the systematic instruction of assistants. And above all, he has no opportunity for medico-evangelistic work. We strive to make the telling of the Evangel our first business. We desire the additional physician chiefly in order to the house to house, soul to soul proclamation of salvation through the Great Physician. We appeal to Christian medical students and to young physicians to come and help. The Mission believes that the Lord has need of four of you in the Laos field this coming year.

VIII. We ask for an appropriation for a residence in Chieng-Mai. The house at present occupied by Rev. and Mrs. Phraner was built on the medical compound, and intended as a hospital ward. It is sorely needed for that purpose now. Unless it is intended to reduce the number of clerical missionaries in Chieng-Mai, another residence is a necessity. With two schools and a press, the preparation of literature, the care of three churches (one of them the oldest, largest, and most widely scattered church in the Mission), and another church to be organized this coming year, this parent station at the capital of the Laos country ought not to be deprived of any of her working force. If Mr. and Mrs. Phraner go to Chieng-Hai, a successor ought to be provided and a house built for him.

To summarize: We ask for 4 ministers, 4 physicians, their wives, and 2 young ladies—in all, 18 new laborers. We ask for the establishment of 3 new stations, and the building of 5 new residences, besides the enlargement of the Boys' School building.

We offer no apologies for the large amount asked. One of our number has thus voiced our unanimous feeling: "I believe that God has awakened us as a Mission and as individuals, and woe be unto us if we allow this awakening to go no further than our own hearts. I believe we ought to shout this call—shout it until the Church must hear it."

Tell the Church that the hand of God is in this matter. The Presbyterian Church has a free field and full responsibility in this Laos land. With a meagre force, and working on a small scale, we have been signally blessed in the past. We now appeal to the Church to seize the opportune moment,

obey the voice of Christ, and evangelize the whole land. Our appeal is sanctioned by the judgment of every missionary on the field, by unusual providential openings, and by the most urgent necessities. It is backed by the prayers of all the missionaries, and, since the first day of the Week of Prayer, by the daily supplications of hundreds of Laos Christians.

The form of the answer we leave with Him who has inspired the prayer. It may be that one or more far-sighted, wealthy Christians may be led to make themselves a name, and earn an everlasting reward by handsomely endowing this Mission. We believe with Dr. Pierson, 'that the time is coming when men will dispose of whole estates, as Robert Haldane did of Airthry, that they may give the entire proceeds to the erection of new mission stations, and the sending forth of new missionary laborers.'

Or, the answer may come through increased contributions from the whole Church. The fact is that the Church as a whole has never yet undertaken to obey her Lord's commands. It may be that 'a little child shall lead them',—the little Laos Mission may be the one to sound the trumpet-call which shall start the whole Church on the Forward Movement of the new century of missions which is just opening."

What a tone of Providential urgency in this ringing appeal! What a tonic to the loyal heart of our Presbyterian Church in this blessing of God upon her far away mission field! Would that the coming General Assembly, however engrossing and exciting may be the pending questions which are just now to the fore in our Church life, might find time amidst the pressure of business, and the discussions of revision, and the perplexities of heresy trials to "still the soul" in special gratitude to God for His blessing, and in prayer for Divine guidance and inspiration in dealing with the urgent duty of making a prompt and liberal provision for her missions, and prosecuting with vigor during the coming year her grand work in the world.

THE OUTLOOK FROM CHIENG-MAI.

Chieng-Mai is itself a center of important missionary activities. Its literary work is full of promise. Its educational work, with its boarding-schools for boys and girls, where there were respectively 105 and 77 pupils in attendance; its medical work, with 4,500 cases during the past year; its printing press just established; its three churches, which re-

ceived respectively, on confession of faith, during the last year, 170, 41, and 5 additions, making a total of 216,—all give to it an exceptional interest in our Laos field.

It is at present our northern frontier station, and its outlook to the north is one of singular attraction and promise. As we advance northward, the first point of interest is Papow, where a new church of 37 members has been organized during the year. Sixty miles to the north is Chieng-Dow, where a church is about to be organized, with 49 candidates for baptism and admission. Still to the north is Chieng-Hai, where there is a mission church, and still further to the north is the extreme limit of our field, Chieng-Sen, with its church of 30 members,—a "city set upon a hill" amidst the surrounding heathenism.

The interest of this northern outlook centres, however, upon the many Hill Tribes which occupy these outlying regions. They have been visited repeatedly by missionaries of the station, especially Dr. McGilvary, who has made prolonged tours of from three to six months in duration, during which he has visited tribe after tribe, and found among them a wonderful readiness to receive the Gospel. The prospect of winning these simple people is most encouraging, and through them a broad avenue of access to China can be made. An encouraging work has been already commenced among the Musurs, thirteen of whom have been admitted to the communion during the past year. In a recent letter Dr. McGilvary mentions the names of seventeen distinct mountain tribes to the northeast of the Chieng-Mai field, occupying regions upon both sides of the Cambodia River as far north as the borders of China, all of whom he regards as accessible to the missionary. Dr. McGilvary's last letter is full of urgent appeal for the opening of a new station at Chieng-Hai as a basis of operations for work among these mountain tribes. He wrote the letter just as he was about to start, accompanied by Rev. Robert Irwin, for a six month's mission tour into this deeply interesting field. May the prayers of God's people go with them into those wild mountain regions where they are seeking for souls,

as self-denying and apostolic messengers of the Gospel to those who receive from their lips their first, and perhaps their only, message of the good news from heaven.

RELIEF FOR THE STARVING OF SIAM.

The cut on the next page is made from photographs which have been forwarded from Siam. It is a picture from life of the loaded animals ready to start from Lakawn, bearing baskets of rice to the famine-stricken districts of Siam. Those queer-looking packs upon the backs of the oxen represent some small portion of the relief funds which were sent from America for the help of the sufferers. Those who so kindly contributed here will look at this illustration with peculiar pleasure and interest, as it represents the money, which months ago they gave, transformed into food for those to whom it would soon be dispensed. Giving to foreign missions no doubt seems to many an act of faith which they would be glad to have accompanied by a more satisfying demonstration of the actual good done. In this case, through the thoughtful provision of one of the missionaries, the dollars which were given for the famine have been photographed en route, and the givers have the evidence of sight to assure them that money here in America means rice in Siam for famishing sufferers.

FAMINE AND FRUIT AT LAKAWN.

The past year has been one of material famine, and spiritual fruitfulness at Lakawn. The country to the eastward of this station was in sore distress during most of the year. The appeal for help which was published by our Board, and generously responded to, placed in the hands of our missionaries the facilities for relieving the sufferings of the people, and God's blessing upon their ministrations has opened a wide and effectual door for spiritual work among the villages. The money which friends in America gave to relieve the sufferings of the body has been instrumental in reaching the needs of the soul, and has borne the Living Bread of the Gospel to the famishing.

About fifty miles to the southeast of Lakawn is the town of Prâ, which has been a centre

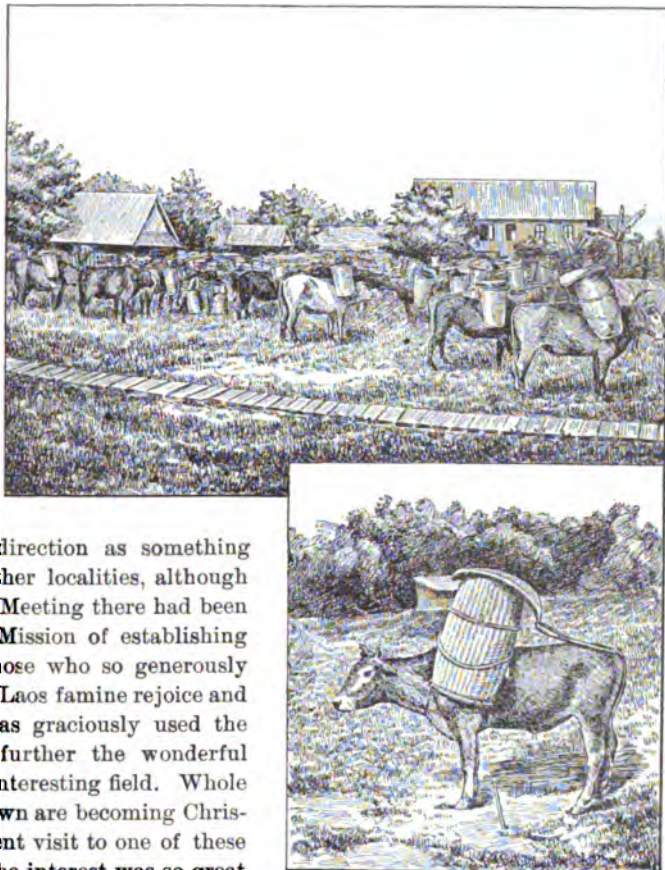
of famine relief, and where such a wonderful readiness and eagerness to receive the Gospel have become manifest that the Mission have unanimously requested permission to open a station there, and have placed this appeal first in importance in the list of new stations called for. The appeal last year was for a new station at Raheng, and although the urgency still remains, yet so unexpected and so overwhelming has been the call for the opening of Prâ, that the missionaries are urging the advance in this direction as something which takes precedence over other localities, although two months before the Annual Meeting there had been no thought on the part of the Mission of establishing a new station at Prâ. Let those who so generously contributed to the relief of the Laos famine rejoice and give thanks to God that He has graciously used the relief their gifts afforded to further the wonderful advance of the Gospel in that interesting field. Whole villages in the vicinity of Lakawn are becoming Christian. Dr. Peoples upon a recent visit to one of these villages, sent word back that the interest was so great that he could not leave.

The medical work at Lakawn, under Dr. Briggs, has included the treatment of over 3,000 patients at the Dispensary, and 100 in-patients at the Hospital. The medical work done by Dr. Peoples upon his tours during the famine was the means of saving many lives. He often treated as many as 60 persons in a single day.

The boarding-schools for boys and girls have been successfully conducted, and there have been 30 additions to the church of the station.

THE FIRST REPORT FROM LAPOON.

It will be remembered that the Lapoon Station of the Laos Mission was opened a year ago, by Rev. and Mrs. W. C. Dodd, who were transferred from Lakawn, and we have now the Report of its first year.



A new church was promptly organized at the opening of the year. It consisted of 121 adults and 94 children. These adults were transferred by letter from other churches which they had previously joined. Five elders and two deacons were at once ordained, and there have been 72 added to the church on confession of faith, during the past year, so that, counting out those who have died during the year, the whole number of communicants at present is 191. In addition to this evangelistic progress, there has been a great variety of work carried on in connection with a new station. Prominent among the various lines of effort has been the Theological Training-school which was removed to Lapoon, and a day-school which was opened there. In the Training-school there were 47 pupils from six provinces, and a conspicuous feature of the training which has been given

these young men is the personal work which they have done in the neighboring out-stations. The medical work has made remarkable progress. A competent native trained by Dr. Peoples, in Lakawn, had charge of the dispensary, and during the year there were 1,244 patients treated, and we have reason to believe that in connection with this medical work at least nine have been brought to Christ. The station needs a competent physician at once to carry on this work. The crown of the year, however, has been the church work, with its Sabbath-school of over a hundred, and an evangelistic earnestness in the life of the church, which has been consistently maintained throughout the year. The congregation was divided into districts, and an elder assigned to each district. Three of these elders and two of the deacons have made evangelistic tours in the neighboring districts, and services have been regularly conducted in three of these villages during most of the year. Five new villages have been added to the church roll, and in many of the outlying districts there are candidates for baptism at the present time. The church contributions for the year amounted to \$65.13. The Report closes with an expression of heartfelt thanks for the prosperity of the station during the year, for an increase of sixty per cent. in its church-membership, for the blessing of health to its members, for the favor of the civil authorities, for the opening of all the surrounding region to the Gospel, and for a Gospel to give them.

AN ENCOURAGING YEAR IN SIAM.

Our mission in Siam has had many and serious difficulties to contend with, but the work has been pushed on with unflagging zeal and devoted patience by a faithful band of missionaries for many years. The results have developed more slowly than in some other localities, but substantial progress has been made, and the last year has been one of special encouragements. A church membership of over 300 is now gathered in the mission.

The central station is Bangkok, the capital of Siam, where missionary work in all its

departments is conducted with energy. It is a city with a population of 700,000, and is the key to Siam. The mission has exhibited to a remarkable degree the heroism of patience and the fidelity of consecration and the zeal of unflinching loyalty to high duty. Much seed has been sown, and already there are signs of the coming harvest. During the past year there have been 24 additions upon confession of faith, to the mission churches of Bangkok. The Gospel has been faithfully preached during the year, and flourishing Sabbath-schools have been conducted. Out-stations have been visited by the missionaries upon their tours, and especially encouraging incidents were connected with the visit of Mr. Eakin and Mr. Eckels to Nakawn. Upon this tour some 700 portions of the Scripture were sold. Mr. Snyder was also engaged in touring to the northward, and sold some 500 copies of the Scripture during his absence. At the High School for Boys at Bangkok there has been a total enrollment of 141 pupils, with an average attendance of 81. Seven of these pupils have been received into the Church. The Wang Lang Girls' School has been crowded during the year. Miss Cole has returned to her accustomed place in the institution. Four of the girls have been admitted to the Church during the year. Two of these young Christians are daughters of a Laos king of a province far to the north of Chieng-Mai. The press work, under the charge of Rev. J. B. Dunlap, has been pushed during the year. Two million pages of Scripture have been printed, and more than two million pages of tracts. The "Daybreak," the monthly periodical edited by Mr. Eakin, has already a paid-subscription list of 300, and its readers are scattered all over Siam and up into the Laos country. A second illustrated edition of 6,000 copies of "Pilgrim's Progress" and a "Life of Christ" were printed during the year.

The second station of importance is Petch-aburee, where there are four churches under the direction of Mr. McClure and Mr. Eckels, with native assistants. The missionaries of the station have been much engaged in touring during the year. Dr. Toy has had charge of the medical work of this station, and also of

the hospital, which has been much improved. The boarding-schools for boys and girls have been in operation during the year.

A third station at the mission, and the most recent, having been occupied only since 1889, is Ratburee, under the charge of Dr. Thompson, who during his illness has been assisted by Mr. Eckels. Medical, educational, and evangelistic work have been conducted in connection with this locality, although the serious illness of both Dr. and Mrs. Thompson has crippled the station for a portion of the year, and it has been necessary that they should return to the United States for a year of rest.

Rev. E. P. Dunlap and wife have returned to Siam. The state of Mr. Dunlap's health rendered it for a time doubtful whether he would be able to take up again his labors in Siam, where he had already spent eighteen years as a missionary.

Letters.

AFRICA.

AMONG THE OUTSTATIONS.

REV. W. C. GAULT, *Batanga*.—We left Ehi-kihiki early on Monday morning, Nov. 7, and arrived at Evune Tuesday afternoon. The remainder of the week I spent with the session, chiefly in examining candidates for baptism. Some members of the church who were under suspension came before the session and were restored, while others were continued under suspension. A goodly number from the Catechumen class came forward for examination. Twelve adults were received into the church and were baptized on Sabbath morning.

For more than a year past leopards have been a source of terror to the Evune people, several persons having been killed in that district during the last year by them. The people do not venture far at night, and for this reason we did not have any night meetings.

At Myuma, ten or twelve miles north along the coast, we have a Bible reader and perhaps thirty-five members of the Evune church in the district. I found ninety-four names of persons who were in the Catechumen class. Because of tribal jealousies and fightings many of these persons were unable to go to Evune. As this state of things has existed for some years, I

determined to visit the place with the elders of the Evune church and hold meetings of the Session. The people have built a small house of worship. Tuesday afternoon, all of Wednesday, all of Thursday, a greater part of Friday, and Saturday forenoon meetings of the Session were held.

Over fifty members of the Catechumen class were examined, of whom twenty-seven were accepted.

GATHERING THE SHEAVES.

On Sabbath morning the little house, which is fifty feet by twenty, was literally packed and many failed to get in. I had requested the elders to have the people so seated that a small space in front of the platform would be left vacant for the candidates for baptism. But to my surprise when I entered the house it seemed that every available foot was occupied, the people in front sitting on empty boxes, native stools and benches, blocks of wood, and women on a mat spread on the earthen floor. I would be putting it very mildly indeed did I say it was moderately warm for the preacher. Baptism was administered to the twenty-seven adults at the forenoon service, and in the afternoon the house was again crowded during the administration of the Lord's Supper. The people at this place desire a church organization and I will carry to the meeting of the Presbytery a petition asking that a church be organized in that district. Myuma is the centre of quite a population. There is a small tide-water stream of the Campo river, which has its source about a mile from Myuma, and people from the Campo above the point where this small stream empties into that river as far up as the rapids travel to the beach by this route.

CAMPO RAPIDS,—HOPEFUL FIELD.

I had arranged to go from there by this small river to the Campo and then ascend that river to the rapids to visit the people there, but failed to get a canoe. I sent my effects to the mouth of the Campo, while I walked by the beach. The next day I went by canoe with six men to paddle up the river to the rapids. We started about midday when the tide began to set up. It was a four hours' pull or more to the rapids. At its mouth there are several villages on each side of the river. Then for ten or twelve miles the land on each side is very low and swampy and almost uninhabitable. Above that the land along the river rises and is inhabited. The country about the rapids is more thickly settled. Within easy reach of the rapids there are twelve or fifteen

villages and perhaps five hundred people. I have asked for the number of towns and inhabitants and hope to have it at the time of our annual meeting. There are a few Christians and a number of inquirers at this place. The head man of the village, where I passed the night, is a member of the Evune church and he and others asked that a Bible reader be sent to them. I told them that I could not do it, but I promised to see what could be done for them next year. They have built a small bamboo house in which to hold morning and evening prayers, and meetings on the Sabbath. I remained there over night and spoke to those who assembled for evening prayers. The next forenoon we descended the river to its mouth, arriving there about ten o'clock. One of the elders of the church recently organized at Ubenjo lives at the mouth of the river. On inquiry I found that he, and some members of the Catechumen class, were going to Ubenjo; he, as elder of the session, and they to meet the session of the church. They gave free passage to the "minister" and carried his traps as well. There were six or seven men, two women and a baby, all their luggage and a pile of native food.

The next morning,—Thursday, Thanksgiving with you, we arrived at Ubenjo between nine and ten o'clock. Mrs. Gault had sent a carrier from Ehikihiki with a small box of provisions, who arrived at Ubenjo an hour or two before I did. The provisions came in time to replenish my greatly diminished stock. It is a very difficult matter to get fowls or eggs or fresh fish, plantains or jams and then at exorbitant prices only, at some of these places.

The remaining days of the week were spent with the session and the preparatory service for the Sabbath. Eleven persons from the Catechumen class were received into the church.

SUMMING UP RESULTS.

I was very much encouraged by what I was permitted to see, as the results of the preaching of the Word. In all there were one hundred persons from the Catechumen classes examined for church membership, of whom fifty were received and baptized. Two or three among those who were examined told us of "real persecution" which they had endured for Christ's sake. I feel quite confident that had there been a more efficient man at Evune the results would have been still greater, and I am sure that, were these places visited more frequently than they have been, there would be better results. To

this must be added the call to preach the gospel in places which should be occupied without delay.

INDIA.

CHURAHs AND CHAMARs—TWENTY-TWO BAPTIZED.

REV. K. C. CHATTERJEE, *Hoshiarpore*:—In the course of a recent tour I visited all the important places in the district and had the privilege of preaching the Gospel. In most of them there were inquirers and candidates for baptism, principally among the low caste people—Churahs and Chamars. They were all under instruction, and more or less advanced in their knowledge of Christian truths. Out of those who were most advanced, I baptized nineteen men at Dosnah, one in Tanda, one in Daudian, and one in Padiana. The work at Dosnah seemed to be most promising. Nizam-ud-din, who is working there, has a thorough hold on his people, and there seemed little or no fear of the work collapsing there. We need a prayer-house in this place and also in Tanda, and I hope you will be able to give small sums for this purpose. I hope to take from the people themselves all the help I can get from them. The work among the Churahs is more hopeful than that among the Chamars. The latter are still under the influence of the Plymouth Brethren. Last summer I had fondly hoped this opposition was over, but in this town I met with strong proofs of its still being in force. If it were not for this I would have been able to report much more blessing and success. The comfort, however, is that the work is the Lord's, and he is able to care for it, and will, I have no doubt, at last bring good out of the evil.

SIAM.

BUDDHISM IN NURSERY AND TEMPLE.

REV. J. A. EAKIN, *Bangkok*:—It is often a matter of surprise to those who know of Buddhism only from books, that people are content to believe in a religion without a personal God, and without a rational hope for the future life. A conversation which the writer had recently with one of the Princes, a brother of the King of Siam, may throw some light on this question.

The Prince is a genial, pleasant man, and quite well educated, though he has travelled but little. He was talking of the erroneous ideas of the Buddhist religion that prevail among the people of Siam, and he said: "Eighty per cent. of the common people do not know what Buddhism

is." He insisted that the mass of the people held a religious belief that was essentially different from the teachings of Buddha on several important points. They worshipped spirits and prayed to a god, both of which were contrary to the precepts of Buddhism. They looked forward to a reward of merit or a punishment of demerit after this life is ended, instead of fixing their hopes upon the dreamless repose of Nirvana. He said: "When I was a child, I was taught to pray to the god; but when I grew up and entered the priesthood, I found that the teachings of the priests were very different from what my mother had taught me."

From this glimpse into a Royal nursery, we may learn somewhat of the common view of the religion of Buddha among educated people, as seen from the standpoint of a mother. The priest delights in abstractions, and teaches his pupil that there is no help for him except in himself. By his own efforts he must control his evil nature and prepare for that state in which joy and sorrow, hope and despair, love and hatred will be ended; nay, even thought will cease, and only existence will remain, in a sleep that knows no waking? But these abstractions will not satisfy the mother heart. She must have something more real upon which to rest her faith. In spite of the deadening effects of a religion centred in self, which teaches that there is nothing to hope for from above; in spite of her superstition and spiritual blindness, her soul still feels after God, if happily she may find him, and she teaches her little children to pray.

There is much agnosticism among the educated classes of the Siamese, especially among the younger men. There are many who are content with giving to all questions concerning the origin and government of the universe and the life beyond the grave, the simple answer, "I don't know." There are many others who still maintain that all things came by chance, and never lift their thoughts higher than the pinnacle of the pagoda spire; but the belief in a personal God is not easily eradicated from the human soul, and the people must have some object upon which to fix their faith.

In the conversation mentioned above, the Prince spoke of the orthodox doctrine of the way to order one's life in this world so that he would reach Nirvana at last. When he was asked whether it would not be better to teach that there is a Divine Father, and that when men die they may attain to eternal happiness in the future life, he looked thoughtful for a moment, and then said: "Yes, that is better. For the common people

that is better; for the thought of future rewards and punishments will restrain them from vice. But for a man who is intelligent, and is able to control himself, I think that Buddhism is better." This was evidently the statement of a candid mind, and it is probably a fair example of the mental attitude of a large class of educated Siamese.

INDIA.

HOW RETRENCHMENT WORKS.

MRS. J. M. ALEXANDER, *Allahabad*:—Work for women upon the Katra side of the Allahabad station has been carried on as usual during the past mission year, and as it includes village schools and village Zenanas has not been without special interest. In Katra proper and in Colonelgany adjoining sixty-one Zenanas were visited and taught in regularly by our three Bible women up throughout the months until the order from the Board came sounding "retrenchment" along the lines of the Furrakhabad Mission stations. Then as all departments of work had to suffer, each called upon to bear its share of "the 12½ per cent. cut," I dismissed a Zenana visitor, and this meant the closing of twenty-five houses. Village work also had to come under the ban, so here a Bible woman was dismissed which meant a school left without a Christian teacher and six or eight Zenanas left without a visitor. All this was discouraging, but I am hopeful that another year will see a different state of things; that the Board realizing how very closely our work is estimated for, we shall not be required by its action to take backward steps on the foreign field. The two remaining Bible women have continued in full work.

PERSIA.

EVANGELISTIC WORK FOR WOMEN.

MRS. J. L. POTTER, *Teheran*:—The Christian Armenian women of our church had been, during the past year, much interested in the building and dedication of the new chapel. Their pride in the success of this enterprise and their satisfaction in having a place of their own, and of worshiping in their own tongue under God's blessing, appeared to give them a decided spiritual uplift. To take advantage of this and arouse in them more zeal, we organized in January a Woman's Christian Endeavor Society, whose meetings were held instead of the usual weekly prayer meeting. The immediate effect was a considerable improvement in attendance

and interest in this meeting. The women were apparently pleased with the idea of belonging to a regularly organized society, but to a few the pledge proved a great obstacle; while professing to hold its spirit they could not bring themselves, by signing, to accept its letter. Those, however, who did take the pledge have striven to keep it faithfully. Later on in the year when special daily services of prayer were held by the church, the women were constant and earnest in attendance and consequently received a full share of the blessing. One at least felt that she experienced the new birth at this time, and others were strengthened and encouraged to serve the Lord. Several of these sisters are quietly seeking to persuade their Moslem neighbors that Jesus Christ is the Savior of the world; one finding opportunity as they come to her for eye-medicine, another seeks to speak her word while she waits for her groceries in the little wayside shop. So they show a very sincere desire to do what they can. The collections of the C. E. Society were entirely free-will offerings, being in addition to the amounts the members had pledged to the church. The idea was to drop into the little barrels, supplied for the purpose, one *shahie* [less than one cent] each week, also to gather thank-offerings for special favors received at God's hand. At one of the earlier meetings they voted to give the amount toward furnishing their chapel—which being an object dear to their hearts no doubt stirred them to greater effort, so that they have gathered during the nine months about eleven toman—one of which they devoted to some missionary case in Turkey brought to their notice by the native pastor.

JAPAN.

EDUCATION, OLD AND NEW.

D. B. McCARTER, M. D., *Tokyo*.—With reference to the character and disposition of the Japanese students of the present day as compared with those of twenty-five years ago, I will make some extracts from the "Japanese Mail," a newspaper subsidized, it is generally reported by the Japanese government, and which uniformly represents matters in the most favorable light possible to the Japanese. In speaking of the old College (or University as some call it) established by the Tokugawa Shoguns in A. D., 1690, and of which the present Imperial University is the successor, the editor says: "Its objects were political and ethical rather than scholastic. The Shogunate could never have

maintained its pre-eminence for two and a half centuries, had the youth of the land been allowed freedom of thought. The studies of the young were all so arranged that unquestioning obedience to the higher powers should acquire all the force of habit. The present government is feeling the result of the growing liberty of thought prevailing throughout the country which modern education has done so much to foster. The *instability of modern cabinets* is the fault of the ministers who compose them. It is an unavoidable characteristic of the transition from despotism to constitutionalism. The present *undue forwardness and conceit of Japanese youth* is undoubtedly owing to defective or unsuitable education. Lads imbibe at school ideas of democratic government and the rights of subjects, which are incapable of being acted on in this country at the present time. By ceaseless agitation they keep the country in a ferment. Under the old system of education, no such results of academical training showed themselves. The motto of the institution (i. e., the Tokugawa University) was well expressed in words often used to describe the whole government policy of the Tokugawa Shoguns, "Not to make the people know, but to make them follow;" not enlightenment, but obedience. Discussions with teachers, such as may be heard in any of the modern schools of Tokyo, were not allowed, and a tendency to persist in altercation with the teacher often led to the expulsion of the scholar.

Notwithstanding its numerous defects, there is no denying that the Shohei Ko (Tokugawa University) turned out some very fine men. The habit of self-control and deference to lawful authority cultivated in the institution proved a most valuable preparation for the duties of life. Those fine moral instincts and courteous manners, whose decay in certain quarters is so much to be deplored, were nourished and developed in the Shohei Ko. From it were derived the tone of polished circles at the beginning of the Meiji era, as well as many of the influences which lessened the evils attending the revolution and accelerated the reconstruction of the fabric of Society.

Young people in the Church should originate their own plans. That keeps the work interesting and fresh. But to avoid the mistakes of inexperience, do nothing which your pastor does not approve.—*Interior*.

HOME MISSIONS.

UNITY IN CHRISTIAN WORK.—El Cajon is a beautiful valley, about 15 miles from San Diego, devoted largely to the raisin industry, though oranges and other fruits are grown in abundance. Aside from an Episcopal service in one of the school houses, ours is the only church, and has a constituency of about 80 families. Many are not Presbyterians, though working heartily with us. Baptists are especially numerous and especially diligent in every good work of the church, while having their membership in San Diego. In a series of meetings following the week of prayer, the Christian Endeavorers were very efficient both in their society and in individual work. Their Executive Committee asked all business houses to close in time for the evening meetings and all complied,—even the saloons. The interest was so general and the respect for the church so great that dances were postponed for lack of people to attend them. Could the cause of Christ be advanced as rapidly if there were two or three more churches?

This winter has been fruitful of revivals everywhere in our mission fields. Reports come to the Board of conversions and accessions to our churches in all parts of the country, but particularly in the great Northwest. Wherever Rev. B. Fay Mills has wrought the whole country round about has been blessed. We cannot even approximate the results, but we give a few of the mission churches that have reported accessions during the last three months. These are all new converts—none being counted that were received by letter, and none from self-supporting churches. Mr. Shields' church, in Omaha, 29; Emerson, Neb., 80; Parma, Mich., 80; Oklahoma City, 11; Shiloh, Cal., 10; Roxbury, Kas., 18; East Portland, Ore., 48; Maumee, O., 22; Hallister, Cal., 12; Quenemo, Kan., 22; Jasper, Mo., 8; Third Church, Sioux City, Iowa, 89; Gordon, Neb., 20; Elm Springs, I. T., 18; Iola, Kan., 18; Caldwell, Kan., 81; Hal-

stead, Kan., 31; Cherryvale, Kan., 29; Moreland, Ill., 16; Winchester, Ill., 12; La Junta, Col., 5; one of our mission churches in Baltimore, 31; another in the same city, 7; Akron, Ia., 10; San Juan, Wash., 10; Tablequah, I. T., 18; Seymour, Tex., 5; Warsaw, Ill., 6; Groton, S. D., 17; Ord, Neb., 6; Rome, Kan., 16; Reading, Mich., 5; Taos, N. M., 32; Santa Fe, 16 (5 of them Mexican girls from our mission school); Upper Alton, Ill., 18; Somerville, Mass., 18; Branchport, N. Y., 18; Fourth Church, Kansas City, 6; Tenth Church, Chicago, 15; Centenary, Spokane, 4; Edmunds, O. T., 4; Beaver Creek, Minn., 14; Golden Gate, Cal., 14; Ft. Wrangell, Alaska, 18; Washington College, Tenn., 30.

Rev. A. M. Darley, our missionary among the Mexicans in Southern Colorado, reports five revivals in his immense parish, with many conversions, but he has not reported the number. At Huerfano, one of his points, 4 were recently received.

One of our missionaries in Florida writes us that the temperature had fallen to 27 degrees! and there was frost! This created "*great consternation*" among his people and "*interfered materially with the services and the size of the congregations.*" The same mail brought a letter from a missionary in Montana in which he informs us that the snow was deep and the temperature down to "*60 below zero, one morning,*" and had ranged for some time "*among the fifties,*" but that "*the services had been held regularly, with good attendance.*"

"Greenland's icy mountains!
and "Afric's sunny fountains"
are both on Uncle Sam's farm.

Our church at Woonsocket, South Dakota, deserves great credit for reaching self support, and their able young pastor, Rev. Charles F. Richardson, deserves and has received our hearty congratulations for suc-

cess in that on which he set his heart with unyielding determination in the face of great difficulties. He has proved what energy, consecration and pluck can do.

But he has his match in Rev. David Wallace in Fountain, Kans., who writes:

I am very glad to be able to report that this little congregation of 20 members has decided to ask no further aid from the Board of Home Missions after this financial year.

Our German missionary at Ramsey and Germania, Iowa, in a very interesting report, gives the following statement in his quaint English:

The most important and good news of our congregation is we have a new church building, dedicated January 23. We feel very glad for the Lord's blessing that He has given us a church building. The work is done in peace, a great offering of the congregation. She is 40x24 feet, high 14 feet. In the new town of Germania until yet is it the only church building in town. We try to get preaching in English just as well as in German speaking.

Those of our readers who follow the monthly topics will be glad to know something about our Utah schools this month, as they continue to be the principal agency in our work among the Mormons. From the report of one of our teachers we take the following clear statement:

With all the opposition we hold our own, for the school is about as large as ever. We have some children from strong Mormon homes, but as one mother just said to us to-day she did not intend to let religion stand in the way of an education for her boys. Still on the other hand a young boy started two weeks ago, but his father forced him to leave our school or leave home. The public schools are under the control of Mormon trustees and teachers so they are over-crowded, but every little while we get a new scholar who becomes disgusted at not learning and braves everything in coming to us. The Sabbath-school is growing and very interesting. The Y. P. S. C. E. still carries on the weekly prayer meeting and is a power in our church.

School was never in better condition. We have more pupils from strong Mormon families

than ever. Last Sabbath evening one of the Elders of the Mormon Church, whose duty it was to exhort, said, "Why is it our young men and women are wanting to go to the Presbyterian School? My friends, I know it is because they learn something there. They have to obey the rules, and are not allowed to *curse* and *swear*. We must be on the lookout or those Presbyterian teachers will get control of our children." Our enrollment for the year up to date is 140.

A letter from one of our missionaries in the northwest part of New Mexico assures us that the Mormon propaganda is actively at work in that locality—and with the usual immoral results. He says:

The Mormon element in the community is becoming more aggressive, have regular services conducted by missionaries in the home of one of the well-to do and influential families. It does not grow much of late, but has a strong hold upon the wealthier farmers.

The community is fearfully ignorant. Natives for the most part cannot read or write. Gambling and intemperance do dreadful work among the young men. Immorality is looked upon with the utmost unconcern; the barriers of shame and contempt do not exist. Illegitimacy does not stamp mother or child as having done anything or being out of the usual order of things. It is only just to say that it has been much worse. We are attracting a large number of young men to our Sabbath-evening service. Six pews are usually packed full of these. The church is for the most part of young people and this is the only hope of the community. The older ones we *cannot* get hold of; our work is among the youthful.

Rev. J. Maxwell, of Rugby, North Dakota, makes a very strong statement, but we are inclined to believe that the facts, if they could only be ascertained, would bear him out. He says: "There is not a church in any of our presbyteries, be they ever so weak, but will contribute something to the schemes of our Church *if asked to do so*. It all depends on the minister. The deficiency in our Treasury of Home Missions Fund arises from lack of interest on the part of ministers. They do not bring the matter before their people."

Some years ago the Board of Foreign Missions, acting under instructions from the General Assembly, transferred to the Board of Home Missions all the Indian work under their charge in which primary schools were maintained and instruction was given in the English language, retaining those missions in which the vernacular was used.

In the judgment of the Foreign Board the time has come when all the balance of this work should be transferred to the Home Board. All arrangements have been made by the two Boards for the transfer and it will be done May 1, subject to the approval of the General Assembly.

This change will no doubt involve the severing of very tender ties between the Foreign Board and the Indians, for whom they have so long and faithfully labored. It will also involve additional responsibilities and increased expenditures on the part of the Home Board. Let this be borne in mind by the friends of Home Missions and the friends of the Indians everywhere.

The death of Mr. John Taylor Johnston, which occurred in New York City March 24, removed another charter member from the Board of Home Missions and an honored name from its roll. Of the fifteen charter members in 1872 but five are now living, and only three are now connected with the Board. Two of these, Rev. Thomas S. Hastings, D. D., and Mr. George R. Lockwood are members, and the third, Rev. William C. Roberts, D. D., is a Secretary of the Board.

Mr. Johnston was a firm believer in Home Missions and an ardent friend of Home Missionaries. For years physical infirmities prevented his attendance upon the meetings of the Board, but did not prevent his liberal and regular remittances to its treasury.

Our missionary at Lewiston, Idaho, has been greatly afflicted during the past year with an illness that threatens serious results. Nevertheless he has been greatly blessed in his work, as the following extract from a recent letter shows: "It will be two years tomorrow since I first preached in Lewiston. Religion was at a low ebb. I could get but

one member of my congregation then to assist in prayer meeting. Last night no less than thirteen took part."

HOME MISSIONS.

REV. CHARLES HERR, D. D.

[A sermon delivered to the writer's Congregation in Jersey City.]

The months have brought us around again to the privilege and duty of making contributions from the money of which God has made us stewards for the work of prepagating the gospel in our own country. The Church has created the Board of Home Missions for its prosecution. The work is of such far reaching importance, of such extended and diversified character, requiring such special study, such ceaseless attention and such intelligent wisdom that for many years now it has been needful to charge particular men with the responsibility of guiding our labors and applying our benevolence. Some idea of the enormous labor and complicated concerns connected with the administration of this Board may be gotten from the fact that 1479 missionaries were under appointment and direction last year, and that the work was prosecuted in every section of our wide land, except South Carolina, Georgia, Mississippi and Louisiana. Men more capable, eminent and worthy the confidence of the Church could hardly be found than those who are now entrusted with this branch of our missionary work. The economy, wisdom and devotedness of their administration are deserving of all praise and gratitude.

The Presbyterian Church is thoroughly committed to the work of Home Missions.

1. For the sake of Christian honor.

The eastern rim of our country was at the very first moment of occupation consecrated, nominally at least, to the cross. Columbus and his company, as soon as they stepped upon the new-discovered soil, knelt and with tears thanked God. The great discoverer named the island San Salvador (Holy Redeemer) and claimed it for the sovereignty of Jesus Christ. And whatever may have been their motives, the hallowing act was completed and seemed to control every subsequent settlement upon this Northern Continent.

The motive of the Dutch, of the Pilgrims, of the Puritans, of the Catholics, of the Huguenots was to serve Christ in this new land where no bigot would interfere with the freedom of their worship and no enemy could defeat the honor they would show to their Lord. Those whom we counted a high distinction to call our fathers sought these shores not simply as refugees, but as missionaries. "A great hope and inward zeal they had of laying some good foundation for propagating and advancing the gospel of the Kingdom of Christ in these remote parts of the world." Such were their own words. They came not for gold; but for conscience sake and Christ's sake.

Our land was long ago consecrated to King Immanuel. That obligation can never pass away. In the minds of Christians this has always been the Lord's land, and no other claim has ever been, or can ever be, recognized by them. Heathen lands they seek to *conquer* for Him; this they seek to *hold* for Him. Because it is already His by the sacred act of the pioneer settlers who laid it at the feet of Jesus, and by the confirmations of their pious example on the part of the successive generations until now.

This motive will support the people of God until the work of Home Missions has been completed. The work touches the core of the Christian's loyalty to his Master. This is a promised land for Christ, and can never lose the glory of its anointing.

2. For the sake of our country's prosperity.

We are committed to the work of Home Missions, because we are patriots in the truest sense of the word. It is because we enthusiastically believe that the glory of our country which puts her to-day in many respects in the van of the nations is due to that spiritual and evangelical type of Christianity which has marked her history until now. It is because we believe that both the continuance of her progress and the very preservation of the blessings that she has must depend upon her being faithful to that righteousness which has exalted her to this pitch of glory.

The greatness of heroic acts is not in themselves, but in the character of the hero behind

them. If you want to repeat the acts you must first catch the spirit and reproduce the motives of the hero. No mechanical and slavish imitation can ever rival the work of the master. The material products and industrial triumphs, the securities of liberty and comforts of life, which emblazon our civilization, are signs of the great and peculiar manhood behind them. It is not to be denied that certain conditions of natural advantage must exist to make any prosperity possible. But when we are seeking for the ultimate and dominant cause for national eminence we look for it in the people themselves. The natural character of Greece was wonderfully suited to the development of a high civilization, but no man ascribes the glory of Greece to the climate and configuration of the land, else why is the sun of its prosperity set, why is it to-day only a nation's sepulchre? Fertility of soil, rich veins of minerals ribbing its everlasting hills cannot make a barbarous people rich and great. It is the manhood making use of all these conditions that is decisive of a nation's greatness.

On the North American continent there has been developed a manhood higher, stronger, more sagacious, and more capable than any which the world has yet seen. A manhood that gets more out of the soil, that applies a more determined and inventive genius to the problems of mechanical progress, that guides its political institutions more fully by a true standard of liberty and right. So that in its wealth, in its products and manufactures, in its beneficent political organization, in its past achievements and its abounding enthusiasm of progress, it stands easily first on the face of the globe.

This manhood, which is the glory of America, is the fruit of the gospel. It is because the religion of Christ has existed here in a purer type and has operated more simply and directly upon the conscience and heart of the people that we have made such unexampled growth in strength, richness and happiness. Jesus Christ and Him crucified furnished the motive for opening the virgin soil of this land, and His standard has been carried step by step westward from the shores of the sea. Divine principles of truth have had marked adher-

ence in our history. The revelation of human duty in the Scriptures has been generally recognized as the standard by which our national life should be guided. We have honored God's laws, and He has honored us and blest us.

The Christian would rather see the land robbed of anything else than its religion, for the manhood that grows by faith in Christ can renew the face of the land in more than its previous grandeur. The Christian would rather see the World's Fair bankrupt and a failure than the nation burdened with the guilt of dishonoring the Lord's Day. Nothing is fatal or irremediable, but to forsake the obedience of God. The spectacle of France to day is the spectacle of a nation wallowing in the mire of corruption because it forsook its God. The future of our land, the security of its liberty, the continuance of its prosperity, the preservation of its honor, will depend upon the continuing prevalence of the gospel of God's grace and the increasing enthronement of His will in the hearts of the people.

3. We are committed to the Christianization of our country also, because it is the best vantage ground for the conversion of the world to Christ.

"Westward the course of empire takes its way." The Pacific seaboard is the last point in the westward reach of civilization. De Tocqueville remarked that populations have moved westward as though driven by the hand of God. From Persia the sceptre passed to Greece, from Greece to Italy, from Italy to Great Britain, and the sceptre is now departing from Great Britain. The last possible limit westward is the Golden Gate. There is no further west. Beyond is the hoary Orient. In our own land, then, that movement which has marked mankind since prehistoric times reaches its culmination and the civilization here produced will be flower of the world.

This is a marvelous opportunity of the Christian Church; one might dare to say this is the last opportunity of the Christian Church. Our people upon whom the ends of the world have come, in whom are centering the most significant upward tendencies of human his-

tory—the Anglo-Saxon people, of whom our own branch is manifesting the most extraordinary development and power—is far the highest and most promising instrument in the hands of the Church for the conversion of the world. See what the Anglo-Saxon has already done in the work of world-wide missions, his energy, his devotion and success far outstripping all rivalry. If the Church should lose her hold upon the Anglo-Saxon, where could she turn for an equal intelligence, zeal, consecration and power? What Christian men anywhere shall take up the task of impressing their spirit and beliefs upon the world if Americans shall lay it down?

The glorious ambition and duty of the Church is to make the mighty people of this country, destined, we trust, to reach inconceivable heights of prosperity and influence, a solid force for Christ in the world. It is the Church's opportunity. If she devotes herself with all the sincerity of her heart and all the energy of her brain to this achievement, then the day will speedily come when this race of ours will give laws to mankind, when its will will be mightier than armies, when its principles of government and religion will be revered and embraced by our fellowmen everywhere, when its distinctive characteristics, liberty and a spiritual Christianity, will be disseminated over the earth with the authority of an overwhelming moral and national preëminence.

For these reasons the Church braces herself, and ought to brace herself far more earnestly, to contend for the honor of Christ, for the prosperity of our land, for the conversion of the world. In contending for these things she is contending for what is fundamental in the Christian's conviction and fundamental in the world's advance.

To-day is a critical moment in this Holy War. In every decisive battle there is a bridge of destiny. The fight for Cemetery Hill was the critical instant in a critical battle in a critical campaign in a critical war for the nation's endangered life. To-day is the nick of time in the struggle of contending forces for this country. To-day is the time for sacrifice and toil. It is a remarkable fact that every successive year and stage seems to be

the nick of time in this immense war. Fifty years ago it was truly said by Dr. Lyman Beecher: "Now is the nick of time in matters which reach into eternity, now is always the nick of time. One man now is worth a hundred 50 years hence. One dollar now is worth a thousand then." Such words are more true still of the hour which is passing by us now. The crisis has been pushed forward year by year. The culminating engagement has been deferred. And it will still be true that each moment is critical until the ridge of destiny is reached, until the last crisis has come, until the central struggle of our history arrives—and from that moment one force will be conqueror and the others be steadily driven from the field.

The final crisis has not yet come. At least, we trust it has not. We may be defeated already and not know it. It seems sometimes as if the enemies have outgrown the forces of good by gigantic leaps, so towering have they come to be.

Immigration is pouring every year upon us a flood of more than a half million people, the vast majority of whom are of the lowest mental and moral character, neither understanding nor having sympathy with our Christian institutions, and forming a part of our population startling in their menace. They have already captured our great cities and committed our municipal governments to knaves and pilferers. It will perhaps surprise you to know that out of 1,489,000 white inhabitants of New York city, 1,219,000 are either foreign born or born of foreign parents—about 5 to 1. Out of 160,766 white inhabitants in Jersey City, 119,167 are either foreign born or born of foreign parents, about 4 to 1 born of native parents. The foreigner has conquered our cities and does what he will with them.

Romanism has developed with immense energy, filling the land with its power and pretension, displaying the lavish pomp of a cardinal's court in our national capital, defeating a Presidential candidate when he is obnoxious on ecclesiastical grounds, and gathering its forces with clear-eyed and unparalleled energy to contest at no distant day the supremacy of this coming empire of the world.

Intemperance seems to be fastening itself with an ever firmer and more determined grip upon us, millions of gallons more of whiskey and beer are made every year, and the liquor dealer's associations are grown to be herculean giants, resolute to uphold the man-murdering saloon.

Wealth is increasing at a dizzy rate, engendering the vices of covetousness and selfishness as it grows; often the fruit of gross, unrebuked, unpunished theft and crime, and sordidizing the ambitions of our countrymen as the world shows no previous example of.

A tremendous element in the conflict is the amazing indifference of semi-Christians, their blindness to the vast transactions of which they are unavoidably an appreciable influence; careless in the very matters which most touch the heart of the struggle; disobedient to the Sabbath in their private lives, and willing that the nation should take that universal attitude, and otherwise (because they are disloyal to Christ), playing into the hands of those who seek to sweep away the distinctive and holy palladiums of our institutions.

It is possible that all these, and other like forces, have increased more than the forces of evangelical religion. But we do not believe that the crisis is past. We do not believe that it has yet come. But it is coming with ever-increasing rapidity. The movements are, with a rush, accumulating force for the decisive struggle. The day is near when America shall begin to assume her final phase and quality. We are in "the perilous and dancing balance."

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime.

Is the Presbyterian Church alive to the importance of the time? Let the record of the Board for the last two years make answer! The gifts of the churches for the years 1890-91 were so disappointing and deficient that the year closed in May, 1891, with a debt of \$98,000. To May, 1892, the receipts were \$926,000, a decrease of \$70,000 from the amount reported the year before. Yet the debt was reduced by \$81,000. How was that decrease affected? Why, by retrenchment—"by that hateful and absolutely godless thing,

retrenchment." By bringing untold hardship upon the missionaries because of the reduction of salaries and the delay in forwarding them. By refusing to enter the open fields and answer the cries of distress. "*The Presbyterian Church has stood still, or retrograded, while the country has gone on rapidly, and the devil left free to go on with it. It is the piercing fact.*"

May not our own beloved Church take a distinct, worthy, Christlike stand in this great matter of the preservation of our land, and thereby the conversion of the world? Ought it not to launch itself into these priceless interests with the self-abandonment of soldiers that fight for their own firesides; with a loyalty to Christ like that of soldiers that fight for the honor of their land, which is to them dearer than life? Ought not every member of this congregation to realize it as his bounden duty, as his sacred privilege, as one great function of his life—in the disregard of which he is an unfaithful and un-Christian man—to contribute his own modicum of faith and prayer and zeal and money to the holy cause of Home Missions.

No Christian lives for himself. No Church exists for itself. Every Christian should stand in his place and testify in every variety of manner in order that power may go out from Him through all this broad land and to the ends of the earth. This Church should be a compact Christian force, standing, not in one spot, but in the world, communicating its magnetic touch to every isle and continent, like the vibrations of the light that seeks out all things. So that it can be truly said that in Kohlapur, in Tokyo, in Zanzibar, in Alaska and New Mexico, the Kingdom of God would lack some minute but real character of beauty and power but for this Church. There would be one less fair blossom here and there on Mother Earth but for the tiny tendril going forth from this Church.

I call upon all in the name of Christ to exercise with me the spirit of consecration, the spirit of speed, the spirit of benevolence, the spirit of prayer, that our land may grow in spiritual glory, and that the whole earth may know that the Father sent the Son to be the Redeemer and King of men.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MORMONS.

A great deal of information on the subject of our Monthly concert is given in the Home Mission letters, which appear on other pages of this issue. These letters were not written for publication, but were selected from the current correspondence of the missionaries. They present a most hopeful view of the work they represent.

Our work among the Mormons was never before so well organized as at the present time. During no other year of its history were the results more satisfactory than during the past year. The enthusiasm of our missionaries among that strangely misguided people never ran higher, the triumphs of the gospel were never more marked, and the progress of our American civilization never more rapid than at the present time.

The Amnesty proclamation issued by President Harrison some months ago restoring convicted Mormons to citizenship was a recognition of the progress of events in Utah. But it must not be thought that Mormonism is dead, or that Utah is ready for statehood, or that it has ceased to be a field for vigorous missionary effort. Even if polygamy has been abolished (an hypothesis by no means established,) it remains a fact that the Mormons have not surrendered a single one of their primary principles. Polygamy has been a political problem, but a problem only because of its complications with the fundamental principles of the Mormon system. Polygamy or bigamy is not a problem anywhere else in the United States. It is a sim-

ple crime, easily detected and punished. In Utah it has been entrenched in a system of which it forms no necessary part but in the development of which it is an incident. Polygamy has been of great service to the Mormons in keeping them distinct and separate from all other people. Whatever may have led to its adoption this is the great service which it has rendered and which it was intended to render. They sought every means of separation from the rest of the world but failed in every attempt even in their removal to Utah, until polygamy was proclaimed and established. This was successful. Nothing could more completely segregate them from the rest of the world than polygamy. If it is gone, in truth, they still have their system intact.

Neither is their worship an alarming part of their system, though they worship not the God of the Bible nor the Christian's Saviour. In a nation governed as ours is governed, it is the legal right of the Mormons and everybody else to worship whom or what they please, so long as they so order their worship as not to interfere with constitutional rights. Nobody has ever made an effort, except by the earnest persuasions of truth, to restrain them from the free exercise of this natural and inalienable right. The trouble all through their history has been the stubborn fact that they have not at any time regarded these legal restrictions. The government which they established has been opposed in theory and in operation, to the government of the United States. The constitutional guarantee of a republican form of government to all the citizens of the United States was obstructed and defeated so far as it applied to the subjects of the Mormon Church. Had these obstructions been confined to matters of religion it is doubtful if there would have been the disposition on the part of any one to interfere, since a fundamental principle of our civil institutions is the liberty of conscience in worship. But the Mormon people erected not only an ecclesiastical but a civil government as well—a government whose antagonism to the constitution of the United States existed both in form and intent. In form it is not only a hierarchy with a body of

officers disposed organically in ranks and orders, each subordinate to the one above it, but it is a monarchy, the whole body, together with their subjects, being subordinate to a divinely appointed head, whose powers are limited, not by constitution or other human authority, but by the immediate will of deity alone, of which the monarch is himself the sole interpreter. In intent it is hostile to the personal liberty which it is the first office of the constitution of the United States to promote. This is the great evil of Mormonism. Persistent as have been the efforts of their apologists to shift the issue from this fundamental evil to a single non-essential feature of the system, polygamy, the fact remains that the crime of Mormonism is the same as that of the Southern confederacy, viz.: rebellion against the government and the erection of another and opposing one; a crime which cost us four years of bloody war and uncounted treasure of life and money. Indeed, the disloyalty of the Mormons exceeds that of the confederacy, for the confederacy was a republic, and its subjects still had the guaranteed republican form of government. But the Mormon hierarchy denied every semblance of popular voice in the control of its secular as well as its religious affairs. "Do as you are told and ask no questions" was the iron law of the realm. Its subjects have been oppressed in a most unAmerican way. They have had no voice in the choice of their rulers nor in the formation or execution of their laws. Theirs is a government not "of the people" but of God; not "by the people" but by the hierarchy; not *for* the people" but for the monarch, whose abject subjects the people are compelled to be.

It will not answer to say that the affairs of Utah are now practically under American control, and that therefore the above statements are antiquated, for the real rule of Mormonism is not external nor always apparent. The secular as well as ecclesiastical control resides in the priesthood, whose operative government is directly opposed to the civil laws which the same priests may enact in the Legislature. The whole purpose and intent of their secular control was the exclusion of all who were alien to their faith, and

the reduction of the members of this Church to absolute and unquestioning obedience in all matters, secular as well as religious. Exclusiveness was essential to their design.

Under such a system there can be no freedom of thought and no independence of action, hence industries of all kinds must be paralyzed. No motive to enterprise can exist. Indolence, ignorance and intellectual lassitude must inevitably follow. These were, in fact, the swift results of the system, and were always observed where the Mormons held undisputed sway.

From such a condition Utah has been, to an encouraging degree, redeemed by federal control, by the enforced prevalence of gentile ideas, by the stimulating and uplifting influences of our mission schools, and by the liberating power of the Gospel by which Christ doth make all his people free.

If it now be asked, Why is not Utah ready for Statehood when it has such a large, wealthy and influential element of non-Mormons—many railroads and the industries they have created, and a general uplift which society has received from our missionary operations and the enforcement of righteous laws? it must be remembered that in case of Statehood the Mormons would sufficiently outnumber the gentiles with their resident population, even if they should not call in their multitudes scattered among the nations, to paralyze by unfriendly legislation those branches of business upon which gentiles depend, and thus discourage and gradually drive out all undesirable elements. The State constitution necessary to admission to the Union, and the laws they might enact consistent therewith, might satisfy federal requirements without in the least curtailing the power of the priesthood. It would be not a difficult task to close the mining industry of Utah by a single legislative act which would be perfectly constitutional, at least in the judgment of a friendly judiciary. And there are many ways of so managing the land and water rights as to "freeze out" farmers and stockmen. And as for the business of the merchant and the professional men, what claim could they set up of invaded rights if perchance their patronage should suddenly

cease by the apparently free volition of the people. It is perfectly clear that the bright future of Utah depends upon a continuance of federal protection to the civilizing forces with which she is at present blessed.

Letters.

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—We have been in an unsettled state part of the time the past year, having put up a partition in the school room for the better accommodation of the teachers before the church was finished. The history of the troubles encountered in building the walls of Jerusalem and their beloved Zion, by the Jews on their return from Babylon, is more interesting and instructive than ever, now that I have had the experience of building a church. It was finished so that we held our first service in it October 16, 1892. It is the finest building of its kind in Alaska, and it is the work of native boys who were trained in our Industrial School. This fact seems to be a very surprising one to many of the tourists who visit us. The natives seem to think as much of it, as did the Jews of Solomon's Temple. The Lord has filled it with his presence and it has already become a birth-place of souls. Last Sabbath seven of the boys and girls united with the church. Two of these boys graduated from the school, and have been away from Sitka some time. One of them, Wm. Hunter, joined the Roman Catholic Church before he entered the school and for years has resisted our appeals and the appeals of his friends to join our church, but he finally came of his own accord. There is a deep religious interest pervading the school at present. Many of them are seeking the Lord, and our childrens' prayer-meetings are like the Mount of Transfiguration. It is a trial to close them and like Peter we want to build tabernacles and stay on the mountain top of vision and glory. We are expecting that the Lord will do great things for us. Some of our new teachers are like salt full of savor, and, like cities on the hill-tops, their light cannot be hid. We are feeling the good effects, and reaping some of the first fruits of the visit of our friends from the "Board" last summer. While we have had an addition of seventeen to our membership the past year, in our report the item of total number of communicants shows an increase of only three members, from the fact that we lost fourteen members by death, dismissal to

other churches, etc. Three of them have united with the church at Fort Wrangel, Rev. Dr. Thwing's. In like manner several will take their letters from here and join the church at Hoonah, Bro. McFarland's. Many come here from these distant villages, influenced by friends who live here, stay for months, sometimes for years, to hear the Gospel and then desire to join this church before returning to their native home. When it is possible, I try to have them join the church in their own villages to cheer the hearts of my brother missionaries, who labor under great disadvantages and who need their help, and because they can look after them and care for them better than I can. I place the value of the church down town (for whites) at \$1000. The native church at \$5000. The material cost about half that sum, the rest I count for labor. As it was built by our boys it did not cost us anything directly. I mention this, that you may know how to insure. Our collections amount to \$97.87 I have paid to the Home Mission Board, \$19 of this sum in baskets. I can say very little of the "surrounding regions." Have never been at Haines, or at any of the other Mission Stations since I returned from the East in 1889. Never met Bro. Warne or Jones. Hear good reports from them and from Dr. Thwing at Wrangel. I can say that we all want your earnest prayers for a blessing on the word, work and workers. We hope and pray that the President will appoint men to fill the offices here who will be in sympathy with missions, schools and the poor natives. Commissioners have more to do with the natives than any of the other officials.

NEBRASKA.

THOMAS L. SEXTON, D. D., S. M.:—In the last three months services have been conducted every Sabbath in one or more places. I have held communion at Benedict, Wood River, Waterloo, Valley, Adams, Raymond, Sterling and Blue Springs. I have dedicated new church buildings at Osmond and Holdrege. New buildings have been dedicated also at Tecumseh and Cole-ridge. I have preached at Rushville, Lodge Pole, Elgin, Palmyra, and Bennet, and moderated a call for pastor at Fall River. The most marked feature of our State work is manifested in the extent and number of revivals. Omaha, Lincoln, Beatrice, Hastings, York, Fall City, and many other churches have enjoyed great refreshing from the presence of the Lord.

In Omaha and Lincoln special evangelistic workers have been employed, and their efforts have been crowned with great success.

In other churches, the pastors have carried forward the work with such aid as could be obtained from the neighboring pastors. These manifestations of saving grace were foreshadowed in the annual meeting of our Synod, where much prayer was offered in behalf of this cause.

We have a large number of vacant churches. Arrangements have been made with a number of students to come out and see some of them as soon as the churches can be induced to arrange for their traveling expenses. The students of our Omaha Seminary are doing very good work. Mr. McNinch is supplying the church at Lyons. Mr. Enders is supplying the Adams church. Mr. Litherland is to supply our church at Sterling. These are members of the middle class.

Mr. Carnahan is supplying the church of Grandview. Mr. Armstrong is supplying the churches of Raymond and Ceresco. Mr. Oastler goes out to different places as he has opportunity. Mr. Baranek, a Bohemian, goes out to Wilbur and some other points. Thus it may be seen that the Omaha Seminary is even now helping us very much in our work. I have given two lectures to the Junior class on the subject of Home Missions.

UTAH, IDAHO, AND MONTANA.

REV. S. E. WISHARD, D. D., S. M.:—My last report was made to the Synod at Ogden, almost two years ago, hence this report must cover the period since that meeting—one year and eleven months.

I.—IN THE PRESBYTERY OF MONTANA.

The following churches have been organized, viz; The church of Neihart of Phillipsburgh; of Hamilton in the Bitter Root Valley; of Pony, the Holland church in the Gallatin Valley, and the church of Armells in Fergus County above Lewiston. This church is in the diocese of Rev. George Edwards, who supplies four or five other points in that county.

Rev. E. M. Ellis has been transferred from the work at Stevensville and Victor to the more important work of State S. S. Missionary, leaving the two fields which he had occupied to Mr. Hope, a student from Union Theological Seminary. Mr. Bradford who formerly supplied Grantsdale and Hamilton, has returned to the Seminary, leaving these two points also in the hands of Mr. Hope, who now is the only supply for Grantsdale, Hamilton, Corvallis, Victor, Stevensville and one out station.

Rev. Mr. Donaldson has accepted a call to the church at Bozeman, left vacant by the retirement of Dr. Sanderson.

A pastor, Rev. Mr. Campbell, has been secured to take the church at Missoula from which Mr. Lamont retired during the last year. The vacancy in the Central Church of Helena has been supplied during the year by licentiate F. W. Pool. Rev. Mr. Clyde has taken our vacant pulpit at Anaconda. Mr. C. H. Grube has taken charge of the church organized at Phillipsburg, also supplies the out stations at the mining camp of Black Pines, twelve miles away. Rev. Mr. Lynn has accepted the work and taken charge of our churches at Boulder Valley and Wickes. The members of the Holland church brought their pastor with them, Rev. D. E. Deuninck, who has been received into the Presbytery and is assisted in part by our Board. Rev. Andrew Wormser, from the Reform Church in Michigan has been received into the Presbytery and has been appointed Presbyterial Missionary, having especially in charge the settlement of a colony of Hollanders just now coming into Montana. Rev. I. N. Roberts has been appointed by the Board to open a mission in the city of Butte, and has reached the field and commenced his labors. Rev. Mr. Millar has been installed pastor in the church at Deer Lodge, left vacant by the election of the former pastor, Rev. James Reid, to the Presidency of the College of Montana.

MEN WANTED.

The churches at Nelhart and Pony, organized within the period covered by this report, are still vacant. Two good men are needed for these fields. The churches at Kallispell and Dillon have completed and dedicated houses of worship, well adapted to their wants; and the young church of Phillipsburg has a building well under way to be completed the coming season.

Our S. S. Missionary has organized a Sunday-school at Havre, a growing town on the Great Northern R. R., at the junction of the Branch running south through the Great Falls and Helena to Butte. There are Presbyterian families at Havre, awaiting the visit of your Missionary. We need four men at once to take work at Nelhart, Pony, Havre and in Choteau County. At least a month of solid work ought to be given to the exploration of the field along the line of the Great Northern R. R. While four members of the Presbytery have sought labor beyond its bounds, eleven have come to our help.

II—THE PRESBYTERY OF WOOD RIVER.

Considerable growth is to be reported in that field. Four new churches have been organized, viz; at Soldier, Idaho Falls, Soda Springs and Paris. Three men have come to our help in this Presbytery, Rev. E. N. Murphy at Bellevue; Rev. T. J. Hedges at Idaho Falls and Rev. George Lamb at Montpelier. Mr. Mead, formerly at Montpelier, has accepted the work as S. S. Missionary in the Presbytery. The church at Idaho Falls completed and dedicated a house of worship before the coming of a minister and is doing excellent work under Rev. Mr. Hedges in that growing town. A house of worship has been erected also at Nampa. The Presbytery has located and organized at Caldwell the Idaho College, which has been opened and is now in its second year of work, with an attendance of twenty students. Three more men are needed at once—one to take the mission at South Boise and a country station five miles away, another to take our church at Soda Springs and open a mission station in Gentile Valley, another to locate at Idaho City and take possession of that Valley. Explorations ought to be made at once at Silver City, the County Seat of Owyhee County, Albion in Cassia County, and Salmon City in the County of Lemhi on the north. Here is a work that will require three months to do it well.

III. THE PRESBYTERY OF UTAH

With its peculiar and difficult surroundings, is still, in the language of Dr. Kendall "pounding away." Our brethren in this Presbytery have the habit of staying, and to this important fact we are indebted for whatever progress has marked the passing years. Only three churches have been organized during the period now reported, namely: the church at Kaysville, Salt Lake City Third and the church at Spanish Fork. Evanston and Ogden are still vacant. A telegram from New York informs us that Rev. R. B. Ewing and wife would leave Pittsburgh on the 21st to take our work at Ogden; they are expected next Sabbath. Rev. Mr. Greene having closed his work at Logan, a temporary supply has been secured. Negotiations are now pending from which Rev. F. L. Hayden of Avoca, Iowa, it is hoped, may be permanently secured for Logan. Rev. W. S. Willson has taken our work at Nephi and is succeeding well. Rev. H. H. McCreery entered the field at Mt. Pleasant and is doing valuable service. One of the hopeful features of our work in this Presbytery is found in the fact that the ministers are uniting

and assisting each other in evangelistic work in their fields and with very encouraging results.

The church at Springville has sold its former house of worship which was somewhat unfavorably located and is building a convenient and attractive house on the Academy grounds. The house is nearing completion and will add to our facilities for successful work when finished.

We need seven men to fill our vacancies and push our work in fields that ought to be occupied. In addition to the men who, we trust are secured for Logan and Ogden, we want a man for Evanston, another for Monroe, another for Parowan, another for Cedar City, another for St. George and another for Fillmore and Scipio.

I am in correspondence with Phillip Palmer, who graduates at McCormick Seminary in a few weeks, (brother of Miss Alice Palmer, who laid down her life and sleeps at Monroe,) in reference to his settlement in that field. The Board has also promised us a man for St. George, and I am in correspondence with a man for that field.

Since my last report the two Academies, Wasatch and New Jersey, have been completed and opened and are in successful operation, giving us practically four Academies. Our twenty-six mission schools have nearly two thousand pupils in training—including Academies—and are generally doing good work.

The summary of the period covered by this work gives us in the Synod thirteen additional churches, sixteen additional men, four new houses of worship, two academies completed, one college organized and doing good work, one home for our mission teachers erected.

During this period I have preached over three hundred sermons and traveled 86,629 miles, received unvarying kindness in the homes of the noblest company of Home Mission brethren and sisters with whom it has been the privilege of any missionary to toil.

UTAH.

REV. N. E. CLEMENSON, *Richfield*.—If Utah should be admitted into the Union by the incoming Administration, it would be a dreadful mistake, and an awful calamity to Christian missions and American civilization. There has really been no change in Mormonism as such. The system claims the same divine authority and power and right to dictate and rule that it always did. It is simply masquerad-

ing behind a published "manifesto" and the "party lines" division" for effect—to blind the American people, while the Church secures its "independence." The cloven foot is covered, to be sure, but back of the covering, in all its monstrous blasphemy and arrogance, lurks the grinning un-American, un-Christian issue, which can never be anything less than a menace to our free institutions, an insult to the American home, and a perpetual blotch on the civilization of this country. The Mormon people need more light—more of the gospel of the Son of God—and not more civil power. Let the missionary forces be strengthened, that the young people and the children may be educated and fitted for American citizenship; and then, in due time, Utah will be ready for her place in the glorious galaxy of States, where she will honor the nation as a Christian State.

REV. JOSIAH MCCLAIN, *Salt Lake City*.—We thought for a little time Statehood was sure, and that made us breathe hard, but now the danger is over, for a time at least, and we are breathing easier. It makes an honest American sick to think of Statehood for Utah at the present time. It is a great comfort to think the Lord reigns. Our work in all parts of Utah is very encouraging this year. The schools are largely attended, and the people are attending the preaching services well. On the whole we are making progress in spite of difficulties. I have never felt better satisfied with the work.

REV. W. R. CAMPBELL, *Mendon*.—The school is preparing the way for the more public and general preaching of the truth. Our congregations in Wellsville are as yet almost entirely made up of children. These are of course always the more hopeful hearers; but, besides this, another year of such a growing attendance on the part of the children will result in bringing many of their parents out on the Sabbath to hear the preaching of the Word.

The total enrollment in the two Sabbath-schools in this field is now 84. This is an increase of 14 over the last quarter.

Formerly, those who came to our services seemed to come for recreation merely, or for the purpose of criticising our work. Now there seems to be a genuine desire to worship God, and to hear the preaching of his Word.

But the most hopeful sign of all is the way opportunities are all the time arising for personal conversation on the subject of religion.

MONTANA.

REV. J. F. LYNN, *Boulder*:—Boulder Sabbath-school collection averaged 29 cts. per member during the month of February; 21 cts. per member during January. We stand highest in the State in giving. Our Sabbath-school in Boulder will hereafter give a regular collection to the Home, Foreign and Sabbath-school Work Boards. Our church has decided to give to all the Boards this year. I have 40 members who pledged 5 cts. per week for our Boards. Since January we have raised \$15 by these pledges.

The Boulder church has given me a unanimous call to become their permanent pastor. They have decided to undertake self-support. It will require a heavy sacrifice on the part of the people, but we believe that, under the blessing of God, we shall succeed.

During the last year we have paid off the mortgage (\$400) on the parsonage. The trustees now control \$8,000 worth of church property free of debt. We feel very grateful for the aid given us in years past, and we hope to pay back all that has been received.

WASHINGTON.

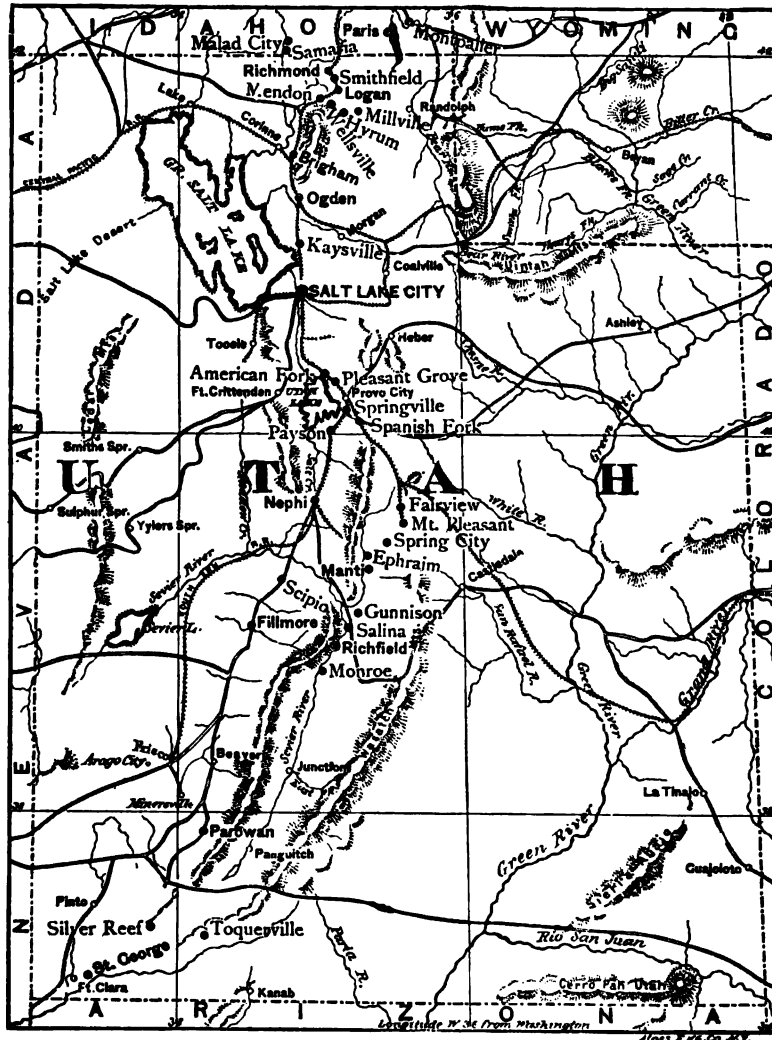
REV. WILLIAM RIDING, *Prescott*:—At Prescott we held seven days special services in January and February, which were well attended. It was just delightful to see the sleighs with their indispensable bells gliding in night after night,

though the temperature was sometimes twelve degrees below zero. Divine quickening was the result.

In February we held seven days' services at Starbuck. Mrs. Riding spent the week with me there, and together we visited nearly every house in Starbuck. We were generally well received and our meetings increased in numbers and interest; our last meeting was the best. At both places the people are asking for more such services.

CALIFORNIA.

REV. E. R. MILLS, *San Pedro*:—During the month of January I held special services every night, except Saturday, and there was a very



good interest. A few decided to be Christians, and church members were much refreshed. In the last three or four weeks there has been a remarkable work of grace in the community. Special meetings have been held every night, most of them in the "Mission," as it is called. A few godly persons have been at work over a year trying to reach the sailors and 'longshoremen especially. These efforts have been blessed in the conversion of a good number, coming one at a time. But for the past three weeks there has been a great enlargement of the work. Members of the church congregations have been converted; several of my own people are of the number. Christians are greatly revived, and we think the work is only begun.

San Pedro has been one of the vilest towns on this whole coast. It has a very notorious reputation for wickedness. One man came into the meeting drunk one evening last week and is now a converted man, I believe. I might tell of several wonderful cases of conversion. I cannot tell you how happy I am in this blessed work. It gives me more joy than words are able to express. The work here had seemed almost hopeless of any results, but now the Lord is answering prayer in a wonderful way.

How blessed it is to hear men speak in these meetings of the love of God to them, who a few weeks ago were indulging in drinking, profanity and other vices! A good number of our young people have been converted and are taking hold of Christian work. "The Lord hath done great things for us whereof we are glad."

NEW MEXICO.

REV. W. WILLIAMS, *Santa Fe*:—At El Quemado I was very well received. So in all places. Here I preached in Spanish and had a congregation of 100, all thirsting for the Gospel. This is a very important centre for our work, being surrounded by a population of 2000 souls—church members, 15. A church building is required here, and *certainly a school*, for which the people are exceedingly anxious.

Potrero, a great Catholic stronghold, is in the neighborhood. Between this place and Dulce in the northwest, we have a vast country white for the harvest. There are at least 10,000 souls craving for the Gospel and education in this Territory—all tired of the darkness of Catholicism. At Dulce and Amargo I preached twice in Spanish, the people remaining for hours after the ordinary services to be further taught. Their implicit obedience to the Word of God is beautiful and strong to the extreme. I made per-

sonal visits to as many families as I could, and was everywhere well received. Here we have 25 members. Distance from Santa Fe, 200 miles. In connection with these places I have arranged for the establishment of six Sunday-schools in addition to what they have. We have arranged to build a church near Amargo and one at El Quemado. At Amargo we find a very good centre for aggressive work. Here people offer us a very good opportunity for immediate action. They offer the house to our Board, will pay at least \$18 monthly towards the salary of our teacher, and provide a room. Here we could have a commanding centre.

KANSAS.

REV. J. C. SEFTON, *Arkansas City*:—A lady has just now called, who had come fourteen miles through a snow storm, to ask me to come and preach for them. She tells me there are fifteen persons who are Presbyterians living in the community in which she lives. The nearest church is ten miles from them. I could not resist the "Please, wont you come and preach for us, if only once in a while," so I promised to go. I will write again in regard to the field.

NEW MEXICO.

REV. W. WILLIAMS, *Santa Fe*:—Our great need is that of *teachers and evangelists*. I have in my district half a dozen places and more begging for a school. And the cry for more preaching is weighing heavily upon our hearts. The district schools are worse than worthless—being in charge of teachers who cannot even write their own names, and in too many cases alas! placed there by knaves for the money the position contains. The Catholic priests are enemies of the public schools, as they want to keep the country in ignorance. Do impress upon the Board to back us as far as ever possible. This is the battle of the Lord against the mighty. If friends in the East would know of this vast, wide and ripe field for the Savior waiting for workers, they would only be too glad to assist us.

Everything is waiting for more liberality in Christian benevolence. All the native helpers on my field are compelled to go on their farms because we have no means to pay them.

I am to work in the counties of Santa Fe and Rio Arriba, covering a country in a direct line of from 250 to 300 miles. Travelling here is very expensive, six cents a mile.

Now in my contract I see that the Board has placed \$200 against the churches of my district.

We have only two, and these very weak and poor. They cannot possibly meet this amount. I am willing to do my best to get what they can pay.

SOUTH DAKOTA.

REV. M. N. ADAMS, *Good Will*.—With this date closes a period of six years service in this field of labor. On entering this field, and, resuming missionary work among the Dakotas six years ago, the supervision of the native Dakota churches on the Sisseton Reservation and the Chaplaincy of the two boarding schools, located so nearly together *there*, at Good Will and Sisseton Agency, as stipulated to me, presented an inviting and prospectively interesting field of labor, with assurances in my own mind and heart, that, the work to be done in each, is *one and the same*: viz.—to bring the children and youth, as well as the adults, to Christ, the Savior of men. And, I therefore endeavored to do what I could, to *that end*. I may safely say, that, our labors here were “not in vain in the Lord,” for, many of the pupils of these schools were, by divine grace, converted and united with the churches at their homes on the reservation; and, the influence upon their parents and friends, in their homes, has in many instances, been the means of great mental, moral and spiritual good to the households and homes of the Dakotas.

This is one of the best fruits of the system of educating and training the children and youth at *home institutions* and *among their own people*, in *contradistinction* from that of sending them *abroad*.

The work of superintending, counselling, praying *with* and *for*, the *native pastors*, and *elders*, was an arduous, but interesting and grateful work, and, it pleased God, to bless it to the good of these dear brethren, and the little flocks over which *He* had placed them.

During these six years, it devolved on me, in addition to preaching the Gospel of Christ statedly in the English language every Sabbath afternoon, at Good Will, to a full house, composed of the pupils, teachers and officers of both the Mission Boarding-school and the U. S. Industrial Boarding-school and the employes of the schools of the Sisseton Agency, also, to be present and assist in the S. S. and Bible Class exercises, and, at the Sabbath evening song service, as well as at the Wednesday evening prayer meetings, all of which, were sustained *largely* for the special benefit of the pupils connected with the two schools.

For the first four and a half years, I had the special charge and tuition of a *Normal Class* of *young men* in *Bible History* and *Biblical Antiquities*, with special reference to their preparation to teach among their own people.

Not unfrequently it devolved on me to take charge of the Sabbath morning Dakota service, and conduct the same in the Dakota language, in the absence of the pastor, on account of his illness, or when called away on business.

My occasional visits and labors with the pastors and their people, at their churches and homes were uniformly welcomed, and, I humbly trust, they were helpful to them, as they were gratifying and interesting to me.

Meantime, I had also the superintendence and raising of funds, and, the building of *two new churches*; to wit.—One at Mountain Head; and, the other, at Long Hollow; and, of putting on an addition to the Good Will Church, all of which, with the aid of the Board of Church Election, have been completed *free of debt*, and, are now occupied and thankfully enjoyed as houses of worship by these converts from heathenism to Christianity.

And here taking a still greater retrospective view, I may state, that, years ago, I had the honor of materially aiding and personally superintending the erection of the *Ascension Presbyterian Church*, of which, Rev. J. B. Renvill is the pastor, and, also, of erecting one frame and two brick school houses on *this*, the Sisseton Reservation, for the Sisseton and Wahpeton Dakota Indians.

In its very earliest struggle for life, 1871-1875, it was my privilege, to *foster* and *materially* aid the Good Will Mission school. Meantime, I had the honor, to plan and personally superintend the *erection*, *furnishing* and filling with *pupils*, and, supplying *teachers* for the east half of the present large and beautiful United States Government Manual Labor Boarding-school, situated only about half a mile east of our Good Will Mission school, S. D.

And now that the time, anticipated for my retirement is even more than *fulfilled*, I do gratefully accept the situation, and, feel all the more cheerful in retiring from active service in this particular field of Christian labor, since, one so worthy and every way eminently fitted for the work takes my place. I would respectfully bespeak for him all that sympathy, support and encouragement which he will surely need in the arduous work upon which he has entered.

And, *now*, although we retire from this particular field, and, from the missionary work

among these Dakotas, the people of our first love and service in Christ forty-four years ago, we do not abandon our faith in "the Gospel of Christ, as the power of God," to save the Dakotas, nor, is our love for them abated, nor our interest in their intellectual, moral and spiritual welfare diminished.

Our prayer for them without ceasing, shall be that, *they may be saved* of the Lord. And to Him shall be all the praise and glory forever.

NORTH CAROLINA.

REV. FRANK M. FOX, *Riceville*.—I left Saturday afternoon, going towards Reems Creek, where I was to preach the following day. After riding eight miles through a blizzard I stopped for the night. In the morning a deep snow was on the ground, it was very cold and the wind was high. After breaking my way four miles through the snow and wind I came up to the church. The doors had blown open, the snow had blown half way across the room, and lay drifted in a great pile. One young man arrived

just as I did. There was no fire, and no wood to be found either in or outside. We worked until the snow was removed from the room, broke up a board which we found and kindled a temporary fire, and under great difficulties proceeded to have a little service all to ourselves. We did not sing, for we were too cold, but I read the eighteenth chapter of Matthew, very encouraging for such a gathering, then I asked him to pray. He never had prayed before any one, he said, but after talking the matter over he finally consented and offered his first public prayer. Then I followed in prayer, and the Lord fulfilled the precious promises which we had just read, for He surely was with us and gave us a blessing. It is needless to say that young man is a candidate for the Boys' School. Through great drifts of snow I crossed the mountain that afternoon and reached the parsonage at Riceville before dark. That was the coldest Sunday night we had. The next morning, finding that we were out of wood, after fruitless attempts to hire the mountaineers from their homes or from the rabbit hunt, I was compelled to go to the woods and chop all the day and then carry to the house what we had to burn.

HOME MISSION APPOINTMENTS.

W. J. Gregory, Fairville,	N. Y.	G. Bray, Aurora,	Neb.
J. G. Patterson, D. D., East Harlem of New York City,	"	A. F. Ashley, Fairmont,	"
A. McQueen, Tuscorora,	"	B. Beall, Lincoln, 8d,	"
J. Dixon, Rouse's Point,	"	N. S. Lowrie, Lambert, Inman, South Fork and Bethany,	"
R. Abbott, Bay Road and French Mountain,	Pa.	W. Weaver, Graham,	Mo.
W. E. Faulkner, Mountain Top and Sugar Notch,	Fla.	J. A. Gallaher, St. Louis, Clifton Heights,	"
J. Foy, Titusville,	Ohio	W. Forteous, St. Louis, Westminster,	"
H. Wilson, Conway, Middle Point and Harrison,	Ill.	A. Scott, Central City and Black Hawk,	Col.
H. B. Miller, Doylestown and Marshallville,	"	G. T. Crissman, D. D., South Denver,	"
J. A. Gray, Grand Crossing, Brookline,	"	F. A. Walter, Valverde and Manchester,	"
H. Clarke, Coal City, New Hope,	"	F. M. Gilchrist, San Luis Valley, Mexican	Utah
W. H. Hormel, Chicago, Olivet,	"	S. E. Wishard, D. D., Synodical Missionary,	Mont.
W. D. McFarland, Morgan Park,	"	A. R. Crawford, Dillon, 1st,	Idaho
J. W. Campbell, Herscher,	"	W. Cobleigh, Rathdrum,	Wash.
S. L. Gamble, Gardner,	"	H. F. White, Kelso, Freeport and Castle Rock,	"
G. A. Pollock, Elgin, House of Hope,	"	J. R. Thompson, D. D., Vancouver,	"
T. Towler, Norris,	Mich.	R. G. Pettibone, Tenino and South Union,	"
L. R. Simpson, Fairfield Hillman and Long Rapids,	"	J. H. Reynard, Tacoma, Edison,	"
T. M. Waller, Rice Lake and Chetek,	Wis.	B. D. Sinclair, Seattle, Calvary,	"
J. M. Smith, Morgan,	Minn.	B. M. Gemmill, Anacortes, Westminster,	"
N. H. Bell, Pastor at Large,	"	D. M. Davenport, Sumner,	"
I. E. Markus, Minneapolis, 1st Swedish,	"	R. Liddell, Everett, 1st,	"
W. H. Hunter, East Grand Forks, Mendenhall Memorial,	"	T. C. Armstrong, Spokane, Centenary,	"
J. B. Hobart, Edgeley, Monango and Fullerton,	N. D.	S. Woods, Lewiston, 1st,	Oreg.
E. W. Day, Lisbon, 1st,	"	A. S. Foster, Medford,	"
J. Scott Langdon,	"	M. S. Riddle, Woodburn and Aurora,	Cal.
H. W. Presley, Rapid City,	S. D.	W. L. Johnston, Fillmore and stations,	"
A. Kegel, Ebenezer, German,	"	H. P. Wilber, San Fernando and Newhall,	"
A. Burr, Endeavor and Union,	"	C. M. Fisher, Los Angeles, Grandview,	"
C. R. Crawford, Good Will,	"	F. S. Thomas, Oakland, Prospect Hill,	"
C. DeHaal, Howell, Holland,	Iowa.	D. T. McClelland, Pleasanton,	"
F. W. Grossman, Yorktown, Norwich and stations,	"	I. N. Hurd, Concord,	"
W. W. Lewis, West Union, Bethel,	"	J. A. Gardiner, San Francisco, Holly Park,	"
J. M. Smith, Gilmore City, 1st	"	F. S. Witter, Elko, Wells, Carlin, Star Valley,	Nev.
J. S. Davis, Williams,	"	Lemoille and stations,	"

COLLEGES AND ACADEMIES.

ONE EXAMPLE.

Here is what a young man, now a student in Princeton Theological Seminary, for six years in the college to which he refers, says in a recent letter to the President of the college:

"How is the college doing now? O that I could be settled with you in that noble and blessed work! I have an ineffable longing to know and teach Greek, with all the influence such a station will give me over young lives, to direct and inspire them toward wisdom and toward God. Dear old ***** , what do I not owe to it? And the sweet home life in ***** ; its remembrance through all the future will be like dreams of home and love and heaven. I heard a lady one evening here at the piano playing and singing "Jerusalem the Golden" and other hymns of *Laudes Domini* as we used to sing them in the sacred evening hour at ***** . That music, Doctor, with all its train of memories! I long after you all with unutterable longing. When shall I sit and worship with you again? My noble benefactor, my more than friend, how can I, or any other of your students, ever repay you for the blessings which you made to surround our lives? Blessings which did not perish with the hour, but which shall fill our minds with sweet and noble ideals, and our hearts with gratitude and singing, all our days. God bless you with every blessing."

And the college president to whom this was written sends a letter containing such sentences as these following:

"Gradually and reluctantly I have come to the conviction that I cannot endure this college position longer than this year. . . . The conditions are better than ever before. The Trustees were never so united. . . . The college has never been in so hopeful a condition as to-day. . . . Never so largely attended as now, and never so high a grade

of students. . . . My hold upon the students is all that I could ask. I never was more happy. But, alas! I am bankrupt. Except for a trust or credit, unmerited, I and my family would be—I will not write what; I dare not. I am not disheartened, I never had a cooler courage than now. My faith is calm and confident. I know all is well, because "He doeth all things well." But I cannot live among these students, many of whom need a little material help, without helping them. I have not squandered a penny. I cannot see the college suffering without adding a little. We have ***** children; salary \$***** , receivable months and months after due. This is all. I am willing to make sacrifices, and here, and still glad to suffer if it be God's will. I am sure money will come to ***** College. I cannot see how I can live here until it shall come. I believe there will be a great institution here."

Can our Church afford to lose such a man from one of our most important posts? \$5,000 given now will secure \$10,000 or \$15,000 more in the vicinity of this college, to erect buildings which will accommodate scores of students now turned away for lack of room for them, make the college self-supporting, pay the President's salary promptly, and (we hope) retain this able, consecrated, most successful man in his place. Who will give it now through this Board?

BELLEVUE COLLEGE.

DAVID R. KERR, D. D., PRESIDENT.

[The college is at Bellevue, Nebraska, a suburb of Omaha.]

TITLE AND PROPERTY STATEMENT.

The deed held by the Board of Trustees creates a trust "in perpetuity" of 50 acres for campus; requires that none of the residue of lands be sold before the year 1900, when the trustees will have full power of sale; that all buildings erected

before the year 1919 shall be placed upon the 50 acres held in perpetuity.



BELLEVUE COLLEGE.

PROPERTY.

Clarke Hall (cost).....	\$20,000 00
Elwina Hall (cost).....	12,000 00
50 acres of campus at \$500.....	25,000 00
214 acres College lands at \$250.....	53,500 00
17 Village lots at \$100..	1,700 00
2 Cottages.....	2,200 00
Endowment notes.....	2,250 00.. \$116,650 00

CASH COST OF OBTAINING THIS PROPERTY.

Buildings.....	\$12,000 00
Expense to June, 1892..	80,600 00
Improvements to June, 1892.....	600 00
Endowments.....	2,250 00.... \$45,450 00

SUPPORT.

1890-91 Churches of Nebraska contributed.....	\$1,061 69
1890-91 Individuals contributed.....	2,167 99.... \$3,229 68

ECONOMY.

No debt has ever been carried over from one year to another.

Average salary paid teachers, including president, \$616.	
Total salary for 6 teachers.....	\$3,700 00
Janitor, fuel, repairs, etc..	1,500 00.... \$5,200 00
Income from rentals, tuitions and interest.....	2,715 00
Income from Board of Aid for Colleges.....	1,100 00.... \$3,815 00
We are dependent on churches and individuals for balance.....	\$1,885 00

GRADE OF WORK.

A member of our class of 1892, Mr. C. A. Mitchell, is now taking high rank in Princeton Theological Seminary; two others stand high in Omaha Seminary. Among our students are thirteen candidates for the ministry.

PLAN AND NEEDS.

Our plan is the College Hall, or dormitory system. Every room the College can own for the use of students will bring an income in room rentals and tuitions of \$100 per College year. A Hall now projected, with bids for its erection at a cost of \$16,000, would bring an income of \$4,000 per year, and make the College self-sustaining. We can secure students to fill such a Hall at once, and fill another such each year for several years to come. We have not yet means to erect this building.

The attendance cannot be increased until we get added buildings. We have now eighty students.

Moral safety, progress and patriotism demand such an institution.

SMALL COLLEGES.—When is a college small? Measured by their area in square miles, or the number of their resident inhabitants, some of the States of our Union would be small. But when you count the millions of Western acres of which they hold the title deeds, and number the throbs of those industries which they control, and which shake every State in the Union, and above all when you enumerate the many thousands of their sons whose heart-strings, stretched but not broken, bind them to the parental homes, you learn how large the little States are. So with the college—so with Hamilton! Measured by her material wealth, counted by her undergraduates, she is a small college. But when you remember those in every State, and almost every country, who still call her MOTHER; when you tell the story of their achievement, in every vocation where honor is won and truth illustrated; when you measure the influence of Hamilton, is she a small college?

So spoke Dr. H. B. Silliman, a trustee but not an alumnus of Hamilton, at the recent happy inauguration of President Stryker. But his words would be no less true of Williams, of Dartmouth, of Amherst, of Wabash, of Wooster, of Illinois, and of so many more that it would take no *small page* to contain the names of them.

EDUCATION.

BOARD OF EDUCATION.

A series of able and instructive articles by a "Christian Patriot" on the dangers which threaten our country, have recently appeared in the "Presbyterian Banner," which deserve to be widely read as a virtual call to greater zeal in the work of evangelizing our nation. They appeal to every man's love of country and furnish motives for action of a very imperative kind. Among the dangers mentioned, and fully demonstrated by statistics, are first, the fearful increase of the most flagrant crimes that to a large extent go unpunished, and are even shielded by powerful organizations. Again, a prevailing eagerness to acquire wealth, prompting to dishonesty of every form—to embezzlement, to gambling, to illicit traffic, to political corruption—all of which go to destroy confidence between man and man, and serve to dissolve the bonds of society. Thirdly, the enormous growth of the saloon power, not only operating to promote poverty and intemperance and unspeakable degradation and misery, but also to become a dominant factor in politics, influencing elections, controlling legislation, or thwarting the execution of righteous law. Fourthly, special emphasis is put upon the evils arising from our vast heterogeneous immigrant population that of late years has been so rapidly deteriorating in quality, and is largely imbued with alien ideas and customs, and yet is speedily admitted to a share in our civil administration to serve the designs of demagogues. Other evils were suggested which we have not room to specify. These are enough to show the situation.

Now it is one of the common places of a sound political philosophy that a republic can long exist only where the masses of the people are intelligent and virtuous and disposed to conduct themselves in accordance with righteous law. Its institutions in order to be stable

must rest on the solid foundations of a sound moral character in those who take part in administering them. But such a character can be secured only by the general prevalence of religious truth enlightening public opinion and controlling the popular will. If this be so, these evils which have just been mentioned, disastrous as they must be to our liberty, can be arrested only by the spread of that Gospel, the aim of which is to qualify a man for freedom by emancipating him from the thralldom of his native selfish propensities, and enabling him to live in accordance with reason and conscience. The true freeman is he whom Christ makes free.

But how can the prevalence of this Gospel be effected? It is mainly through preaching—preaching in all practical forms, and that, too, by an order of men who are called of God for this purpose and are qualified for their vocation by a suitable experience and training. Other agencies indeed there are that are doing good, aggressive work, but these are subordinate. The leadership is in the Christian Ministry. It is theirs to explain and enforce the truths which instruct and renew the heart, and under God are mighty in the pulling down of the strongholds of sin and Satan. It is theirs, also, to enlist and organize the companies that are to engage in the conflict with all the powers of darkness. Wherever they are planted, if true to their calling, they become centres of benevolent influences, which change the aspect of the most corrupt communities. Order begins to reign where once was confusion; vice and crime are gradually repressed; institutions of learning are established, and charitable organizations spring up; the law is better enforced, and the place becomes more desirable to live in. Said the late Governor Pennington of New Jersey, while sitting one Sunday afternoon on the front porch of his house, to a man he knew that was passing by: "Neigh-

bor, where do you go to church?" "I don't go anywhere," was the reply. "Supposing all should do like you," responded the Governor, "and there were no churches or ministers in the city, how would it be then?" "I would want to move out of here pretty quick," answered the man. It was the spontaneous testimony of an irreligious but candid mind, to the indispensableness of religion to even the secular interests of a community. This holds good on a large scale no less than on a small one. Let the evils above indicated prevail, and our liberty instead of being a blessing would prove a curse. Our fate would be to become the victims of ambitious and unscrupulous men, or associations of men, as recent events in some of our States and cities are ominously demonstrating.

Evidently then, the true policy of every sincere lover of his country, whether he be a professing Christian or not, is to do what he can towards producing a ministry of the right sort for the more thorough evangelization of our nation. We want men who, regardless of personal comfort, will be ready to go into the moral wastes of our new Territories and into the foulest slums of our cities, and there help to rescue the fallen and the degraded, and to qualify them for good citizenship both in the Republic and in the Kingdom of Heaven. We have not enough of such men. Thank God there are some who are doing nobly in this cause, but their number ought to be multiplied largely. We want ministers also of various tongues, fitted to labor among the several nationalities that are gathered here. Many of these differ so widely from us in their grades of civilization and in their constitutional proclivities, that it will take more than the simple participation in our liberties to assimilate them to us. A thorough religious Protestant education alone can accomplish this. And for this we Presbyterians have not provided our full share of adequate instrumentalities. It is true, we have done something towards supplying a German ministry, but the two institutions we have founded for this object are sadly crippled for lack of accommodations and support. They need to be enlarged and more liberally endowed, and to have additional departments for in-

struction in Italian, and Russian, and Scandinavian, and other languages. For the furtherance of this fundamentally important object we earnestly appeal to the patriotic sentiments of every citizen that loves his country and desires the permanence of its free institutions. Every motive of sound policy prompts to liberal contributions in this direction. If this large foreign element is ever to be assimilated to us, it must be by the power of that free Gospel which has made us what we are. Allowing all that is due to the cementing power of our republican civilization, the strongest bands that bind us together are moral and religious ones. Let these be dissolved and it will be as when the timbers of a palace are rotting within, when all looks fair without. A collapse will be sure to occur under the pressure of any strong excitement that may be aroused. Warnings of such an issue we are constantly having in our neighboring republics. Let us heed them and do our best thoroughly to evangelize every portion of our land and every class in it, by providing an adequate force of earnest Gospel ministers. To withhold in this business more than is meet tends to anarchy.

The reduction which the Board has been obliged to make in its appropriations to students in consequence of the limited contributions of the churches, has borne hardly upon quite a number of the students. Especially is this true in regard to those in Biddle University. President Sanders writes us: "Notwithstanding the exercise of the most rigid economy, our students will not be able to pay their absolutely necessary expenses here for the year. This will bring them in debt to the University for board and books, which will be a hard burden to bear."

Another President, whose position entitles him to a hearing, writes: "Explain it as we may, it is a fact that 'God hath chosen the poor of this world rich in faith;' and it is a further fact, that most of the young men who enter the ministry, whether from city or the country, are poor. * * * Many of these candidates are the sons of ministers who have no accumulated estate; many are the sons of farmers and artisans and small merchants who are barely able to support their families;

many are in their theological course, having been brought through college without assistance, but whose fathers in doing this have exhausted their resources, or having other children, cannot rightfully deprive them of like advantages."

Under these circumstances, ought not a wealthy church to deem it a privilege to contribute liberally towards their education, and not subject them to the constant humiliation of not being able to meet their board bills, or to supply themselves with necessary clothing?

FREEDMEN.

THE YEAR 1892-3.

REV. J. T. GIBSON.

The year just closed will be reckoned an Epoch in the history of the work of the Board of Missions for Freedmen. Many important events combine to make it a convenient point for observation, and a kind of center around which other events may be arranged. First of all, the Board has lost its senior Secretary, Rev. R. H. Allen, D. D., who had served as Corresponding Secretary for twelve years. The familiar face will be seen no more in our General Assembly, and our Church Courts and congregations will never again hear his eloquent appeals for this great cause. His death closes an era in the history of this work.

Second, The Board has elected Rev. E. P. Cowan, D. D., as Dr. Allen's successor. He comes into the office with large experience in the work, having been a member of the Board for about ten years, and President of the Board about five years. By nature, kind, genial, generous, compassionate, by grace and education in Christian work, fully awake to the needs of the colored people, we have every reason to believe that he will do well the work committed to him, and that, under his leadership, the Board is entering upon a new era of prosperity.

Third, We close the year with the schools under the Board thoroughly classified, and with a thorough system introduced that will secure equity in distribution of funds, and efficiency in management and discipline, by which the rights of all will be secured, and the duties of all will be made plain. Until the present year, the work, being in its infancy, we could not guard against imposters,

and at the same time guarantee the Principals of the schools that the funds needed would be supplied as we can do now. Until the present year the relation of boarding-schools, to this Board, had never been clearly defined, and there was always room for misunderstanding and consequent friction. Now every teacher, and every one interested, having a copy of our Manual, can see just what the Board is doing, and will be satisfied with the equity and efficiency of the system.

As we write, the books for the year have not been closed, and we cannot state exactly the receipts. If, however, we receive the legacy from the Estate of Mrs. Stewart, as we have reason to believe we shall, our receipts will be about \$50,000 in excess of the receipts of any year in the Board's history, and will come well up toward the mark set by the last General Assembly.

During the year, in addition to maintaining and enlarging the educational work in all our schools,* two institutions have been opened that are destined to play an important part in the elevation of the colored race. One of these is Ingleside Seminary at Burkeville, Va., with buildings and equipments that cost nearly \$30,000. This school has a competent corps of teachers; and, with more than one hundred students, under the efficient direction of Rev. G. C. Campbell and his accomplished wife, is doing a great and good work, that will grow in power year by year. The other, is the "Mary Holmes Seminary" at Jackson, Miss. This institution, with buildings and equipments that cost about \$20,000, and with one hundred and fifty-two students, with an efficient corps of teachers, under the wise guidance of Rev. E. F. Johnston, and his

gifted wife, is destined to be a great center of light for the colored people of Mississippi. Nearly all the students in this institution are self-supporting.

The Board has also purchased property and opened a new boarding-school at Beaufort, S. C., and has given the contract for the erection of a new and commodious building at Rogersville, Tenn., for Swift Memorial Institute.

These, and many other events that we cannot mention here, will make this a year to be remembered in the history of this great and good work. What the future may be, what changes may come, we cannot tell; but, the past is secure, and the out-look encouraging. A great and good work has already been done; the heaven is working well at many points; and, under the divine guidance, whatever changes may come in the workers, or in the policy of the Church in selecting and rejecting men and methods, we believe that the future will be far better than the past; we believe that these institutions, now weak and struggling, will become great centers from which shall issue mighty streams of beneficent influence that will flow out through our fair south-land; and, though the figure may fail, as rivers cannot cross the sea, we believe that a century hence the influence of this year's work will be recognized in what we now call "darkest Africa."

WOMEN'S WORK FOR FREEDMEN.

D. J. SATTERFIELD, D. D.

The Minutes of the General Assembly of 1884 (pages 63-64), contain the following:

Resolved I. That this Assembly recommends the "Woman's Executive Committee of Home Missions" to permit such societies under its care as may desire to do so to contribute according to their pleasure to the cause of the Freedmen and send the results to the W. E. C., to be forwarded to the Treasurer of the "Board of Missions for Freedmen."

There is quite a general impression among the churches that woman's work for the Freedmen had been placed under the care of the Woman's Executive Committee for Home Missions.

This impression has given us no little trouble in our efforts to keep our own work before our friends. I think it will be to the advantage of all concerned to know the truth and I am as anxious to promote the interest of other departments of Christian work in making this statement as our own.

By the action of the General Assembly quoted above it is assumed that the churches have organized societies under the control of the W. E. C. and the Executive Committee is authorized to *permit* said societies to contribute to Freedmen's work if they wish to and to receive and forward the money.

This is the extent of the authority granted. If now we note what is not granted we will better understand the force of the resolution.

(1) It does not authorize the Committee to organize societies for Freedmen's work, either alone or along with Home Missions, or even to encourage its own societies to work for both. It can only permit them to do what they may express a desire to do.

(2) It relieves the Committee from all responsibilities for the extension and development of this work. They are a H. M. Committee and are bound by their original commission to push the work of the Home Board. Even to advise their societies to give for Freedmen must tend to divert funds from the H. M. treasury.

To the same effect is the 2nd resolution of the same paper in which the General Assembly makes it the duty of the Freedmen's Board "to provide means by which the necessary information as to the needs of the Board, &c., can be furnished to the societies." This too has a negative force. In making it the duty of the Freedmen's Board to give the information it virtually forbids the other society to do it. They are not allowed to take the money sent to them and use it in building up the cause entrusted to the other Board. Because they have not understood this some of our workers have wondered why their appeals for help did not appear in the H. M. monthly. And when the speakers sent out by the W. E. C. to visit the societies insist that they have no right to present the cause of the Freedmen many wonder why.

Is not the explanation sufficient? The General Assembly has made the W. E. C. a permitting and a transmitting body for our work, nothing more.

But another thing follows just as clearly. If the General Assembly has not entrusted woman's work for Freedmen to the W. E. C. it has not made any provision at all to organize this work. In the preamble to the resolution it discourages the organization of new societies, while in the resolution itself existing societies are merely to be permitted to give to this cause.

The result of this policy is a matter of history. These two lines of Home Mission work are intended to provide for the educational necessities of exceptional populations in the United States. The negroes by far outnumber all the rest combined, and yet the contributions for these two causes last year were about \$280,000 for Home Missions and \$45,000 for Freedmen, or about 6 to 1.

We do not want to lessen by a single dollar the amount given to any other agency of the church

and especially to the W. E. C., which is co-operating so zealously and effectively with us in caring for the needy classes in our own land.

But we are convinced that some action be taken by the General Assembly by which this great work for the Freedmen will come before the Church in its true light. Either the woman's de-

partment of it should be placed under the care of the W. E. C. on an equal footing with their other work, or else it should be placed under the oversight of the Board for Freedmen with the same liberty of appeal to the churches and of organizing auxiliaries now enjoyed by the Woman's Executive Committee under the oversight of the Home Board.

PUBLICATION AND SABBATH-SCHOOL WORK.

RECENT PUBLICATIONS.

THE PASTOR IN THE SICK ROOM.—Amongst the recent publications of the Board this is one of the most valuable. It is with great pleasure that we republish the following commendatory notice, clipped from the *New York Observer* of March 23. The price of the book is 50 cents.

A HINT FROM DR. JOHN HALL.

While kept from talking for a week by "throat affection," I gave careful reading to a little book called "The Pastor in the Sick Room," by John D. Wells, D. D., who for over forty years has preached and taught with fidelity the glorious gospel. The neat little volume has just appeared. It is the best book of its kind that I have seen, and is marked by practical wisdom, Bible knowledge, devoutness, and fidelity to the Master. It was prepared for theological students, and many of them, I hope, will study it. Many ministers would be helped by its wise suggestions. But what a gain it would be if heads of families, professing Christians, and many who do not come within these classes, could be led to give it a careful reading? Without a suggestion from any one, and wholly of my own motion, I can give it the strongest recommendation. J. H.

LEAD ME TO THE ROCK. [From the *Christian Intelligencer*.] By T. W. Hooper, D. D. These counsels of a pastor to the various flocks to whom he has ministered, are full of Gospel truth, stated in such a way as to comfort and encourage the Christian as he meets the various issues of life. It is refreshing to find such loyalty to the truth and such confident building upon it. Herein the author shows himself a true preacher.

MISS KITTY. By Helen B. Williams. Miss Williams has written other books which have been helpful to many readers. Her "Dorothy Dorchester," "The Hastings," "Dr. Trent's

Cousin," are well known and widely read. "Miss Kitty" will be found quite equal in value to those already named. As the title indicates, the book is the story of a young girl, from the age of sixteen onward, through the experiences of home life and school life. Miss Kitty is a quiet, ordinary girl. She is not brilliant. She is not over saintly. She is not so fine as to discourage other girls, even commonplace girls, who may read her story. They will find her very much like themselves. Miss Kitty learns some good lessons, though she seems to learn them slowly, but in this, too, she is not unlike many of her sisters. There is a thread of love in the book, and at the end we have a wedding. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Pp. 365. Price, \$1.25.

A peculiar interest attaches to this notice, arising from the fact that the beloved author was called only a few weeks ago from earthly to heavenly service.

DEATH OF PROFESSOR J. M. TIPTON.

Peculiar sadness fills our hearts at the death of this faithful Sabbath-school missionary, of Kearney Presbytery, Nebraska. He died at his home in Lexington, on Saturday, March 11. His illness was typhoid-pneumonia, brought on by exposure in the Sabbath-school work which he had been doing so nobly in all kinds of weather (and what that phrase means in Nebraska can be realized by few). This last winter has been a most severe one, and, in order to bring the gospel of Christ to the lonely and neglected children and families "far out upon the prairies," he bravely faced storms and blizzards.

In the community in which he dwelt Professor Tipton's death is universally lamented,

the common expression being, "a good man gone."

Professor Tipton has been doing a grand work in very needy fields, and the chairman of the Presbytery's committee, Rev. W. S. Barnes, writes:

"I am sure there will be profound sorrow in those isolated places to which Professor Tipton's occasional visits brought the only Gospel ministrations the people have been receiving. I fear we shall have great difficulty in finding another who will do the work as faithfully and well as he did. He seemed to be peculiarly adapted to it, and gave himself to it soulfully."

Why may we not say that a man who thus died from exposure to the Nebraska storms, in carrying the gospel to the neglected and perishing, is truly a martyr to Christ? Certainly he "laid down his life for the brethren."

He was faithful unto death, and his reward is eternal. I beseech the readers of THE CHURCH AT HOME AND ABROAD to remember the wife whom he has left with her two children in very straitened circumstances—remember them at the throne of grace, that the Father of all comfort, the God of the widow and the Father of the fatherless, will support and comfort them in this bereavement. And also pray that God will send forth another laborer, qualified and faithful, into the field left by Professor Tipton.

FREE LIBRARY.

The following letter is so interesting, not only on account of its subject-matter, but because of its authorship, that it is deemed expedient to publish it entire. It is printed precisely as it was received at Philadelphia,—no change has been made in phraseology, grammar, spelling, or punctuation. The penmanship is singularly beautiful. It is proper to state that the Ingleside Academy, located at Burkeville, Virginia, is one of the institutions of the Freedmen's Board for the education of colored girls. The Principal of the school, the Rev. G. C. Campbell, who was formerly a missionary in Western Africa, thus writes:

"The writer of the within letter is a native African. She came with us from Africa nearly

seven years ago. The letter is entirely her own in every sense, except that it voices the general sentiment of gratitude for the books."

LETTER WRITTEN BY GRACE G. LYON ON BEHALF OF THE PUPILS OF INGLESIDE SEMINARY.

BURKEVILLE, VIRGINIA, March 11, 1893.

REV. E. R. CRAVEN,

Dear Kind Friend:—As I have been appointed by the Ingleside Seminary girls to write you a letter thanking you for your nice books that you sent for our use, it is my duty that I should write to you now. It is then with the greatest pleasure that I do so, not for myself alone but as a representative of the Ingleside girls.

We feel indebted to you for the kindness you have shown to us, and the only thing that we can do is to write and thank you, also to tell you something of our school. Our library is very much enlarged by the books, and we are not at all ashamed to have any one see it. You are so kind to think of us in sending them.

Perhaps you would like to know how our Sundays are spent. Our Sunday school exercises begin at nine o'clock in the morning, continuing until eleven o'clock, and then from this time till one o'clock is spent in reading; busying our minds in reading those beautiful and interesting story books which you have with a willing heart presented to the school for the use of us girls.

I wish to mention one especial book among them, and it is "Almost a Nun." Miss Martha Robinson first read it to the Third Year girls, after that then Mrs. Fister took it and read it to the Second Year girls. Almost every girl in school has heard it read, and the story of it is very much impressed in many of our minds, and many of us, too, have learned lessons from it; we hope to stand to the true religion like Eleanor did.

The Lord has truly blessed us in giving us such kind friends who are first doing one thing and then another, in fact doing all the time for us; we have been richly blessed this first year of our new seminary. The only thing that we can do in return for your kindness is to try to do our best while here, and to make useful women of ourselves so that we may help our race.

There are about ninety-six girls in school, every one of whom is trying to get along the best she can and to do what is right.

The work is done by the girls. They are

divided into three circles—a Cooking Circle, Laundry Circle and a Sweeping Circle. Each one of these is on duty a month's time. Each one of us has her own work to do, and it is done with pleasant faces.

We have been visited by Mrs. Marriage Allen, of England. She lectured to us on Temperance, and a great many of the people came to hear her. It was enjoyed by every body. She also told us of Palestine, as she had been there.

Dr. Cowan, one of the members of the Freedmen's Board, also visited us a short time ago; he too lectured to us several times; his visit also was much enjoyed.

We hope you will come some day to visit and lecture to us like the rest have done.

We again thank you for your nice books; we read some of them every Sunday, and they are doing us a great deal of good. Pray for us that we may always go forward and not backward.

Gratefully yours,

THE INGLESIDE SEMINARY GIRLS.

TO WHOM IT MAY CONCERN.

Pastor.—It concerns you. Your Sabbath-school is making preparations for Children's Day, in June next. *The Sabbath-school Missionary Work of the Presbyterian Church* is the missionary theme of that day. To this cause the contributions of the Day will go. I feel sure that I need not suggest to you that the pastor of the church has it in his power to swell the contributions very materially. You do not underestimate the importance of this work of establishing Sabbath-school missions in the needy and remote places of our country.

The Sabbath-school scholars have their pyramid mite-boxes for the offerings. A word from you in the pulpit, Sabbath-school and homes will be stimulating and encouraging to the young people. Please remember this.

Superintendent.—It concerns you. Has every scholar received a pyramid mite-chest? See that the very youngest has one. Not one in your school is too old to carry home a mite-chest. It would be an excellent thing for you to have a prayer offered up by a different one in your school each Sabbath, for the special blessing of the Master upon Pres-

byterian Sabbath-school Missions. Believing prayer opens hearts and purse-strings. The work cannot progress without these—they are inseparable. Tell your scholars to be sure to display their mite-chests in a prominent place in their homes. We pray God that your school may send us a larger contribution than last year. God calls for more for this work. *The call is sounding to press onward and extend the lines.*

Teacher.—It concerns you. Have you united your class in the holy purpose to increase last year's offerings? The precious seed you are sowing in your scholars' hearts will, under God, yield an abundant and glorious harvest in coming time. For this you labor, strive and pray. *But there are many millions of young people in our beloved country who never enter a Sabbath-school.* A majority of these are without religious influence and training. Your heart goes out to these. How can you help to bring them to Christ? By impressing upon your scholars *the privilege, the opportunity, the duty* of contributing to that special means which our Church has established for gathering in these wanderers—namely, Presbyterian Sabbath-school Missions.

Presbyterian Sabbath-school scholars.—It concerns you. Have you received your pyramid mite-chest? If not, procure one at once. When you get it, kneel down and pray God to give you such perseverance, courage and love for unsaved boys and girls in this land, that you may not rest until your mite-chest is filled to the very top. You can do it. *Will you?* If you do, God will bless you. The money you gather will help to send out Sabbath-school missionaries to the places in our own country where the children have no Sabbath-school, no glad Children's Day. The missionaries will start a school. Your money will help to put the precious Bible in many homes that have none. You know of Jesus, of salvation through him. But there are millions of young people in the United States who do not know of either; some of these do not care. We are striving to bring all these to the Lord Jesus. We are depending on your help. Resolve to bring your mite-chest filled on Children's Day.

Temperance.

A CLEAN SPOT KEPT CLEAN.

Some of our readers may remember an article in our issue of October, 1892, page 858, entitled "One Clean Spot." It gave account of a Sabbath evening temperance meeting at Clifton Springs, the one hundred and seventy-first that had been held monthly without one omission—more than fourteen years. This union service, in which the pastors of the village and of the Sanitarium fraternally unite, has been greatly blessed in cleansing and elevating public sentiment. For a number of years that public sentiment has secured the election of a Board of Excise that refuses to grant any licenses for the sale of intoxicating drinks. This Board consists of three commissioners, one of whom is elected every year. Continual vigilance is therefore necessary.

Rev. S. Bodwell, of the Sanitarium, writes us of their seventeenth victory at the polls this spring. He says the majority for No License was 153, which was larger than for a number of years. He says that a copy of our October article and six temperance tracts were sent to each of the 1,800 voters. He also sends the following from the local paper:

The Sabbath morning was given to the usual monthly sacramental service, which was conducted by Rev. H. A. Lewis, of the Presbyterian Church, assisted by the Chaplain. Over fifty were in attendance on the exercises of the Bible class, led by Dr. Foster in the study of Matt. 15: 21-31. The evening service was omitted to allow attendance upon the 178th monthly union temperance meeting at the hall.

THE EXCISE ELECTION.

Not many of our efforts have called out such deep manifestations of interest as that of this week. In the Sanitarium Chapel on Monday evening the larger portion of the hour was given to prayer, in which not alone our own people joined; but none more earnestly than pastors and laymen from distant sections and cities, who seeing and delighting in our cleanliness and peace, were among the most importunate that God would keep it so.

At the Hall on Tuesday, the W. C. T. U. held their usual prayer meetings from 9 A. M. to 12

M., led for an hour each by Mrs. Dr. Foster, Mrs. L. S. Rounds, and Mrs. M. I. Stewart. At noon, as is their custom, they had ready an abundant and excellent dinner, which they served to a large company of guests. From 2 to 3 P. M. they held another prayer meeting, led by Mrs. J. V. Benham, and with an attendance of over fifty. As one looked in the faces of those sisters, wives, mothers, and gray-haired grandmothers, and heard their tender appeals to a merciful God for their homes and dear ones, it seemed impossible that any man could cast the influence of his words, his pen, his vote, against the peace and purity they pleaded for. They said "Thy will be done," and prayed in full recognition of the fact that a God who always hears, and loves, and answers, too, sometimes has the best of reasons for saying No! They now rejoice that it was His will to answer Yes! for the seventeenth time.

C. T. U.—CLXXVIII.

Though in the long series of these meetings we have rarely had so stormy an evening, it did not prevent us from having one of our largest audiences and most interesting services. Officers and choir were promptly in their places, and the latter gave us "The Writing on the Wall," "Where is My Boy To-night," and "Throw Out the Life Line," in a style to delight and move our hearts. For the first time in many years Dr. Foster was here to attend and aid us in one of our "spring campaign" gatherings, and his timely and strong address on our needs, dangers, and duties, was in word and illustration most forcibly put to every mind and heart. He was followed by Mrs. L. S. Rounds, President of the Illinois W. C. T. U., in an address properly prefaced by the solemn words of Zech. 7: 9-11, "Execute true judgment, and show mercy," etc. In it were set forth in a most impressive way some of the principles for and by which any individual, local or general work must be carried on. Among arguments, appeals, and pathetic illustrations, were such solemn suggestions as this: "The individual or community which tramples upon any law, is teaching and training its children to be anarchists;" and the query: "Why should not the license voters furnish the boys whom they vote to have killed by the licensed liquor sellers?" No addresses of our long course have been more weighty and appropriate than these in this, our 178th meeting.

We are moved to repeat what we said of Clifton Springs in our October article:

The public sentiment here is as much opposed

to liquor saloons as to gambling houses and brothels. Why should it not be? Why cannot it be made so in all villages? These good men at Clifton Springs assure us that it can be by the same *union* of all Christian people in such faithful, charitable, persistent presentation of the Christian truth applicable to this subject, with such constant, prayerful reliance upon the divine aid of the Holy Spirit, as they have constantly maintained. Do you know that it could not be done in *your* village?

If all the villages in any one State could be made such clean spots, what kind of a State would that be? Is it worth while for any village to wait for a flood of Prohibition from its State Capitol, or from Washington, to wash it clean? Your own brooms and buckets may cleanse it sooner. And surely the big flood will not be delayed on that account.

HAPPY NORTH DAKOTA.

We find the following delightful report on Temperance in the Synod of North Dakota:

1. THE SALOON HAS LARGELY, IF NOT TOTALLY, DISAPPEARED. Blind pigs there are, no doubt, but liquor is nowhere openly sold. There is not a man who dares to say that he is engaged in the sale of intoxicants. If employed in such business, he must admit that he pursues it in an underhanded, sneaking way. And those who drink must get their drams by sneaking in and sneaking out afterwards, or by going in the small hours of the night into some out-of-the-way place to get their supplies. For this reason

2. TEMPTATION IS OUT OF THE WAY, OR AT LEAST, GREATLY REDUCED.

The man who dreads the intoxicating cup, and who is yet ruled by that terrible appetite which, with a vise-like grip, enslaves its subjects, is tempted but little compared with what he once was. And what is better still, perhaps, our boys do not see the traffic. They do not grow up familiarized with it and tempted by it. There is nothing of the display of barrels, kegs and cases, as in former days, in freight depots, on railroad platforms, and on brewery drays along the streets. The open saloon, with its glare and glare and often enchanting music, does not thrust itself into the most public places on our streets and keep wide open its doors, day and night. So there is more hope for our sons and young brothers. There is more hope of their growing up to abhor the traffic, hope of their

becoming its uncompromising foe, and of their doing what the present generation has as yet failed to do—fight it to the death—squench it to utter and eternal annihilation.

3. DRUNKENNESS IS RARE. An intoxicated man is seldom seen. "Even in Fargo," says one, "with Moorhead just across the river, full of saloons, and with a large number of laboring men idle much of the time, because of bad weather, last fall, I saw scarcely a dozen staggering men in six months." A missionary spent a rainy day last autumn in one of our towns of about one thousand inhabitants. He was about the streets all day. The town was full of "threshers," and yet it was quiet. Only one intoxicated man was seen; yet, under the former license system, that missionary had seen the same town full of drunken men, while brawls and fights were frequent, and a pedestrian was hardly safe upon the streets at night.

4. The prohibition law is as well enforced as most of the other laws of the State. No law receives perfect observance. There are infractions in spite of the utmost diligence on the part of officers and adherents. But the candid concede the violations of the prohibitory law are no worse than some others. That the law is in a wholesome degree effective, may be seen by a comparison or two.

Moorhead, in Minnesota, with no prohibitory law, but with the high license of \$750, has thirty-three saloons, four wholesale liquor houses and cold-storage warerooms. Fargo, just across the river, in prohibition Dakota, with four times the population, has no legalized saloon. East Grand Forks, on the Minnesota side, has twenty-nine saloons in two squares; Grand Forks, on the Dakota side of the river, with a much larger population, has no open saloon. One who is constantly going about our State, says, "not a single town has been found in which the people prefer the old *REGIME* of saloons to the present prohibitory law." In some towns they will say: "I guess we have a blind pig or two, but even with these the conditions are vastly better than they used to be when the saloons were in full blast." All this proves that prohibition does prohibit. But,

5. BUSINESS PROSPERS. Prohibition has not brought financial ruin. That man in one of our cities who, fearing shrinkage in values, should the prohibitory law be passed, offered his property for forty cents on the dollar, now sees that same city growing and building up as never before, and, along with it, his own possessions much enhanced in value.

Those who, in advance of the law, cried out, "your stores will be empty, your business injured," may behold every place where liquor establishments formerly existed now occupied with improved buildings, in which legitimate and helpful business is carried on, and attended with evident thrift and prosperity.

The report gives other forcible illustrations of the suppression of the liquor traffic upon the business prosperity of cities, and proceeds:

Now, all these things—saloons suppressed, temptations reduced, drunkenness diminished, prohibition enforced and business prosperous—most emphatically declare to all people everywhere that those who, several years ago, earnestly advocated the suppression of the liquor traffic were right when they claimed that, not only from a moral standpoint, but even for business reasons, would Dakota be a better place for decent citizens to live in; a safer and happier place in which to rear their families, if prohibition should be adopted.

So it has already been found, even in the newness of the favorable conditions.

And so, doubtless, will it continue to be, if our most excellent prohibitory law is continued.

The report closes with earnest exhortation to perpetual vigilance and courageous purpose to keep the State forever in this happy condition.

seven his text books, were Milton's "Paradise Lost," Russel's "History of Modern Europe," Gibbon's "Decline and Fall of the Roman Empire," and Robertson's "History of the Discovery of America." He was his father's constant companion in his walks, and to this day the villagers recall how they wondered at seeing them so frequently stop to look for something on the road, while the fact was that the father with his stick was demonstrating a proposition of Euclid, tracing out the supposed course of the Zambesi River, illustrating the elliptical motion of the planets, or, as the case might be, describing some huge calamities he had found in lowermost strata of the Old Red Sandstone, hitherto supposed to be unfossiliferous. In the autumn of 1859, prior to the meeting of the British Association in Aberdeen, Sir Roderick Murchison and Sir A. Ramsay, of Her Majesty's Geological Survey, being on a tour through Scotland, were guests for a few days at the Manse, and were greatly attracted by the boy's wonderful skill in map drawing, and by the dexterity of his fingers in type setting, and the accuracy of the proof-sheets which he could turn out from his little printing press. Sir Roderick presented him with a copy of "Small Beginnings, or the Way to Get On," which seemed to fire his youthful ambition. On November 1, 1873, he started for Germany and staid until he started for Africa in April, 1876, and staid in Africa until his death, February 8, 1892.

Children's Church At Home And Abroad.

MACKAY OF UGANDA.

FREDERICK WARDLAW WALTER.

[The writer of the following essay is only eleven years of age. He was born in Bailundo, Africa, January 20, 1882. He sent this essay to us from University Park, Colorado, in response to our proposal in our January number, page 61. If Frederick remembers anything which he saw in Africa, which his father or mother thinks would interest other little Presbyterians who read the CHURCH AT HOME AND ABROAD, we wish he would write it for them.]

Alexander M. Mackay was born on the 18th of October, 1849, in the small town of Bhyrie, in the county of Aberdeen, Scotland. His father was a minister in the Free Church of Scotland. When Alexander was three years of age he read the New Testament with fluency, and at the age of

SEEDS AND FLOWERS.

[From the Childrens' Record of the Free Church of Scotland.]

At a meeting in Japan, where a number of Christian girls were gathered together the subject of their talk was, "How to glorify Christ by our lives. One girl said: "It seems to me like this. One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing the flowers, said, 'Oh, how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbor had only just seen the seeds, she would not have asked for them; it was only when she saw how beautiful the blossom was that she wanted the seed. And so with Christianity: when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say, 'We don't care to hear about those things; they are not so interesting as our own stories;' but when they

see these same truths blossoming out in our lives into kindly words and acts, then they say, 'How beautiful these lives! What makes them different from our own lives?' And when they hear that it is the Jesus-teaching, then they say, 'We must have it too!' And thus, by our lives more than by our tongues, we can preach Christ to our unbelieving friends."

MORESSA KHANUN.

When I was in Oroomiah, Persia, eight years ago, among the first persons to call on me at the house of Rev. Mr. Oldfather, were Pastor Jacob and his wife, whose pleasant picture you see on this page. Pastor Jacob himself was one of about a half dozen men, who rode out twelve miles to meet me when they heard that I was coming. This was simply because I was coming to them from the great and good country (as they think of it), from which missionaries had come to teach them the gospel, and because I was the friend and guest of those beloved missionaries. This coming out to meet a guest "a great way off," is one of the pleasant customs of oriental people, and when a guest goes away they often go with him a few miles, "pouring him on his way," as they say.

On the next day after our arrival, Pastor Jacob came to see me with his wife, Moressa. They do not say *Mrs. Jacob*, as we would, but still call the wife by the same name as when she was a girl. And I think Moressa a very pleasant name.

This good lady told me that she was one of the early pupils of Fidelity Fiske. That also is a name which seems very lovely and sacred to me, and I like to write and speak it so, better than to say or write *Miss Fiske*, just as I like *George Washington* and *Abraham Lincoln* better than *Mr. Washington* and *Mr. Lincoln*.

Moressa spoke English well and talked with me on missions and other such things as intelligently as most ladies with whom I converse in my own country. In London, on my way to Persia, I had seen her son, a young man studying to be a physician, and he had been very kind and polite to me.

Pastor Jacob was chosen Moderator of the Knooshya or Synod of the Presbyterian

Church there at its meeting, which I attended, and he held that office for three years from that time. And it is an office which has more important duties than our synods put upon their moderators. Pastor Jacob seemed to be one of their most useful men, and he had a help meet for him in his wife Moressa.

On the twelfth day of last November this good woman died in the city of Oroomiah. One of her friends, Rabbi* Sarah, and also Mrs. Cochran, the mother of Dr. Cochran, and Mrs. Shedd, the wife of Rev. Dr. Shedd, have written to me about her, some things



MORESSA KHANUN.

which they thought would interest the readers of THE CHURCH AT HOME AND ABROAD.

Mrs. Cochran writes:

I first became acquainted with Moressa in the summer of 1848, and have kept up a correspondence, more or less frequent, and exchanged visits with her during that time. All loved and honored her. She had a dignity, which won the respect of Mohammedans and her labors were of great value in her husband's work for that class. She though dead will still speak to those for whom she labored. She had a sweet temper and

*They give this title to teachers, whether men or women.

was ever ready to make any sacrifice for the good or the pleasure of others.

Mrs. Shedd writes:

I think that you will recall Pastor Jacob and Moressa who called upon you when you were here in Oroomiah. They were then laboring for Moslems, and received their support from England.

I inclose a notice of her death and a short article written by Sarah, the wife of Pastor Oshanna and mother of the late Mrs. Wright.*

Those familiar with the life of Miss Fiske will remember Moressa as one of her earliest pupils. She and her husband had returned from England only a few weeks before her death. The journey from the Arras was very hard. Twice they were attacked by robbers and Moressa was much frightened.

A very heavy rain and hail storm overtook them two hours beyond Gavalan and she walked all that long, rough way through mud and streams of water because she dared not ride. I hope you will be able to publish Sarah's article and also to use Moressa's picture, which I send to you.

Rabbi Sarah writes:

I have many pleasant memories of this beloved sister.

I knew her well from childhood.

We grew up together in the school of Miss Fiske in one class like sisters knitted together in love to the end. Together we finished the course of study in the school and separated.

One year after the death of her father, Malek David of Superghan, she was taken into the family of Rev. Mr. Stocking. She became a member of his family and received training and teaching under the care of that blessed lady, Mrs. Stocking, who was eminent for her piety. Moressa in those tender years was very quick to learn. Her tongue and her mind were opening. All her instruction was given in English, hence she learned it, even more quickly than she learned her own language.

She committed to memory many hymns and psalms. When she entered the school she gave lessons in English every day to the late Pastor Eshoo and others. She was a noble girl, refined and beautiful in appearance and in character, even from early childhood.

In our class of five she was distinguished for her self-control and dignified bearing.

She never meddled in business which did not concern her, as is the habit of many.

She was not talkative, hence to some she seemed cold and reserved. She had not at this time the spirit of helpfulness to the burdens of the weak. This defect appeared in her character while in school, before she experienced that change which the power of grace alone can effect. This came to her in the first revival in 1845. She was visited by the Holy Spirit, who then was working powerfully in our school. Then her proud spirit was humbled and softened to the likeness of Christ's spirit. Then she began to love her companions who were inferior to her and to help them. It was a marvellous change. She took upon her the yoke of Christ and worked for her sisters and she worked until the end came. With Christ's help she had gained a nobler spirit and during all her after life she was eminent for her zeal, her love and her labors in winning souls for Christ, her Master, wherever she lived.

She had great ability in conducting spiritual labors and she was famous for her wisdom and skill in the affairs of the house. For 27 years she labored with her husband in the gospel work in the village of Superghan. Then they resolved to devote themselves to evangelizing the Moslems. She was very useful also in this and she showed forth the same love and anxiety for their salvation. Twice she went with her husband to England with the design to obtain help to carry forward the work.

Moressa was worthy to be called the crown and glory of her husband. She had been such a true help to him in all their life together.

Very fitting to her was the last chapter of Proverbs about the wise woman, which was read at her funeral. The path of her life was all bright. By her loving courtesy she won many friends among Christians and Moslems. To-day they mourn and weep over her death. Alas! the work upon which she had set her heart has fallen unfinished. What will become of it? Who can take it up?

Our young readers will find it very interesting to talk with their mothers or perhaps their grandmothers about Fidelia Fiske and her really wonderful work for girls and women in Persia. The life of Fidelia Fiske is in many Sabbath-school libraries, and if this story of her pupil Moressa should lead any of you to read it, I shall be very glad.

The appropriate title of the book is FAITH WORKING BY LOVE.

*Mrs. Wright was murdered, as our readers may remember.

Gleanings At Home and Abroad.

—More than 86,000 Christians are found among the 50,000 inhabitants of the Samoan group.

—The income of the Wesleyan Missionary Society for 1892 was £116,000, as against £107,500 for 1891.

—The Ceylon and India General Mission is a recently organized society, with headquarters in London.

—"The personality of Christ is the magnetic power of Christianity," was the testimony of a Buddhist priest.

—The Danish Bible Society, which has been in existence almost a century, has increased its distribution six-fold since 1887.

—It is said that a former slave of Jefferson Davis translated the Bible into the Sweetswatongue, spoken by 300,000 Africans.

—Of the 120,000 Chinese in the United States, more than 7,000 are reached by Christian instruction, and 2,000 are Christians.

—It is estimated that not more than two-fifths of the population of the United States are in any way connected with any religious organization.

—It has been said of Dr. Parker, who went to Canton in 1884, that he opened China to the Gospel at the point of the lancet.

—No country in the world, says Rev. James Johnston, is more receptive of the Gospel than Africa. A true missionary is everywhere welcomed with greeting.

—The native pastor and his helpers, in Porto Nuovo, Dahomey, have translated the New Testament and the Psalms into Dahoman.

—In 1840 there were only 40 medical missionaries. A recent issue of the *Medical Missionary Record* gives the names of 859.

—The Koreans dress in white and wear big hats. It is said that the general effect at night to a foreigner is ghost-like, suggesting a resurrection of perambulating toad stools.

—The increase of ordained native preachers in India, from 21 in 1851 to 797 in 1890, is one of the surest signs of a living and growing Church. —*The Dawn in India*.

—The progress of the Kingdom of God in the world, said Mackay of Uganda, is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease.

—The French Protestant Mission of the Paris

Evangelical Society in Basutoland has 8,000 children in its schools, 700 young men in training, average congregations of 14,000 persons, with 10,864 communicants and catechumens. —*Monthly Messenger*.

—In the India of to-day, to be able to add *medical* to *missionary* is like placing a cipher after other figures—it gives a ten-fold value, says a writer in the *India Female Evangelist*.

—R. L. Stevenson writes that the Samoan Bible is not only a monument of excellent literature, but a desirable piece of typography. He regards missions in the South Seas as far the most pleasing result of the presence of white men there.

—A Roman Catholic missionary, while laboring on the borders of Thibet, instructing the youth of that land, has prepared a Thibetan-Latin dictionary and a translation of the Gospel of John, both of which are now ready for the press.

—It is said that half the church members from the Bakongo tribes in Africa are persistent gospel teachers. They go in bands on preaching tours, and remain for a fortnight at a time from home, mostly at their own charges.

—That Fiji, a crown colony, has no British troops, the only armed force being a handful of native police, speaks volumes for the value of Christianity, which, 60 years ago, was not known by name in the islands. —*New Zealand Presbyterian*.

—Makimba, a native priest in West Central Africa, when sent for to go with Kandundu (the chief fetich) to a distant village, replied that he would not carry Kandundu any more, as it made him ashamed since he had heard the words of Suku (God).

—The present Secretary of the Edinburgh University Missionary Association is a great-grandson of the Rev. Mr. Hamilton whose speech against missions in the General Assembly in 1796 brought Dr. John Erskine to his feet with the historical "Moderator, rax me that Bible." —*Church of Scotland Record*.

—The Chinese possess all the elements of a great people—courage, physical power, and absolute contempt for death. Let a Bismarck or a Napoleon rise up among them, and in two generations they will be the greatest nation in the world. They only need a leader. —*Lord Wolseley*.

—4,300 Jews, all men between the ages of eighteen and forty-five, have recently signified in writing their determination to become members of "Christ's Synagogue" in New York,—

a church of Jews who accept Jesus as the Messiah, not *though* they are Jews, but *because they are Jews*.

—There are in India 180,000 educational institutions, substantially the same as those in Great Britain, in which 4,000,000 of the youth of India are under instruction. According to the last census there are 14,000,000 of readers, of whom probably 1,500,000 are able to read English books.—*The Dawn in India*.

—As the result of instruction received from the Bible women, native girls 'n Trichinopoly give up the habit of going to temples and festivals, and putting on caste marks. Parents and husbands, observing their gentle and polite manners and religious life, recommend the instruction of the Bible women to others.—*Report in The Net*.

—In the churches of Hawaii are to be found each Lord's Day 60 per cent. of the entire population. There is not a native who cannot read and write. One of the churches, with 500 communicants, is building an edifice to cost \$120,000, while contributing annually to missions and charities \$20,000 more.—*The Interior*.

—The rapid increase in the number of laborers among the women of India, is a most interesting and hopeful sign. As a rule, the women are unable to read. Their education was unknown until introduced by missionaries. Many of the women have the superstitious belief that their learning to read would cause the death of their husbands.—*Dr. Murdoch*.

—Münzenberger in his *Abyssinien* holds that the regeneration of Abyssinia is the first step towards gaining Africa for modern civilization and the Gospel: that in these old seats and centres of Christian culture, literature and learning, the best base of operations can be found, from which the work could extend in all directions.

—*The Missionary Herald* states that on the eve of a great festival in Foochow, a high official voluntarily placed a guard of 60 soldiers over the chapel of the A. B. C. F. M., to prevent disorderly persons from disturbing the prosecution of the work.

—*The Japan Mail* declares that, while the time is nearly ripe for the reformation of Buddhism, there is no priest equal to the task. The requirements of other departments absorb the available talent, and the priesthood is composed of the lowest dregs of society.

—The Norwegian Mission Society, at its headquarters near Stavanger, supports a seminary for the training of missionaries and a Home for missionaries' children. This Society, whose prin-

cipal fields are Zululand and Madagascar, has an income of upwards of \$122,000.—*Rev. J. D. Roth in the Independent*.

—"I would never argue, if I were a missionary," said a Brahman graduate of Madras University. "I would simply give the Bible and say, 'Read that.'" Bishop Thoburn, after years of experience in India, takes the same view.

—The Reformed Church in the United States, organized in 1747, was for 46 years subject to the Synod of Holland, from which it received support. The Church became independent April 30, 1798. The centennial is to be celebrated this year. The average of benevolent contributions during the past year was \$1.11 a member.—*Missionary Guardian*.

—The grandest example of Imperial beneficence conferred by a conquering on a conquered race, is the system of National Education, established in India in 1854. None but a Christian nation would have put that instrument of power into the hands of a vast population, who might use it as a weapon against foreign rule.—*The Dawn in India*.

—Mr. Spurgeon once said he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire. Quoting this, a writer in the *Medical Missionary Quarterly* adds: Do not miss the high honor of being a missionary if you can help it. Think twice and pray oftener, before you adopt any other career.

—It is strange that the Jew should hesitate to claim as his greatest inheritance the Christ who has established above Greek wisdom and Roman law an order of things which the prophets beheld in vision, but which only a divine strength could have made victorious and a present reality. Nor need the Jew renounce, in acknowledging his true Master, anything which the noblest of his race would insist upon preserving.—*London Quarterly Review*.

—In South Central Africa, between the Limpopo and the Zambesi, on the route northward from the Cape Colonies to the lakes, Mr. J. Theodore Bent found pre-historic ruins of fortifications and temples and furnaces for the smelting of precious metals. It is believed that a powerful people once held armed occupation of this region to mine for gold. Mr. Bent gives an account of his investigations in a fascinating volume, "The Ruined Cities of Mashonaland."

—The three systems comprehended under the term Confucianism are: 1. A political system which is embodied in the form of government.

2. A system of ethics which explains and enforces the nature and duties of the five human relationships, and teaches the nature and obligation of the five cardinal virtues. 3 The native religion of China which is established by statute, and is the State religion of the Empire.—*Dr. A. P. Happer in the Missionary Review.*

—The Railway in India, covering 16,000 miles and carrying 120,000,000 passengers in the year, is revolutionizing society. It is undermining the system of caste, as it compels the lordly Brahman to rub shoulders with the low-caste Sudra. Each touch is defilement, and requires ablutions and ceremonies of purification. The more frequently these are repeated the more are the eyes of the people opened to the inconvenience and folly of the system.—*The Dawn in India.*

—The population of Erromanga is so scattered it is difficult to secure attendance at church and school. Though the missionary, Rev. H. A. Robertson, has urged upon the people their duty and interest in forming themselves into compact colonies, gathering into a few villages, they will not colonize. The New Hebrides are not a crown colony, like Fiji, where there is the strong arm of the law to compel the people to form themselves into large towns, make good roads, attend school and pay the teacher.—*Presbyterian Record.*

—The real rulers of India are the women. The men have, it is true, tried to make women their slaves. University graduates will at public meetings talk of the reforms needed in India, but at home they are timid, crouching Hindus, submitting to every superstitious requirement of the women. As a native writer says: "In battles between wisdom and prejudice, between knowledge and ignorance, the Hindu grandmother often proves successful, and so tenacious is she that she can be conquered only by death."—*Dr. Murdock.*

ITEMS OF NEWS FROM KOREA.

—In the last two years the Board has appointed a goodly number of new missionaries to Korea so that the Mission has been able to plan for greatly enlarged work.

—In 1891, Fusan on the south-eastern coast was occupied as a new station by Mr. and Mrs. Baird who have now been re-enforced by the arrival of Dr. and Mrs. Brown.

—In 1892 Mr. and Mrs. Gale were sent to open a new station at Gensan on the eastern coast. Now the Mission plans for the opening of an

interior station in the North at Pyeng Yang. Messrs. Moffett & Lee with Mr. and Mrs. Swallen have been appointed to occupy this point. The Board has not yet found the two physicians loudly called for to assist in occupying these two stations.

—Beside those of our Mission in Gensan on the Eastern coast of Korea, Mr. Fenwich represents the Korea Union Mission of Canada and Dr. Hardie the Toronto University Y. M. C. A. The M. E. Church will this year send Dr. McGill of their Seoul station to open work there.

—On Christmas day there were 10 additions to the church in Korea, four men and six women. The ages of the women ranged from eleven years to eighty-one years. At that Communion service there were thirty-five Communicants, the largest number ever gathered in the church in Seoul.

—Before a great while it is hoped that the Korean Church will be provided with a good version of the Scriptures in the native character. Mr. Gale has this year completed translations of Genesis, Acts, Galatians and Ephesians, and is now at work upon a more perfect version of the Gospel of Luke.

NOTES ON INDIA.

—The following items are taken from the Fifty-eighth annual report of the Lodiana Mission.

—*Educational.* The Saharanpur Orphanage has 50 inmates of whom 12 support themselves by industrial employment.

—Hindus and Mohammedans are now intensely alive to the fact that to give us an orphan is to give us a Christian.

—A Pundit, the owner of 12 villages, and an acquaintance of Pundita Ramabai, is anxious for a school for widows at Pahrpur.

—The Lodiana Boys' Boarding School has 94 students in attendance. Among them are many earnest Christians

—Four young men graduated at the Saharanpur Theological Seminary have at once taken up work.

—The Presbyterian College at Lahore has 185 students of whom 13 are Christians. The Mission High School with its branches has 848 pupils, whilst there are 328 pupils in the Christian Girls' Schools.

—The total number of schools in connection with the Lodiana Mission is 94 with 5,973 pupils of whom 1,192 are girls.

—*Medical.* During the fearful cholera season, Miss Carleton went unattended and ministered to the stricken people in the villages, before the Government even knew that cholera was raging. When they did send relief, the people preferred trusting to Miss Carleton's skillful treatment.

—Dr. Isa Das and Dr. Phoebe Isa Das received at the male and female dispensary at Lahore, during eleven months 41,459 patients, performing 1,217 surgical operations.

—Through this work of healing those who are opposed to Christianity are often influenced to cease their opposition and even become friendly in their attitude towards our preaching.

—Miss Thiede reports 5 410 patients in attendance at her dispensary in the village of Wagah.

—Rev. Frank L. Newton, M. D., of Ferozepore, reports the number of hospital patients as 5,366, while the number of visits is 9,938. These patients come in from 184 villages.

—These items will suggest to the reader the far-reaching influence of the Medical Missionary. They will also disclose the hard work, the constant exposure to disease and heat of climate on the part of the missionary.

—*Evangelistic.* Some of the students in the Lodiana Boys' Boarding School carry on a missionary work in the city chapel and the surrounding villages.

—Rev. Ahmad Shah baptized two faqirs, a Moslem and a Hindu in a village, and in the city of Jagrawan a family and four young men are candidates for baptism.

—Rev. Jaimal Singh baptized four men of the Chura caste in the neighborhood of Khanna.

—Ten persons were added to the church at Saharanpur by examination.

—The number of converts baptized at Rupar and Morinda for the year was 94, of whom 57 were adults. They belong to 15 villages.

—Twenty-four girls connected with the Dehra Christian Girls' School professed their faith in Christ during the year.

—Sheikh Nazam-ud Din, a native preacher at Dosuah in the Panjab, has led into the Church 30 persons by baptism.

—Rev. Muhammad Sháh also baptized thirty persons in the village of Tánda.

—Sixty-four adults were admitted to the church at Lahore by baptism. The most of these belong to the villages in the district and are Churas by caste.

—Several baptisms of lepers occurred at the Sabathu Leper Asylum.

—Look out for great things from India in the near future.

E. M. W.

Thoughts on the Sabbath-School Lessons.

May 7.—*Value of Wisdom.*—Prov. iii: 14-24.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. iv: 8. Heavenly wisdom may shut the door into some avenues that look very attractive, but she is a safe counsellor for merchant, for statesman, for any one who would really make the most of life and its opportunities. "Her merchandise is better than the merchandise of silver and the gain thereof than fine gold," even on the profit and loss account of this world's business, but when it comes to a final footing up of the balance-sheet, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

May 14.—*Fruits of Wisdom.*—Prov. xii: 1-15.

"In keeping of them there is great reward." Surely we may appeal to the experience of every one of the King's servants, that, however feeble and imperfect our obedience has been, we do know something about "great reward," not *for* it, but *in* it. As in the days of Hezekiah, when the hand of God was to give them one heart to do the commandment of the king, the result was great gladness, great joy, great blessing, and great prosperity, so is it now in the spiritual reign of our King. Not outward and visible reward, though even that he very often adds, far more exceeding; but inward and spiritual reward. . . . Let us put together into a bright bit of Bible-mosaic the scattered gems which are part of this great present reward: 1, *Strength*, Duet. xi: 8, Prov. x: 29; 2, *Safety*, Eccl. viii: 5; 3, *Liberty*, Ps. cxix: 45; 4, *Peace*, Ps. cxix: 165; 5, *Life and Health*, Prov. iii: 1, 2; 6, *Knowledge*, John vii: 17, viii: 31, 32; 7, *Answered Prayers*, 1 John iii: 22; 8, *Gladness*, Neh. viii: 14, 17 etc.; 9, *The Father's Love*, John xiv: 21; 10, *The Manifestation of Jesus*, John xiv: 21; 11, *The Indwelling of the Triune God*, John xiv: 23; 12, *The Witness of the Spirit to this Indwelling*, 1 John iii: 24.

FRANCES RIDLEY HAVERGAL.

May 21.—*Against Intemperance.*—Prov. xxiii: 29–35.

Oh, do not let any of us be so proud as to think that we should be safe. If men of the highest genius have fallen under this temptation, if even an Addison, a Burne, a Hartley Coleridge and hundreds of others have been tempted by the excess of their intellectual work to rekindle the vestal flame upon the altar of Genius by the unhallowed fires of alcohol, I, for one, will not be the one to abstain from saying to any one, "Let him that thinketh he standeth—however superior he may think himself to the same possibility of temptation—still let him beware lest he fall."

CANON FARRAR.

May 28.—*The Excellent Woman.*—Prov. xxxi: 10–31.

With all that the progress of Christian civilization and Christian education has done for woman, it has worked out no higher standard of womanly virtue than that that was described by King Lemuel in "the prophecy that his mother taught him." We cannot help wondering whether he learned the lesson from his mother's words, or from a life which was in itself an illustration of the character, so rare in those days, and just as precious now, for its influence in the home and in the world; the thrifty housekeeper, the diligent worker, the loved mother, the trusted wife, "the woman that feareth the Lord." There are many such women now, and cherished memories of many more, to whom no public praise is given, but those who know them best, love them best, and homes are purer and happier and, therefore, the world is better because they have lived in it.

ROYALTY.

They live in cabins and castle halls,
In homespun and robes of state;
It may be guarded by prison walls,
Or feasted by rich and great;
But whether scorned or of fair renown,
Each wears, invisible, a crown.

They wander wide over every land,
On continent, isle, and sea;
Some wear the mark of slavery's brand,
And some are glad and free;
No matter what is their fortune now,
For the seal of a King is on their brow.

They speak the language of many a shore;
They differ in form and hue;

But they think the thoughts of a hidden lore
Revealed to the royal few,
And the time shall come when from every land
They shall talk together and understand.

For the power to love is the right to reign;
And the Christ-like, alone, are great;
And none but the heirs of God attain
To the court of the Infinite,
They only are of a noble birth;
The aristocracy of the earth!

MARY ESTHER ALLBRIGHT, in *Interior*.

Young People's Christian Endeavor.

THE "STUDENT-VOLUNTEER MOVEMENT" AND "CHRISTIAN ENDEAVOR."

It was quaint old Matthew Henry who remarked that Samson's foxes looked different ways, but met in one firebrand. It was a union much against the foxes' will, and when they were tied together, they had contrary purposes, but by that pulling in opposite directions the work they had to do was the more effectively done. There was power in union, though an unsought union:

The "Student-Volunteer Movement" and the "Christian Endeavor" scheme have not yet been formally joined, and possibly there is no will to do so. But, whether with or without a present purpose on the part of their leaders, it would seem inevitable that in the near future they are to be much to each other; and that, though looking different ways in their plans of work, they are to meet in one firebrand to destroy the enemies' fields.

It is the Rev. O. E. Baker who has named the "Modern Seven Wonders of the World."

1. Missionary Societies;
2. Bible Societies;
3. The Sunday-schools;
4. The Young Men's Christian Associations and the kindred Young Women's Christian Associations;
5. The Women's Christian Temperance Union, and women's work for women in general;
6. The "Student-Volunteer Movement;"
7. The "Christian Endeavor," and similar widespread organizations of young Christians.

The last two have sprung up within a very few years,—independently of each other, humanly speaking. But providence is one, whatever its manifestations. Back of all, in all, is one Spirit.

Thousands of young missionaries going into all the world to preach the Gospel to every creat-

ure; and thousands of Christian Endeavor Societies, in all parts of the world, with millions of members, ready to encourage, give, pray, and aid in every way,—what does it mean? Is God at the same time raising up the commissioners for this chief work, and the constituency that is to send and support them?

MR. JOHN W. BAER, General Secretary of the United Society of Christian Endeavor, in a recent letter to one of the secretaries of the Woman's Foreign Missionary Society, says: "If the Christian Endeavor Society is anything I believe it is a missionary society, and it is the hope of every one especially interested in promoting its growth, spirituality and usefulness to make it more and more a missionary and evangelistic force. We desire to have each society identified with its own church work. The United Society stands in a unique position, asking nothing for itself, not one penny, but urging constantly and suggesting carefully that the work each society should do is that of its own church, and through its own church, in widening God's kingdom at home and abroad."

"Should Christian Endeavor missionary moneys be divided up among the several Boards of the Church, or be appropriated through the Woman's Societies and Boards, or sent to special objects?"

This question comes to us from a lady in Albany, N. Y., where she says that "a profitable discussion" was in progress when she wrote. Such a discussion, in the true spirit of Christian Endeavor, can hardly fail to be "profitable." It is quite sure to increase the intelligence of those who have part in it in respect to the different departments and agencies of Church work; and such increase of intelligence is sure to promote healthy interest.

The question is one not of principle, but of method. Either of the methods suggested is admissible, and each particular society is quite at liberty to choose among them.

First of all, we recommend that the pastor be consulted, and asked to help the young people to work in entire harmony with his plans for instructing his people and leading them in their work. This seems a matter of course, according to the first principles of the societies of Christian Endeavor.

All the Boards of our Church are conducting departments of the Church's work, which are about as necessary to each other as the various

members of our bodies. It is well for our young people to study them all and contribute to them all.

It may be well to take them up one at a time in the order of time in which they were established. This is the same order in which the names of their representatives are printed on the first page of our cover as Editorial Correspondents. While the two oldest are the largest and may perhaps be regarded as the most essential—certainly as requiring the largest contributions—a faithful study of the others will show that they all promote the efficiency of the first two and are really co-ordinate with them in constituting a complete system of Church agencies.

The Women's Boards and Societies and Committees are auxiliary to the Boards of Missions, and if any young peoples' societies choose to send their contributions to them, it is quite right to do so.

As to "special objects," it is wisest to take such as are designated or commended by the Boards. These can always be ascertained by corresponding with any of the Secretaries, male or female.

A good way of keeping posted as to the work of all the Boards is by regular reading of the CHURCH AT HOME AND ABROAD. It can perhaps be made more helpful to young people's societies by assigning its different parts, treating of the several Boards, to different members or Committees, to read and report at the meetings. *Woman's Work for Woman* and *The Home Mission Monthly* are useful in the same way. So also are the weekly religious papers, all of which give much information on missions and all Church work.

A small pamphlet entitled, *To WHAT DO PRESBYTERIANS GIVE?* is published by THE PRESBYTERIAN BOARD OF PUBLICATION for gratuitous distribution by direction of the General Assembly. It consists of "a condensed statement of the various Boards, Committees and Trusts connected with the Assembly, their names, organization and special work."

This is what all Presbyterian Christian Endeavorers need. Write for it to Mr. John A. Black, 1334 Chestnut Street, Philadelphia.

THE STUDENT VOLUNTEER.—We have received the first number of this "official organ of the Student Volunteer Movement for Foreign Missions, 80 Institute Place, Chicago," and we welcome it to our list of

Exchanges. Our readers will be interested in the following, which we quote from it:

The Student Volunteer Missionary Union of Great Britain, although inaugurated less than a year ago, has already become one of the hopeful missionary movements of the day. It is firmly intrenched in all of the leading universities of England and Scotland, and has recently been extended with success among the students of Wales. The Union is organized somewhat after the plan of the American Movement with its Executive Committee and Traveling Secretary. The same form of declaration is used by the volunteers on both sides, and the Band organization is practically the same. The Union publishes a quarterly organ, and is already planning to hold a conference at Keswick next July. Its policy is conservative yet progressive. Its leaders are men of consecration and ability. We believe it is destined to become a very potent factor in promoting world-wide evangelism. We also venture to hope that one great indirect result of the practical working of the Missionary Union will be that it will suggest and lead the way to some all-embracing Christian union of the British Universities which will in turn emphasize every prominent phase of Christian life and activity among students, as is done on this continent by the College Young Men's and Women's Christian Associations and the Inter-Seminary Missionary Alliance. The existence of some such organization would afford the Missionary Union a much wider and more fertile field in which to develop missionary interest.

The most cordial and helpful relations have existed between the Student Volunteer Movement and the Student Volunteer Missionary Union. These organizations are grappling with a common problem, have a common purpose, and are animated by the same spirit. They will greatly strengthen and stimulate each other. It has always been true that the student missionaries on one side of the Atlantic have exerted a marked influence upon the students of the other side. Who can measure the influence of Martyn, Duff, Livingstone, Keith-Falconer, and the Cambridge Band upon the college men of America? And have not many British students felt the power of Eliot, Brainerd, and Judson, also the influences which have gone forth from the Hay-Stack Prayer Meeting, from Mt. Hermon, and from Little Round Top?

"BELOVED, if God so loved us, we ought also to love one another. Hereby we know that we dwell in Him."

Ministerial Necrology.

[E]We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BENEDICT, EDWIN.—Born in Ledyard (then Scipio), N. Y., Sept. 3, 1818; graduated from Hamilton College in 1837; from Auburn Theological Seminary in 1840; ordained and installed at Candor, N. Y., by Presbytery of Tioga, Sept. 20, 1842; North Bergen, 1840-41; Candor, 1842-52; Bath, six years; Jamesville, 8 years; Moravia, 5 years; Genoa 2d Church, 1872-83; resident there till death. Married Mary M. Spencer, of Sweden, N. Y., Nov. 2, 1842. Died at Genoa, N. Y., Jan. 24, 1893, aged 79 years, 4 months and 19 days.

BONEKEMPER, CHARLES.—Born in Odessa, Russia, May 9, 1827; came to the United States, 1848; studied at Mercersburg, Pa.; ordained by the Classis of Philadelphia, July 6, 1851; preached two years in Philadelphia; spent two years in private study in Switzerland and seven years teaching in a school for training missionary workers in Chischona, Switzerland; returned to Russia and succeeded his father in the pastorate of Rohrbach and vicinity where he aided in founding and establishing the Stundists; in 1876 returned again to Philadelphia, Pa., and preached two years to a German Presbyterian church; 1879-1881 same in Muscatine, Ia.; 1882-83 to Bohemian Presbyterian Church, Cedar Rapids, Ia.; to same also near Scotland, S. D., and to Germans and at Menno, S. D., Manitowoc, Wis., Lennox, S. D.; died at his home in Scotland, S. D., January 14, 1893. Married Miss Eugenia Lang, daughter of the pastor at Beggingen, September 27, 1867. His wife and three daughters survive him.

BORDEN, EDMUND WOODMANSEE.—Born, Monmouth County, N. J., March 30, 1822; orphaned at twelve years of age, supported himself and obtained common school education; licensed as exhorter (M. E. Church), 1839; ordained, New York, 1842; took a charge, Battle Creek, Mich., and did service in a large circuit for fifteen years; studied with leading M. E. ministers; in 1856-57 united with the Congregational Association, and labored at Almont, Dexter, Lodi, Pinckney, Pine Run and Clio; entered the Presbytery of Saginaw, 1873; labored with the churches of Brighton, Mt. Pleasant and California, Mich., and Sylvania, Ohio; died of neuralgia of heart, at his home in Britton, Mich., Feb. 27, 1893. "He never took a vacation, nor lost a Sunday service through sickness." Married, Oct. 6, 1842, Margaret Hopper, of N. Y. City, who survives him with two sons and three daughters, three other children having died before their father.

BULKLEY, CHARLES H. A., D. D.—Born in Charleston, S. C., December 22, 1819; graduated from the University of New York, 1839, and from the Union Theological Seminary, 1842; ordained by the Presbytery of Newark, Dec. 17, 1842; pastor, New Brunswick, N. J., 1842-43; Home Missionary, Janesville, Wis., 1843-45; pastor, Mt. Morris, N. Y., 1847-50; S. S. (R. D.) Ithaca, N. Y., 1850-52; S. S. (Cong.), Winsted, Ct., 1853-58; S. S. (Cong.), Paterson, N. J., 1859-61; Chaplain U. S. Army, 1861-63; pastor, Owego, N. Y., 1865-67; Chaplain Y. M. C. A., Brooklyn, N. Y., 1866-68; pastor, Malone, N. Y., 1868-75; Professor, Boston, Mass., 1875-76; pastor, Port Henry, N. Y., 1876-1881; Professor, Howard University, Washington, D. C., 1881-90; D. D., Howard University, 1880. Died, Washington, D. C., February 2, 1893. Married Miss Anna A. Masters, of New York, Sept. 8, 1847, who died Dec. 18, 1881. Three daughters and two sons survive him. Published a poem, "Niagara," of some length in 1847, and "Plato's Best Thoughts," in 1876.

DICKEY, CLEMENT C.—Born in Oxford, Pa., Aug. 12, 1844; graduated from University of Pennsylvania, 1864, from Princeton Theological Seminary, 1871; ordained by Presbytery of Brooklyn, Nov. 9, 1871; pastor of Tompkins Avenue Presbyterian Church; professor of Hebrew and Old Testament Literature, Lincoln University, 1872-1878; pastor, Patterson Memorial Church, (whose congregation he gathered and organized), 1878-1886; with impaired health disabling from his loved work, thenceforth lived, useful and loved, at Colorado Springs, Colorado, where he died, March 7, 1893. Married at Colorado Springs, June, 1887, Mary Sterling Sherrard of Philadelphia, who survives him.

GELSTON, MALTY.—Born at Sherman, Ct., April 30, 1805; graduated from Yale College, 1827; from Yale Theological Seminary, 1830; pastor at Medina, N. Y., 2 years; Clyde, 3 years; Congregational Church, Rushville, 19 years; Albion, Mich., 5 years; Grass Lake, 2 years; resident at Ann Arbor from 1862 and preaching at Saginaw, Towas, Au Sable, South Lyon, and other places. Retired from active service in 1885. Died of paralysis at Ann Arbor, Mich., Feb. 19, 1893, aged 87 years, 9 months and 19 days. He married Maria Harriet Merwin, of New Milford, Ct., Oct. 20, 1834. She died in 1887. Four children survived him. Rev. J. Mills Gelston, of Ann Arbor, Rev. Henry W. Gelston, of Deland, Fla., Mrs. Nettie B. Harvey and Miss Sarah B. Gelston, of Ann Arbor.

HUNTER, WILLIAM.—Born in Ireland Feb. 2, 1813; united with the First Presbyterian Church of Watertown, N. Y., May 1833; studied at Oneida Institute; graduated from Auburn Theological Seminary, 1841. Ordained at Springwater, N. Y., by Presbytery of Ontario, Sept. 25, 1844; pastor there for 52 years. Married Miss Mary

E. Curtis, of Auburn, N. Y., May 18, 1842. Died at Springwater, New York, March 29, 1893.

PRIEST, JOSIAH ADDISON, D. D.—Born in Albany, N. Y., April 28, 1822; graduated, Hamilton College, 1847, Auburn Theological Seminary, 1851; ordained and installed at Cooperstown, N. Y., by Presbytery of Otsego, 1851; Cooperstown, 1851-55, and 1862-64; Homer, N. Y., 1855-58; Montclair, N. J., 1858-61; Gloversville, N. Y., 1864-68; Quincy, Ill., 1868-75; Newton, N. J., 1875-80; Westminster Church, Cincinnati, O., 1884-89. Married to Miss Frances Walker, of Cooperstown, N. Y., 1852. Died at Montclair, N. J., March 11, 1893.

WORCESTER, JOHN HOPKINS, JR.—Born at Johnsbury, Vt., April 2, 1845; graduated, University of Vermont, 1865, and Union Theological Seminary, 1871; Professor *pro tempore* of English Literature, Vermont University, for four months, 1871; ordained by the Presbytery of Morris and Orange, January 10, 1872; pastor, South Orange, N. J., 1872-1883; pastor, Sixth Presbyterian Church, Chicago, 1883-1891; Professor of Systematic Divinity, Union Theological Seminary, 1891-1893. Died February 5, 1893. Married, Auburndale, Mass., Oct. 29, 1874, Miss Harriet W. Strong, of Auburndale, who with one daughter and two sons survives him.

Book Notices.

THE PREACHER'S MAGAZINE, for March, edited by Mark Guy Pearse and Arthur Gregory, is at hand. Among the contents of this number we notice as the leading sermon, "Atheism, its Causes and Consequences," by Dr. Edward White. The senior editor continues his article on "Moses, His Life and its Lessons," and takes up the subject of The Last Plague. Other sermons are by Dr. S. H. Kellogg, of Toronto, and Rev. Hugh Price Hughes, of London. An excellent article by James Stalker, D. D., on "The Lord's Three-fold Question," is also in this number. Dr. Henry Wright continues his paper on "Secret Prayer a Great Reality."

MADAGASCAR.—In our December number (1889), page 556, was an article on Madagascar, the statements of which, with several pictures, were taken from a volume in the series of *Missionary Annals*, published by the W. P. Board of Missions of the Northwest.

A volume entitled **MADAGASCAR, ITS MISSIONARIES AND MARTYRS**, has been sent us from the press of Fleming H. Revell Company, New York and Chicago. Its author is William John Townsend, D. D., who tells the story quite graphically, with a number of striking illustrations.

RECEIPTS.

Synods in *italics*; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1893.

ATLANTIC.— <i>East Florida</i> —Hawthorne (from I. D. Bell), 5; Jacksonville 1st, 9 50. 14 50	Emmanuel, 1 29; Sparta 1st, 26; — 2d, 12 62. <i>Syracuse</i> —Oswego 1st, 12. <i>Utica</i> —New Hartford, 5 95; Turin, 3 79.
BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Avenue, 34 50; — Faith, 5; Ellicott City, 3 60. <i>New Castle</i> —Forest, 3 75; Wilmington Olivet, 2. <i>Washington City</i> —Lewinsville, 4; Vienna, 5; Washington City Eastern sab-sch, 2 88. 59 78	<i>Westchester</i> —Kotamah, 25; Mahopac Falls, 5 47; Yonkers 1st, 97 17. 506 15
CALIFORNIA.— <i>Los Angeles</i> —Montecito 1st, 5; <i>Sacramento</i> —Roseville, 3 80. <i>San Jose</i> —Watsonville 1st, 5. <i>Stockton</i> —Bethel, 2 15; Columbia, 2; Sonora, 5. 21 45	OHIO.— <i>Athens</i> —Berea, 2. <i>Chillicothe</i> —Chillicothe 2d, 5; Hamden, 4 46; McArthur, 10. <i>Cincinnati</i> —Cincinnati 2d (add'l), 44 98; Wyoming, 44 11. <i>Cleveland</i> —North field, 5. <i>Columbus</i> —Columbus 1st, 40; Columbus 2d, 62 48; Greenfield, 1. <i>Dayton</i> —Blue Ball, 4; Springfield 1st, 40. <i>Lima</i> —Wapakoneta, 5. <i>Marion</i> —Richwood, 6 60; York, 3. <i>Maunder</i> —Toledo 1st German, 8; — Westminster, 3 17. <i>St. Clairville</i> —Barnesville, 8; St. Clairville 1st, 15. <i>Steuersville</i> —Amsterdam, 10; Buchanan Chapel, 4 54; Urichsville, 5. 326 84
CATAWBA.— <i>Cape Fear</i> —Ebenezer, 4 50; Simpson sab-sch, 3. 7 50	OREGON.— <i>Portland</i> —Bethel, 1; Springwater, 2. <i>South Oregon</i> —Ashland, 3. <i>Willamette</i> —Pleasant Grove, 3. 9
COLORADO.— <i>Boulder</i> —Fossil Creek, 80 cts.; Saratoga, 4; Timnath, 2 40; Valmont, 48 cts. <i>Denver</i> —Denver 1st Avenue, 10 60; — Capitol Avenue, 7 48. <i>Pueblo</i> —Del Norte, 7. 82 76	PENNSYLVANIA.— <i>Allegheny</i> —Allegheny Bethel, 4; Beaver, 24; Emsworth, 10 37. <i>Blairsville</i> —Latrobe, 10. <i>Butler</i> —Princeton, 2 40. <i>Carlisle</i> —Harrisburgh Market Square, 69 25; Middletown, 4. <i>Chester</i> —Bethany, 5; Chester 1st, 10; — 2d, 32 66; *Lansdowne 1st, 50. <i>Clarion</i> —Licking, 2; Oil City 2d, 5; Sligo, 2. <i>Erie</i> —Titusville 1st, 47 41. <i>Huntingdon</i> —Altoona 2d, 8; Fruit Hill 6 53; Kenmoor, 2 13; Lewistown, 35 60. <i>Kittanning</i> —Atwood, 2. <i>Lehigh</i> —Allentown 1st, 18; Allen Township, 5; Bangor, 6 15; Hazelton 1st, 36 77; Hokendauqua (incl. sab-sch, 3 84). 10 57. <i>Northumberland</i> —Lycoming Centre, 4; Warrior Run, 2. <i>Parkersburgh</i> —Bethel, 2 53; Hughes River, 3 10. <i>Philadelphia</i> —Philadelphia 9th, 46 97; — Cohocksink (add'l), 1 85; — Covenant, 2; — North, 6 24; — Tabernacle, 143 20. <i>Philadelphia North</i> —Frankford, 10 15. <i>Pittsburgh</i> —Bethany sab-sch, 1 85; Middletown, 9; Pittsburgh 6th, 10; — Covenant, 8; — East Liberty, 53; — Shady Side, 53; West Elizabeth sab-sch, 7. <i>Redstone</i> —Brownsville, 11. <i>Washington</i> —Cross Roads, 6; Moundsville, 8 50; West Alexander, 40; Wheeling 1st sab-sch, 10. <i>Wellsboro</i> —Farmington, 2 25; Wellsboro, 3 68. <i>Westminster</i> —Little Britain, 6. 866 06
ILLINOIS.— <i>Bloomington</i> —Hoopeston, 7; Paxton, 2. <i>Cairo</i> —Golconda 1st, 3. <i>Chicago</i> —Chicago 4th (add'l), 80; Evanston 1st, 28 94; Maywood, 2. <i>Mattoon</i> —Arcola, 5; Pana 1st, 8. <i>Peoria</i> —Lewistown, 30. <i>Rock River</i> —Hamlet, 4 75. <i>Schuyler</i> —Bushnell 1st, 5. <i>Springfield</i> —Petersburgh, 14 60; Pisgah, 3 41. 190 70	SOUTH DAKOTA.— <i>Aberdeen</i> —Aberdeen, 6. 6
INDIANA.— <i>Crawfordsville</i> —Rockville Memorial, 3 17. <i>Indianapolis</i> —Bloomington Walnut Street, 11 08. <i>New Albany</i> —Charlestown, 7 04. <i>White Water</i> —Lawrenceburg, 4. 25 29	TENNESSEE.— <i>Birmingham</i> —Thomas 1st, 2. <i>Kingston</i> —Pleasant Union, 1. <i>Union</i> —Knoxville 2d, 5 50; Madisonville, 52 cts.; Rockford, 1. 10 03
INDIAN TERRITORY.— <i>Cherokee Nation</i> —Claremore, 5. <i>Choctaw</i> —Philadelphia, 75 cts. 5 75	TEXAS.— <i>North Texas</i> —Throckmorton, 1. 1
IOWA.— <i>Dubugue</i> —Lime Spring, 4 12. <i>Iowa</i> —Hope, 2 35. 6 47	UTAH.— <i>Utah</i> —Richfield, 2. 2
KANSAS.— <i>Emporia</i> —Wichita Oak Street, 5. <i>Highland</i> —Clifton (incl'g Parallel Br.), 25; Nortonville, 4. <i>Larned</i> —Great Bend 1st (sab-sch, 3 55). 8 59. <i>Neosho</i> —Fort Scott 2d, 1; Somerset, 2. <i>Solomon</i> —Cawker City, 5; Union, 3. <i>Topeka</i> —Leavenworth 1st, 72 60. 126 19	WASHINGTON.— <i>Spokane</i> —Cortland, 1; Grand Coulee, 1. <i>Walla Walla</i> —Kamiah, 2. 4
KENTUCKY.— <i>Louisville</i> —Kuttawa W. M. Soc, 8; Louisville Covenant, 13 90. 20 90	WISCONSIN.— <i>Chippewa</i> —West Superior 1st, 29. <i>Madison</i> —Janesville 1st, 10 07; Lodi 1st, 7 10. <i>Winnebago</i> —Neenah, 3 23. 49 40
MICHIGAN.— <i>Flint</i> —Mundy, 6. <i>Grand Rapids</i> —Big Rapids Westminster, 8. <i>Kalamazoo</i> —Kalamazoo 1st, 56. <i>Lansing</i> —Concord, 2 13; Lansing 1st, 4. <i>Monroe</i> —Coldwater, 5 32. <i>Saginaw</i> —Ithaca 1st, 5 65. 87 00	
MINNESOTA.— <i>Duluth</i> —Two Harbors, 16 60. <i>Mankato</i> —Jackson 1st, 10; Kasota, 8. <i>Minneapolis</i> —Minneapolis Bethany, 1. <i>Winona</i> —Winona 1st, 13. 48 60	
MISSOURI.— <i>Kansas City</i> —Raymore 1st, 3 69. <i>Ozark</i> —Brest, 2; Joplin 1st, 16. <i>Platte</i> —Mound City (Y. P. S. C. E.), 4 17; Oregon, 11 48. <i>St. Louis</i> —Cuba, 3; Rolla, 5. 45 34	
NEBRASKA.— <i>Kearney</i> —Grand Island 1st, 8; St. Edwards, 6. <i>Nebraska City</i> —Beatrice 2d, 5; Meridian German, 64 cts.; Seward, 15; Thayer German, 56 cts. <i>Omaha</i> —Omaha 2d (add'l), 2. 87 20	
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Benita, 3. <i>Elizabeth</i> —Connecticut Farms, 12; Elizabeth 3d, 22; Rahway 2d, 22. <i>Monmouth</i> —Beverly, 20 22; Bordentown, 4 55*. <i>Burlington</i> , 13; Point Pleasant, 6. <i>Morris and Orange</i> —East Orange Brick, 87 74; Mendham 1st, 16 84; Myersville German, 2. <i>Newark</i> —Newark 1st, 150. <i>New Brunswick</i> —Princeton 1st, 88 09. <i>Newton</i> —Belvidere 1st, 8 08; Blairtown add'l, 3; Stewartville, 15. 476 49	
NEW MEXICO.— <i>Santa Fe</i> —Taos, 2. 2 00	
NEW YORK.— <i>Albany</i> —Bethlehem, 2; Hamilton Union, 5; Voorheesville, 4. <i>Boston</i> —Fall River Globe, 2 48; Houlton, 5; Lawrence German, 10. <i>Brooklyn</i> —Brooklyn Ross Street, 46 87; — South 3d Street, 77 45. <i>Buffalo</i> —Buffalo Covenant, 6; — West Avenue, 5 60. <i>Champlain</i> —Malone, 33 78. <i>Geneva</i> —Geneva North, 57 35. <i>Hudson</i> —Circleville, 6; Good Will, 2 08. <i>Long Island</i> —Southold 6 08; Yaphank, 3. <i>Nassau</i> —Far Rockaway 1st, 16; Huntington 1st, 36 87. <i>New York</i> —New York Bohemian, 10; — Brick, 15; — French Evangelical, 10; — North, 48 89; — Phillips, 133 71. <i>Niagara</i> —Niagara Falls, 38 40; Wilson 1st, 2 70. <i>North River</i> —Cornwall, 3 10. <i>Rochester</i> —Parma Centre, 2; Rochester,	

Total from churches and Sabbath-schools...\$ 3,289 84

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife 80 cts.; "C., Penna.," 4 00; Mrs. Harriet J. Baird-Huey, Philadelphia, Pa., 4 00; Mrs. Mary S. Eichbaum, 8 00; "F. and F.," 1 00; Mrs. A. Friend, Fond du Lac, Wis., 1 00; Rev. J. S. McCornack, Red Lake Falls, Minn., 1 00.....	19 80
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\$ 3,309 64

MISCELLANEOUS.

Interest on investments.....	\$ 175 00
Sale of church property.....	1,000 00
Sale of Book of Designs No. 5.....	2 46
Premiums of insurance.....	453 01
	1,629 47

*Under Minute of Assembly, 1888.

SPECIAL DONATIONS.

North River, N. Y.—Poughkeepsie....	29 24	
Philadelphia, Pa.—Philadelphia Oxford.....	100 00	
Special for Utah.....	1,200 00	1,229 24
		<hr/>
	\$ 6,268 35	

Church collections and other contributions,
11 months, April, 1892, to February, 1893.....\$ 41,899 44
Church collections and other contributions,
11 months, April, 1891, to February, 1892..... 40,502 41

MANSE FUND.

NEW YORK.—New York—New York Phillips. 50. Westchester—Yonkers 1st, 24 20.....	74 29	-
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PENNSYLVANIA.—Lehigh—Hokendau-
qua Y. P. S. O. E., 1 08. Northum-
berland—Northumberland 1st, 9....
"Anon.," through New York Observer 4 40 88 72

MISCELLANEOUS.

Installments on loans.....	794 08	
Interest.....	26 97	
Premiums of insurance.....	30 00	851 00
		<hr/>
	\$ 939 72	

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1893.

ATLANTIC.—South Florida—Eustis, 3. 3
BALTIMORE.—Baltimore—Baltimore 4th, 5: Deer Creek
Harmony, 15 54. New Castle—Dover, 28: New Castle, 62 19;
Port Penn, 2 53; Wilmington Olivet, 2. Washington—
Falls Church, 5 17; Washington City Eastern sab-sch,
2 18. 122 69
CATAWBA.—South Virginia—Albright, 1; Mt. Hermon,
1. 2
COLORADO.—Boulder—Fossil Creek, 60 cts; Timnath,
1 80; Valmont, 35 cts. Denver—Denver Capitol Avenue,
7 70. Gunnison—Grand Junction, 3. 13 46
ILLINOIS.—Alton—Raymond, 3 82; Bloomington—
Bloomington 1st, 9 75; El Paso, 11: Hoopston, 7; Minoak,
5 45; Normal, 8 61; Onarga, 14; Rankin, 4 12. Cairo—
Golconda, 3. Chicago—Chicago 4th, 8 14 53; Evanston,
21 45; Maywood, 5; New Hope, 13 11; River Forest, 3 72.
Freeport—Freeport 2d, 9; Ridgely, 3 20. Mattoon—Ar-
cola, 5; Assumption, 9; Bethel, 3. Ottawa—Aurora, 7 43.
Peoria—Elmira, 14 78; Lewistown, 30; Peoria 2d, 27 03.
Rock River—Garden Plain, 8 80; Morrison, 69 44. Schuyler
—Camp Creek, 8; Perry, 3; Rushville, 12 97. Springfield—
Petersburgh, 5 05; Pisgah, 2 41; Pleasant Plains, 3. 1,145 86
INDIANA.—Crawfordsville—Dayton, 6; Eugene 3; Rock-
ville Memorial, 2 38; Romney, 6 18; Spring Grove, 14 36;
Waveland, 4 31. Fort Wayne—Fort Wayne 1st, 56 30; La
Grange, 3 50. Indianapolis—Southport, 4. Muncie—
Wabash, 10 68. New Albany—Bedford, 3 08. Vincennes
—Vincennes, 17 65; —sab-sch, 4 33. White Water—Ebene-
zer, 2; Lewisville, 2. 144 71
INDIAN TERRITORY.—Choctaw—Beaver Dam, 70 cts. 70 cts
IOWA.—Cedar Rapids—Atkins, 2; Shellsburgh, 3. Coun-
cil Bluffs—Sidney, 6; Anderson, 3. Des Moines—Albia,
5 47; Dallas Centre, 4; —sab-sch, 2. Iowa—Winfield, 6.
Iowa City—Columbus Central, 4 06; —sab-sch, 3; Keoto,
2; Lafayette, 3; Marengo, 3 63. Waterloo—Grundy Cen-
tre, 7 50; —sab-sch, 2 50; Janesville, 4. 67 15
KANSAS.—Highland—Nortonville, 1. Larned—Pratt,
6 66. Neosho—Chanute, 3 25; Cherokee, 2 15; Osage 1st,
8 80. Solomon—Carlton, 3 28; Cawker City, 1; Clyde, 21.
46 24
KENTUCKY.—Ebeneser—Frankfort, 25 35; Louisville 4th,
9 20. 34 55
MICHIGAN.—Grand Rapids—Grand Rapids Westmin-
ster, 9 11; Tustin, 1. Kalamazoo—Kalamazoo 1st, 42. 53 11
MINNESOTA.—Mankota—Jasper, 1 10. St. Paul—Macal-
ester, 4 15; Minneapolis Franklin Avenue sab-sch, 3 65.
Winona—Winona 1st, 20 60. 29 50
MISSOURI.—Kansas City—Kansas City Hill Memorial, 1.
Platte—Cameron, 3; Gallatin, 2. St. Louis—Cuba, 2;
Rolla, 5; St. Louis Corondelet, 9 02; Webster Grove, 83.
85 03
NEBRASKA.—Nebraska City—Meridian German, 49 cts.;
Thayer German, 49 cts. Omaha—Fremont, 19 49; Omaha
Southwest, 9. 29 39
NEW JERSEY.—Corisco—Batanga, 1; Benita, 3. Eliza-
beth—Connecticut Farms, 9; Pluckamin sab-sch, 4 50;
Rahway 2d, 10. Jersey City—Passaic, 22 23; —sab-sch,
6 47; Paterson 3d, 6. Monmouth—Bordentown, 6 70;
Cream Ridge, 5; Point Pleasant, 4. Morris and Orange—
East Orange Brick, 54 83; Mendham 2d, 11. Newark—
Newark 21 5. New Brunswick—Alexandria 1st, 5; Hol-
land, 3 65; Milford, 17 60; Trenton Prospect Street, 33.
Newton—Hackettstown, 25; Stewartville, 10. West Jer-
sey—Janvier, 1; Williamstown, 7. 250 88
NEW YORK.—Albany—Ballston Centre, 5 94; Bethlehem,
1; Esperence, 8; Hamilton Union, 2; Jefferson, 4 07;

Schenectady East Avenue, 8 63. Binghamton—Waverly,
20 65. Boston—Houlton, 6; Windham, 3 46. Buffalo—
Buffalo Central, 24 28; —Covenant, 5; —West Avenue,
4 20. Champlain—Malone, 29 10. Chemung—Burdett,
2 05; Watkins, 22 66; —sab-sch, 8 13. Columbia—Dur-
ham 1st, 3 16. Geneva—Bellona, 6. Hudson—Good Will,
1 56; Hamptonburgh, 14; Haverstraw Central, 15; Wash-
ingtonville 1st, 12. Long Island—Yaphank, 2. Nassau—
Freeport, 10; Jamaica, 13. New York—New York Fifth
Avenue, 1,628 84; —French Evangelical, 5; —Harlem,
62 96; —West End, 51 11; —Westminster, 17 25. North
River—Cold Spring, 3; Marlborough, 25 47; Poughkeep-
sie, 21 93. Otsego—Cooperstown, 26; Richfield Springs,
9. Rochester—Brockport, 17 98; Rochester Emmanuel,
1 29; Victor, 7 50. St. Lawrence—Ox Bow, 4; Potsdam,
8. Steuben—Almond, 2 47. Syracuse—Canastota, 5 41.
Troy—Johnsonville, 1; Troy 2d, 26 19; —9th, 30; —Wood-
side, 49; Warrensburgh 5 18. Utica—Boonville, 3 26; New
Hartford, 5 94; Turin, 4; Utica Bethany, 33 71. West-
chester—Huguenot Memorial, 37; Patterson, 4 50; South
East Centre, 6 14; Stamford, 20 63. 3,765 45
OHIO.—Bellefontaine—Bucyrus, 12 24. Chillicothe—
Chillicothe 3d, 5. Greenfield, 3 90; —sab-sch, 1 60. Cincin-
nati—Clifton, 6 75; Delhi, 5 50; Wyoming, 48 98. Dayton
—Dayton Third Street, 121; Monroe, 3 25; Troy, 6 28.
Mahoning—Canton, 17 07; Massillon 2d, 21 63; New Lis-
bon, 10. Marion—Liberty, 3. Maumee—West Bethesda,
3. St. Clairsville—Pleasant Valley, 1 23. Steubenville—
Corinth, 5; East Liverpool, 1; Linton, 3 25; Minerva, 6;
New Cumberland, 2 50; New Hagerstown, 1 20; New Phil-
adelphia, 5; Toronto, 18. Wooster—Ashland, 7 16; Orr-
ville, 2 86; Savannah, 6 58. Zanesville—Brownsville, 7. 327 30
OREGON.—Portland—Portland 1st, 131 10. 131 10
PENNSYLVANIA.—Allegheny—Bellevue, 2; Glenfield, 2 79;
Leetsdale, 62 29; Tarentum, 10 28. Blairsville—Con-
gruity, 3 75; Harrison City, 3 25; Latrobe, 10; Unity, 18 50.
Butler—New Hope, 4; North Liberty, 2 71; Princeton,
1 80. Carlisle—Lebanon 4th, 30 10; Mechanicsburgh, 5 64;
Mercerburgh, 15 57; Middletown, 4; Shippensburg, 16 50.
Chester—Chester 3d, 25 37; Kennett Square, 5; Wayne, 42.
Clarion—Oil City 2d, 5; Rockland, 3 75. Erie—Bradford,
43 53; Cochranton, 3; Garland, 7 56; Milledgeville, 2;
Mount Pleasant, 3 13; Oil City 1st, 28 65; Pittsfield, 3 59.
Huntingdon—Bedford, 8 50; Curwensville, 6 08; Holli-
daysburgh, 37 51; —sab-sch, 3 20; Lewistown, 26 70; Lost
Creek, 4 50; Orbisonia, 4 58; —sab-sch, 1 07; Tyrone, 18.
Kittanning—Atwood, 1; Straders Grove, 2 63; Washing-
ton, 8. Luckawanna—Bethany, 1 08; Hawley, 6 46; Hones-
dale, 30 88; Pittston, 8 43; —sab-sch, 4 33. Lehigh—Al-
lentown, 13; Shawnee, 2 50; —sab-sch, 1 75; Slatington, 4;
South Bethlehem, 13. Northumberland—Lycoming Cen-
tre, 5. Philadelphia Central—Philadelphia Bethesda,
22 50; —Cohocksink, 3 65; —Princeton, 153 04. Philadel-
phia North—Bridenburg, 2; Carversville, 1 60; Consho-
hocken, 2 38; Doylestown, 31 66; Germantown 1st, 175 62;
Leverington, 9; Norristown 1st, 19 88. Pittsburg—Beth-
any sab-sch, 3 13; Cannonsburgh, 13; Charlaroi, 5; Finley-
ville, 4 66; McKee's Rocks, 6; Montours, 3; Mount Olive,
2 60; Mount Pisgah, 10; Pittsburg 4th, 28 51; —Cove-
nant, 2 40; —East Liberty, 53; —Shady Side, 26 50; —Mc-
Candless Avenue Morning Side Mission, 2 40; —McCand-
less Avenue, 2 50; Mount Olivet, 3 40. Redstone—Dunbar,
27 40; —sab-sch, 5; Roboboth, 8 60; Round Hill, 7; Scott-
dale, 6 45; Smithfield, 1 53; Sharon, 10 20; Westfield, 13;
Scottdale sab-sch, 1 60. Washington—Cross Creek, 14;
Cross Roads, 5; Hookstown, 5 20; Wheeling 1st sab-sch,
10. Wellsboro—Wellsboro, 2 78. Westminster—Little

Britain, 6; Middle Octorara, 4 76; Union, 15 76; York 1st, 84 30; Wrightsville, 2. 1,419 76
 TENNESSEE.—Birmingham—Thomas, 2. Union—Madisonville, 40 cts. 2 40
 UTAH.—Montana—Phillipsburg, 5 45; Deer Lodge, 20 70.
 Utah—Richfield, 2. Wood River—Boise City, 3 35. 31 50
 WASHINGTON.—Spokane—Grand Coulee, 1; Courtland, 1.
 Olympia—Toledo, 2. 4
 WISCONSIN.—Madison—Cottage Grove, 2. Milwaukee—Somers, 8 57. 10 57
 Total received from churches and Sab-schs....\$ 6,332 34

PERSONAL.

Y. P. S. C. E., Hopewell, N. Y., 15; Mrs. C. B. Hubbard, Chicago, Ill., 1; "X. Y. Z." 20; M. B. Huey, Princeville, Ill., 16 cts; Y. P. S. C. E., Rochester North, N. Y., 15 49; Mrs. A.

Friend, Fond du Lac, Wis., 1; C. E. Society, Shawnee, Pa., 1 75; H. L. J., Williamstown, N. S., 10; R. V. Glovers, Mifflinburg, Pa., 3; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts.; "C. Penna." 2; For account of Ruth-erford 1st Church, N. J., 500; For account of Peoria 2d Church, Ill., 50.

Total personals.....\$ 631 30

Total receipts for February, 1898..... 7,139 69
 Hastings College Fund on account..... 49 85
 Interest on Roger Sherman Fund..... 176 40
 Previously reported..... 51,546 05

Total receipts from April 1st, 1893 to March 1st, 1898.....\$ 58,685 74

C. M. CHARNLEY, Treasurer.
 P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, FEBRUARY, 1898.

ATLANTIC.—South Florida—Eustis, 3. 8
 BALTIMORE.—Baltimore—Baltimore Faith, 5; Ellicott City, 6 80. New Castle—Smyrna, 10; West Nottingham, 15 50; Wilmington Central, 24 09; — Olivet, 2. Washington City—Washington City Eastern, 1 80. 65 19
 CALIFORNIA.—Los Angeles—Redlands, 33. San Jose—Santa Clara, 6. 39
 COLORADO.—Boulder—Fossil Creek, 50 cts.; Timnath, 1 50; Valmont, 30 cts. Denver—Denver Capitol Avenue, 7 08; Georgetown, 4 50. Gunnison—Aspen Y. P. S. C. E., 20. Pueblo—Eastonville, 2; Monte Vista, 18 70. 49 58
 ILLINOIS.—Alton—Chester 1st, 3; Jerseyville, 12. Bloomington—Bloomington 1st, 9 75; — Walnut Street, 14 24; Cooksville, 9 10; Hoopston, 4. Cairo—Golconda, 2. Chicago—Coal City, 9; Chicago 4th add'l, 85; Evanston 1st, 22 45; Maywood, 7. Mattoon—Bethel, 8; Toledo, 4 06. Peoria—Lewistown, 30; Onelda, 6 50. Rock River—Ashton, 6; Franklin Grove, 2; Hamlet, 3 10. Schuyler—Kirkwood, 10; Nauvoo, 2. Springfield—Petersburgh, 6 55; Pisgah, 1 81. 254 56
 INDIANA.—Crawfordsville—Lebanon 1st, 6; Rockville Memorial, 1 98. Fort Wayne—Warsaw 1st, 18. Indianapolis—Greenwood, 5 73. Logansport—Rolling Prairie, 2 50. Muncie—Wabash, 8 90. New Albany—Bedford, 8 20. 41 31
 IOWA.—Cedar Rapids—Cedar Rapids 2d, 18 17; Garrison, 5; Mechanicsville, 7. Council Bluffs—Afton, 3. Corning—Lenox, 3 99; Prairie Chapel, 1 01. Des Moines—Dallas Centre sab-sch, 3. Dubuque—Independence 1st, 4 10. Iowa City—Iowa City, 30; Keota, 3; Lafayette, 2. Waterloo—Ackley, 37; La Porte City, 5. 111 37
 KANSAS.—Highland—Atchison 1st, 16; Nortonville, 1. Neosho—Parsons, 11 71. Solomon—Cawker City, 4; Glen Elder, 2. 34 71
 KENTUCKY.—Louisville—Kuttawa, 1. 1
 MICHIGAN.—Detroit—Ann Arbor 1st, 40. Flint—Port Austin, 2. Kalamazoo—Kalamazoo 1st, 35. Lansing—Concord, 1 33; Marshall 1st, 3 82. Monroe—Coldwater 1st, 5 05. 87 20
 MINNESOTA.—Mankato—Jasper, 3 10; Kasoto, 6; St. James, 2. St. Paul—Macalester, 6; Merrian Park 1st, 1 70. Minneapolis—Bethany, 1. Winona—Albert Lea, 18 10. 86 90
 MISSOURI.—Kansas City—Raymore 1st, 8 48. Osark—Joplin, 16; West Plains 1st, 3. St. Louis—Cuba, 4; Emmanuel, 10; Rolla, 5; Webster Grove, 49 25; Zion German, 4; Zoar, 15. 114 73
 NEBRASKA.—Nebraska City—Meridian German, 40 cts.; Thayer German, 35 cts. Omaha—Omaha Southwest, 8 80. 9 55
 NEW JERSEY.—Corlesco—Benito, 3; Bata, 1. Elizabeth—Connecticut Farms, 8. Jersey City—Arlington, 8 02. Monmouth—Bordentown, 5 78; Burlington, 58; Hightstown, 31; Point Pleasant, 4. Morris and Orange—East Orange Brick, 32 90; Orange Central, 50. Newark—Newark Roseville, 106 60. New Brunswick—Bound Brook, 28; Kingwood, 2. Newton—Blairtown add'l, 5; Phillipsburgh Westminster, 8; Stewartville, 10. West Jersey—Janvier, 1; Williamstown, 6. 367 30
 NEW MEXICO.—Santa Fe—Taos, 1. 1
 NEW YORK.—Albany—Bethlehem, 1; Hamilton Union, 2. Boston—Fall River Globe, 6 59; Houlton, 5; Lawrence German, 10. Brooklyn—Brooklyn Ross Street, 40 11. Buffalo—Buffalo Covenant, 9. Champlain—Malone 1st, 29 08. Columbia—Windham Centre, 20. Geneva—Geneva 1st, 18 25; Gorham, 10 46. Hudson—Good Will, 1 30; Haverstraw 1st, 5; — Central, 35; Washingtonville 1st, 15. Long Island—Southold, 4; Yaphank, 8. Nassau—Freeport, 20. New York—New York 5th Avenue, 1,497 04; — French Evangelical, 5; — Harlem, 63 08; — Westmin-

ster, 17 25. North River—Amenia, 10; Cold Spring, 10; Newburgh Calvary, 14 30; Poughkeepsie, 18 23. Otsego—Richfield Springs, 10 88. Rochester—Rochester Emmanuel, 1 61; — Westminster, 15. St. Lawrence—Cape Vincent, 5; Watertown Stone Street, 18. Steuben—Hammondsport, 8. Syracuse—Canastota, 6 41. Troy—Troy 2d, 26 80. Utica—Augusta, 4; Onelda, 20 65; Sauquoit, 8 47; Turin, 2 77. Westchester—Stamford 1st, 20 83. 1,948 19
 OHIO.—Athens—Amesville, 4 75. Bellefontaine—Kenton, 23 48. Chillicothe—Chillicothe 2d, 5; Hamden, 5 19. Cincinnati—Cincinnati 2d add'l, 116 80; — 6th, 15; Pleasant Ridge, 17; Wyoming, 30 43. Cleveland—Cleveland North sab-sch, 7 50; Northfield, 8. Columbus—Groveport, 1. Dayton—Springfield 1st, 32. Lima—Mount Jefferson, 5; Turtle Creek, 3 30; Wapakoneta, 5. Maumee—Bowling Green, 29; Toledo 3d, 6 37; — Westminster, 9 10. Portsmouth—Portsmouth 2d, 41 16. St. Clairsville—Washington, 3. Steubenville—New Cumberland, 3; New Philadelphia, 10; Urichsville, 4; Yellow Creek, 6. Wooster—Doylestown, 5. Zanesville—Brownsville, 7; Granville, 5 30. 425 37

PENNSYLVANIA.—Allegheny—Beaver, 12; Hillands, 8. Blairsville—Congruity, 5; Latrobe, 30; Parnassus, 25 26; Turtle Creek, 5 33. Butler—Jefferson Centre, 1; Princeton, 1 50. Carlisle—Dickinson, 3; Great Conewago, 2; Harrisburgh Market Square, 59 47; Lower Marsh Creek, 2; Jas. Coleman Memorial, 4; Middletown, 4. Chester—Ashmun, 20; Bethany, 5; Chester 1st, 15; Fairview, 5 50; Marple, 4; Media, 40 48. Clarion—Oil City 2d, 5; Shigo, 2. Erie—Milledgeville, 3; Sunville, 3. Huntingdon—Altoona 3d, 8; East Kishacoquillas, 35; Lewistown, 23 25; Osceola, 6 60; Williamsburgh, 15 32. Kittanning—Atwood, 3; Washington 17. Lackawanna—Athens, 10; Brooklyn, 5; Dunmore, 8; Harmony, 30; Rushville, 4; Stevensville, 4. Lehigh—Allentown 1st, 38. Northumberland—Northumberland, 6. Parkersburg—Bethel, 1 56; Hughes River, 2. Philadelphia—Philadelphia 2d, 75; — 10th, 462 82; — Tabor, 125 15; — Cobockstank, 11 30; — Covenant, 10; — North, 12 48; — Richmond, 10. Philadelphia North—Bridesburg, 10; Chestnut Hill 1st, 67; Frankford, 14 21; Mount Airy, 25; Norristown 1st, 25. Pittsburgh—Bethany sab-sch, 5 01; Bethel, 21; Coal Bluff and Courtney, 3; Homestead, 25; Mount Washington, 5; Pittsburgh East Liberty, 53; — Shady Side, 66 35; Sharon, 13 30. Shenango—Transfer, 2 75. Washington—Claysville, 15; Cross Roads, 8; Moundsville, 10; Wheeling 1st, (sab-sch, 10), 46 82; — 3d, 8. Wellboro—Farmington, 2 25; Wellboro, 2 30. Westminster—Little Britain, 5. 1,612 36

SOUTH DAKOTA.—Aberdeen—Aberdeen, 5; Leola, 1 50; Tenbrook, 1 50. Southern Dakota—Scotland, 2 60. 10 60

TENNESSEE.—Birmingham—Thomas, 2. Kingston—Pleasant Union, 1. Union—Knoxville 2d, 6 25; Madisonville, 34 cts. 9 59

UTAH.—Montana—Lewistown, 8. Utah—Richfield, 3. Wood River—Boise City 3 45. 14 45

WASHINGTON.—Walla Walla—Kamiah 1st, 2. Spokane—Courtland, 1; Grand Coulee, 1. Willamette—Brownsville, 3 50; Pleasant Grove, 2. 10 56

WISCONSIN.—Chippewa—Ashland, 8 30; West Superior 1st, 15. 23 30

Total receipts from churches February, 1898...\$ 5,237 63
 Total receipts from Sab-schs, February, 1898... 33 00

5,270 63

REFUNDED.

L. E. Amidon, 43; Student, 26; Student, 27; On ac. of Rev. Amzi Wilson, dec'd, 1 63; J. W. C., 761 96. 858 91

INCOME ACCOUNT.

60; 3; 88 18; 68 50; 44 20; 75; 78 53..... 401 35

MISCELLANEOUS.

"F. and F.," 3; Rev. C. B. Gardner, Trustee, 50;
 Rev. J. S. Craig, D. D., 5; "Houston," 20; J.
 Fulton, 4 50; Rev. H. L. Janeway, 20; Rev.

W. H. Robinson, 20; Rev. W. L. Tarbet and
 wife, 60 cts.; O. Penna, 2; Cash, 1..... 126 10

Total receipts in February, 1893.....\$ 6,657 05
 Total receipts from April 16, 1893.....\$53,548 12

JACOB WILSON, Treasurer.
 1234 Chestnut Street, Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1893.

ATLANTIC.—Knox—Columbus 3d, 1 15. *McClelland*—Immanuel, 2 33; Mt. Zion sab-sch,* 4. *South Florida*—Eustis Y. P. S. C. E., 13; Kissimmee, 2; Titusville Y. P. S. C. E., 1 40; DeLand Y. P. S. C. E., 10 29. 24 17
 BALTIMORE.—Baltimore—Baltimore Faith, 23; —Fulton Avenue, 15; Emmetsburgh, 34 72; Highland, 2. *New Castle*—Elkton sab-sch, 6 30; Head of Christiansa, 10; New Castle (sab-sch, 9), 15; Pitt's Creek (sab-sch, 9); Y. P. S. C. E., 16; 37; Wilmington Olivet, 10 84; —Rodney Street, 65 28. *Washington City*—Lewinsville, 6; Vienna, 10 25; Washington City 1st Y. P. S. C. E., 15; —4th, 64 28; —Covenant, 35; —Eastern sab-sch, 5; —Western, 1; —Garden Memorial Y. P. S. C. E., 1 92. 394 55
 CALIFORNIA.—Benicia—Big Valley, 10; Mendocino sab-sch, 3; Napa, 332 45; Point Arena, 8; Two Rocks, 28. *Los Angeles*—Alhambra, 13 28, sab-sch, 3; Anaheim Y. P. S. C. E., 7 15; Arlington, 75; Burbank, 5 16; Glendale, 8 60; Graham Merrial, 20; Los Angeles, 3d, 23; Orange Olive Y. P. S. C. E., 10; Pomona, 70; Y. P. S. C. E., 5. *Riverside*—Calvary, 7; Santa Ana, 29 15. *Oakland*—Alameda 1st sab-sch, 30; —Y. P. S. C. E., 15; Concord, 7; Livermore, 28 28; Oakland 2d, 63; —sab-sch, 8; Valona, 2 90; —sab-sch, 3 25; Walnut Creek, 5. *Sacramento*—Davisville, 10; San Jose—Cayucos, 25; Y. P. S. C. E., 11; Gilroy, 5; Pleasanton, 35, sab-sch, 5; Y. P. S. C. E., 6 08; Y. P. S. C. E., 6 30; Watsonville, 15 20. *Stockton*—Bethel, 3 50. 961 97
 CATAWBA.—Yadkin—Boonville, 1; St. James, 75 cts. 1 75
 COLORADO.—Boulder—Boulder (sab-sch, 10), 57; Fossil Creek, 3 30; Rawlins; Timnath, 9 90; Valmont, 1 28. *Denver*—Akron, 9 50; Denver Capitol Avenue, 74 53; —1st Avenue (sab-sch, 2 38), 24 65; —North, 58; Georgetown, 5 30; Golden, 49. *Pueblo*—Durango sab-sch, 7; Mesa (sab-sch, 44 79), 204 25; Bessemer Y. P. S. C. E., 5. 557 68
 ILLINOIS.—Alton—Belleville Y. P. S. C. E., 7; Bethel, 6 70; Elm Point, 2 55; Raymond, 8 75. *Bloomington*—Alvin, 3 10; Bement, 5; Bloomington 1st, 62 53; —1st "special," 20; Champlain, 146 14; Fairbury Y. P. S. C. E., 6; Gilman sab-sch, 10; Minonk, 15 50; Paxton, 6; Philo Y. P. S. C. E., 8; Pontiac Y. P. S. C. E., 15; Rankin, 3 86; Roseville (sab-sch, 7 35), 15 08; —Y. P. S. C. E., 6; Watseka, 15 50; Wellington, 10 75. *Cairo*—Anna, 15; Dubois, 2 25; Fairfield, 11 50; Golconda, 3; Grayville Y. P. S. C. E., 1 20. *Chicago*—Chicago 1st, 710 12; —3d, 44 87; —4th, 1515 73; —6th Y. P. S. C. E., 18 50; —8th, 233; —41st Street, 141 77; —Heights sab-sch, 40; Evanston 1st, 113 74; Herscher, 9; Hyde Park, 180 83; Joliet 1st 40; —Central Y. P. S. C. E., 8 68; Lake Forest (sab-sch, 25), 64 36; Libertyville 12; Manteno, 63; New Hope sab-sch, 8 50; —pastor, 1 25; Oak Park, 260 14; Peotone, 127 53; River Forest, 17 30; South Evanston, 5; Wilmington (sab-sch, 15), 10. *Freeport*—Elizabeth, 2 35; Freeport 2d, 20; Galena 1st, 30 75; Harvard, 5; Linn and Hebron Y. P. S. C. E., 2; Marengo, 23 41; Middle Creek, 69; Ridgefield, 20; Rockford 1st, 69 07; Winnebago, 35; Woodstock, 17. *Mattoon*—Arcola, 5; Ashmore, 8; Bethel, 5; Charleston, 37; Greenup, 3; Mattoon (sab-sch, 10), 25 31; —Jr. C. E., 2 50; Moweaqua, 5; Morrisville, 12; Oakland, 6; Pleasant Prairie, 6 50; Toledo, 6 79. *Ottawa*—Aurora, 4; Morris sab-sch, 15. *Peoria*—Brimfield, 6; Canton Y. P. S. C. E., 9 11; Elmwood, 18; Eureka, 49 60; Lewistown col., 45 23; Low Point, 22; Peoria 1st, 101; Prospect, 16 72. *Rock River*—Centre, 17 25; Geneseo, 21 75; Hamlet, 10 25; Munson, 13 15; Rock Island Broadway, 97 95; —Central, 23 10; Schuyler—Augusta Y. P. S. C. E., 12 50; Camp Creek, Y. P. S. C. E., 76; Carthage, 10; Kirkwood Y. P. S. C. E., 20; Macomb (sab-sch, 5 50), 84; Oquawka, 10 73; Plymouth, 6; Quincy 1st sab-sch, 15; —Y. P. S. C. E., 12 60; Springfield—Irish Grove, 5; Jacksonville Westminster, 140; Macon Y. P. S. C. E., 4 05; North Sangamon Mrs. A. R. Rankin, dec'd, 37 50; Petersburg (sab-sch, 29 41), 39 20; Pisgah, 8 45. 5499 91
 INDIANA.—Crawfordsville—Crawfordsville Centre, 71 74; Dayton, 51; —Y. P. S. C. E., 23; Delphi Y. P. S. C. E., 9 45; Frankfort sab-sch, 21 36; Lafayette 2d, 50; Lebanon, 25; Rockville Memorial, 18 07. *Fort Wayne*—Bluffton, 13; Goshen, 150 01. *Indianapolis*—Bethany, 31 10; Green-castle Y. P. S. C. E., 4 73; Hopewell, 56 95. *Logansport*—Goodland, 14 40; Logansport Broadway Y. P. S. C. E., 7 35; Meadow Lake, 5 50; Remington, 6 60; Rolling Prairie, 2 50; South Bend 2d, 4 10; Union, 3 65. *Muncie*

—Wabash, 58 75; Winchester, 12 70. *New Albany*—Hanover, 79; Madison 1st Y. P. S. C. E., 15. *Vincennes*—Claborn, 5; Terre Haute Central, 72 25; Vincennes sab-sch, 4; Washington, 40. *White Water*—Cambridge City, 1; Connersville 1st, 34; Greensburg, 124 75; Hagerstown Y. P. S. C. E., 35 cts.; Lawrenceburg Y. P. S. C. E., 5; New Castle, 27; Richmond sab-sch, 30; Rushville Y. P. S. C. E., 13 75; Shelbyville German, 25. 1121 56
 INDIAN TERRITORY.—Cherokee Nation—Claremore, 10; Elm Spring, 15; Fort Gibson, 23 10. *Chickasaw*—Okla-homa City, 56 85; Kingfisher sab-sch, 8 10; Anadarko, 6 81. *Choctaw*—Philadelpia, 75 cts. 120 11
 IOWA.—Cedar Rapids—Cedar Rapids 1st sab-sch, 13 20; —2d, 90 84; Y. P. S. C. E., 6 25; —3d Y. P. S. C. E., 5; —Bohemian, 5; Mount Vernon, 53; Springfield, 18. *Council Bluffs*—Afton 9, Y. P. Soc., 2; Anderson, 6; Atlantic, 12; Clarinda, 58 23; Guthrie Centre Y. P. S. C. E., 5; Ham-burg, 3 50, sab-sch, 3; Logan, 5; Marne, 10; Shenandoah, 23 25, sab-sch, 31 04. *Des Moines*—Adel, 14 01; Albia, 8 35; Grimes, 10 15; Indianola Y. P. S. C. E., 4 25; Winterest, 117 20. *Dubuque*—Hopkinton, J. Harper, 15; Independ-ence German L. M. S., 15; Jesup, Salary J. C. Melrose, 23; Oelwein, 10; Rossville, 2 40; Voiga, 5 50. *Fort Dodge*—Dana, 5 37; Fonda, 18, sab-sch, 1. *Iowa*—Birmingham, 9 50; Kossuth, 24; Ottumwa, 48 68; Spring Creek, 4; Win-field Y. P. S. C. E., 3. *Iowa City*—Atalissa Y. P. S. C. E., 2; Columbus Junction, 6 81; —sab-sch, 2 65; Keota, 13; Lafayette, 8; Muscatine Y. P. S. C. E., 9. *Sioux City*—Dennison, 7; Odessa Y. P. S. C. E., 7; Plymouth, 5; Storm Lake sab-sch, 16 06. *Waterloo*—Greene, 6; La Porte City, 30, sab-sch, 10; State Centre, 14 25; Tama, 1 53; Toledo, 4. 587 34
 KANSAS.—Emporia—Belle Plaine, 5, sab-sch, 4; Burling-game, 4 57; Conway Springs sab-sch, 7 27; Florence, 4 65, sab-sch, 1 09; Marion, 52; Pleasant Unity, 2 29; Waverly Y. P. S. C. E., 12 44; Wichita Oak Street, 50; —Lincoln Street, 4; —West Side, 6 28; Winfield, 70; Udall Y. P. S. C. E., 4 23. *Highland*—Atchison, 25; Blue Rapids, 20; Hiawatha, 8; Highland, 19 25; Horton Y. P. S. C. E., 3; Nortonville, 10; Parallel L. M. Soc., 30 25. *Larned*—Ar-lington Y. P. S. C. E., 4 30; Edwin, 2 25; Hutchinson Y. P. S. C. E., 8 44; Kendall, 2; Syracuse, 2 25. *Neosho*—Chanute, 10; Fort Scott 2d, 4; Garnett, 19 25; Geneva, 2; Louisburg, 11 60; Neosho Falls, 5 51; Osage 1st, 37; Os-wego, 27 20; Sugar Valley Y. P. S. C. E., 2 56. *Osborne*—Calvert, 5; Downs, 5; Osborne, 7; Rose Valley, 6. *Sol-omon*—Barnard, 1 46; Cowker City, 10; Cheever, 8; Dillon, 10; Manchester, 3 23; Minneapolis, 23 61; Solomon, 12 50, sab-sch, 1 75; —Y. P. S. C. E., 2 50; Union, 6 05. *Topeka*—Auburn, 12 56; Bethel, 8; Kansas City (Ka.) 1st, 243 25; Spring Hill, 2 75; Stanley, 3 60; Topeka 3d Y. P. S. C. E., 2 50; —Westminster sab-sch, 2 51; Wamego, 7. 284 08
 KENTUCKY.—Ebeneser—Covington 1st sab-sch, 137 08; Dayton, 8 85; Flemingsburg, 58 75; Frankfort 1st, 56 50. *Louisville*—Louisville Covenant Y. P. S. C. E., 3 22. 295 04
 MICHIGAN.—Detroit—Birmingham, 7; Detroit 2d Ave-nue sab-sch, 40; —Calvary Y. P. S. C. E., 9 70; —Fort Street, 2 10; —Memorial sab-sch*, 35; —Trumbull Ave-nue, 20 50; Northville sab-sch, 11 25; South Lyon sab-sch, 3 74; Ypsilanti 24 07, sab-sch, 4 10. *Flint*—Brent Creek, 11 01; Bridgehamton, 2; Cass City, 7; Elk, 2; Flint, 36; Flushing, 41 35; Sanilac Centre, 1. *Grand Rapids*—Big Rapids Westminster, 17; Grand Rapids Immanuel, 10. *Kalamazoo*—Kendall, 5 10; Richland, 8; Sturgis, 19. *Lake Superior*—Menominee Y. P. S. C. E., 8 88. *Lansing*—Albion sab-sch, 2 10; Concord, 8 78; Eckford, 5 80. *Monroe*—Coldwater, 11 57, sab-sch, 9 45; Erie, 5 50, sab-sch*, 3 68. *La Salle**, 4; Palmyra, 4. *Petokey*—Petokey, "An Elder," 15. *Saginaw*—East Saginaw Washington Ave-nue, 4; Gladwin 2d, 1 70; Grayling Y. P. S. C. E., 8; Sagi-naw W. Side 1st, 237 22. 1,049 80
 MINNESOTA.—Duluth—Duluth Westminster, 6 43. *Man-ka-to*—Kasota Y. P. S. C. E., 9 48; Redwood Falls, 30 35; St. Peter's Union, 9; Wells, 12. *Red River*—Crookston, 15, sab-sch, 1 23. *St. Paul*—Buffalo, 17 49; Y. P. S. C. E., 1 35; Ellim, 77 cts.; Minneapolis Bethany, 2; —Bethlehem, 45 50, sab-sch, 7 50; —Westminster, 1,000; Oak Grove Y. P. S. C. E., 16; Rockford, 9. *St. Paul* 1st, 6 25; —Dayton Avenue Y. P. S. C. E., 65 90; —House of Hope sab-sch, 30; —Knox sab-sch, 5; White Bear, 14 75, sab-sch, 1 75.

Winona—Claremont Y. P. S. C. E., 1070; Houston, 1 50; La Crescent, 3 50; St. Charles sab-sch, 3; Winona 1st Y. P. S. C. E., 8.

MISSOURI.—Kansas City—Butler, 46, sab-sch, 16 40; Clinton, 10 80; Holden Y. P. S. C. E., 9; Sedalia Central, 63 55; —sab-sch, 18 45; Sharon, 6 06. *Ozark*—Eureka Springs, 11; Golden City, 3 50; Lockwood, 6 06; Neosho, 11; Springfield Calvary, 50; Seneca, 3; —Y. P. S. C. E., 3; White Oak, 18 71. *Palmyra*—Hannibal, 165. *Platte*—Albany, 9; Mound City, 18 95; Oregon, 11 84; Rosendale, 5 75. *St. Louis*—Cuba, 7; Poplar Bluff, 12; Rolla, 15; St. Louis Cote Brillante, 11; —North Y. P. S. C. E., 48; —Washington and Compton Avenue Y. P. S. C. E., 50; —West Y. P. S. C. E., 10; Webster Grove, 16 85.

NEBRASKA.—Hastings—Hastings Y. P. S. C. E., 6 25; Nelson, 37 45. *Kearney*—Buffalo Grove German (sab-sch, 1), 3; Fullerton, 12 50; Kearney, 67; —Y. P. S. C. E., 5; Ord sab-sch, Col., 8; St. Edwards, 12; Salem, 6; Wilson Memorial, 6 28. *Nebraska City*—Adams, 15; Barneston, 5 65; Lincoln 1st, Y. P. S. C. E., 15; Meridian German, 2 54; Nebraska City, 26; Table Rock (sab-sch, 1 85), 15 77; Thayer German, 3 31. *Niobrara*—Coleridge, 8 29; Emerson, 8 00; Hartington, 15 40; —Y. P. S. C. E., 5 60; Union Star, 2; Wayne, 24. *Omaha*—Douglass, Y. P. S. C. E., 4 25; Lyons, 3 10; —Y. P. S. C. E., 4 40; Omaha 1st, 91 37; —2d Y. P. S. C. E., 11 61; —Southwest, 11; Washoo, 15.

NEW JERSEY.—Corisco—Bata, 5; Benito, 17. *Elizabeth*—Connecticut Farms, 81; Elizabeth 3d Y. P. S. C. E., 10; —Marshall Street, 42; —Y. P. S. C. E., 10; —Westminster, 257 78; —Hope Mission, 15; Metuchen, 108 85; Plainfield, 1st sab-sch, 50; Y. P. S. C. E., 10; Springfield, 5. *Jersey City*—Arlington, 1 71; Hackensack Y. P. S. C. E., 5 40; Passaic sab-sch, 4 79; —Y. P. S. C. E., 166 51; Paterson 3d, 7; Dundee Y. P. S. C. E., 9; Garfield Y. P. S. C. E., 5. *Monmouth*—Burlington, 38 72; sab-sch, 33 50; Calvary, 45; Columbus sab-sch, 17 18; Freehold, 21 79; —Y. P. S. C. E., 4 69; Atlantic Highlands L. Aid Socy, 2 50; Long Branch, 10; Mattawan, 68 63; Mount Holly, 188 74; sab-sch, 18 37; —Y. P. S. C. E., 33 50; Plumstead, 5 60; —Y. P. S. C. E., 1 20; Point Pleasant, 10; Tuckerton sab-sch, 6. *Morris and Orange*—East Orange Bethel Y. P. S. C. E., 5 22; —Brick, 896 83; Morristown 1st, 371 17; —South Street Men and Boys' Special Fund, 266 50; —Sab-sch, Missy Socy, 113 50; Mt. Olive, 11 56; —sab-sch, 3 25; New Providence, 8; —Y. P. S. C. E., 5 50; Orange 1st, 2100; —sab-sch, 100; —Central, 600; South Orange 1st sab-sch, 50. *Newark*—Bloomfield 1st sab-sch, 25; Westminster, 857; Caldwell, salary Wm. Lane, 30; Newark 1st Y. P. S. C. E., 18 09; —South Park, 333 26; —Woodside, 30 56; —Fifth Avenue sab-sch, 15; —Y. P. S. C. E., 6. *New Brunswick*—Alexandria 1st, 8; Amwell 1st, 29; —2d, 6; —United 1st, 7 14; Holland, 16; Kingwood, 3; Kirkpatrick Memorial, 17; Lambertville, 193; sab-sch, col., 39 67; Lawrenceville sab-sch, 48 74; New Brunswick 1st, 330 62; Y. P. S. C. E., 5; Princeton 1st sab-sch, 106 36; Stockton, 15; Trenton 3d, 143 65; —sab-sch, 12 38; —Prospect Street, 29; —Y. P. S. C. E., 2. *Newton*—Aubury sab-sch, 6; Alleghuee, 1 06; Danville sab-sch, 12; Y. P. S. C. E., 10 40; North Hardiston, 33 31; —sab-sch, 5 75; Oxford 1st, 43 88; —sab-sch, 3 13; —2d sab-sch, 16 92; Phillipsburgh 1st Y. P. S. C. E., 4 58; —Westminster, 13 25; Y. P. S. C. E., 6 71; Stewartville, 65. *West Jersey*—Blackwoodtown, 50; Bridgeton Irving Avenue, 10; Camden 1st Y. P. S. C. E., 38 25; —2d, 25; —sab-sch, col., 25; Cape Island Y. P. S. C. E., 14 27; Fairfield Y. P. S. C. E., 4; Janvier, 4 49; May's Landing sab-sch, 5; Pittsgrove, 15; —Y. P. S. C. E., 3; Salem, 130 63; Williamstown, 40; —sab-sch, 15.

NEW MEXICO.—Santa Fe—Taos, 1.
NEW YORK.—Albany—Albany State Street, 300; Emmanuel, 4 77; Esperance Y. P. S. C. E., 8 28; Gloversville Y. P. S. C. E., 30; Schenectady East Avenue, 16 85. *Binghamton*—Nichols Y. P. S. C. E., 3 52. *Boston*—Bedford, 11; Lawrence German, 25; South Framington Hope, 4; Woonsocket Y. P. S. C. E., 2. *Brooklyn*—Brooklyn 1st, 523 43; —2d 413 40; —Duryea, 137; —Green Ave Y. P. S. C. E., 10 50; —Lafayette Avenue, 713; —Prospect Heights sab-sch, 40; —Ross Street, 7; Brooklyn South 3d Street, 37 12; —Throop Avenue Mission, 100; Edgewater 1st, 55. *Buffalo*—Alden, 16 50; Buffalo Bethlehem Y. P. S. C. E., 2 09; —Central sab-sch, 8 02; —Covenant, 13; —Corplanter, 3 10; —North, 400; —Wells Street, 10; —West Avenue Y. P. S. C. E., 10; —Redeemer sab-sch, 5; Conewango, 5; Dunkirk, 23 57; East Aurora sab-sch, 9 45; Franklinville Y. P. S. C. E., 1 75; Jamestown, 200; sab-sch, col., 25; Olean, 25 35; —Y. P. S. C. E., 26 31; Oldtown, 4 23; Tonawanda Y. P. S. C. E., 33 49. *Cayuga*—Ithaca Y. P. S. C. E., 8 35; Port Byron, 20; Weedsport, 103 24; sab-sch, 10. *Champlain*—Malone, 99 96; Plattsburgh, 90 98; sab-sch, 35; —Y. P. S. C. E., 15; Port Henry, 10. *Chemung*—Moreland, 11; Rock Stream sab-sch, 8. *Columbia*—Durham 1st, 15. *Genesee*—Batavia, 5; Bergen

89 84; Wyoming, 9 75. *Geneva*—Bellona, 20; —sab-sch, 31; Geneva 1st, 39 74; Manchester, 30; Shortsville Y. P. S. C. E., 23 17; —Junior, 33 cts.; Waterloo, 40. *Hudson*—Amity, 15; Good Will, 8 58; Hamptonburgh Y. P. S. C. E., 5; Haverstraw 1st, 76; —sab-sch, 26; Monticello Y. P. S. C. E., 5; Nyack Y. P. S. C. E., 7 05. *Long Island*—Amagansett, 7 30; Greenport Y. P. S. C. E., 10; Middletown, 23 63; Shelter Island Y. P. S. C. E., 3 40; Southampton, 75 34; —sab-sch, 30; —Y. P. S. C. E., 8 45; Southold, 21; Speonk, 3 17; Yaphank, 16; —sab-sch, 3 26. *Lyons*—Sodus, 1; Wolcott 1st, 4 90; sab-sch, 3 79. *Nassau*—Christian Hook, 3 68; Huntington 1st Y. P. S. C. E., 8 29; Islip Y. P. S. C. E., 8 88; Smithtown Y. P. S. C. E., 8 30; "A Pastor," 8. *New York*—New York 4th Avenue, 175 26; —5th Avenue, 50; 14th Street, 90 28; —Bohemian, 10; —Brick Branch sab-sch, 56 73; —Covenant Chapel, 17 58; —Faith, 63; —French Evangelical, 30; —Grace Chapel Y. P. S. C. E., 4 20; —Harlem, 46 23; —Mount Washington, 300; —sab-sch, 8 75; —University Place, 8451 21; —West End Y. P. S. C. E., 5 48; —sab-sch, 27 52. *Niagara*—North Tonawanda sab-sch, 33 50; Tuscarora, 9 42; Wilson sab-sch, 8. *North River*—Amenia South Waasale C. E., 7 20; Cold Spring Y. P. S. C. E., 6; Newburgh Union, 118; Y. P. S. C. E., 5 59; Pleasant Plains, 6 50; Poughkeepsie, 130 63; —Y. P. S. C. E., 3 63; Wappinger's Creek, 20. *Otsego*—Oneonta Y. P. S. C. E., 10. *Rochester*—Charlotte Y. P. S. C. E., 3 30; Genesee Village, 375; Honey Falls, 15; —sab-sch, 10; Livonia, 41; —sab-sch, 16; Ogden, 5; Rochester 3d, 5; Emanuel, 3 67; Wheatland, 31 40; —Y. P. S. C. E., 8 60. *St. Lawrence*—Gouverneur, 25; Ox Bow, 23 60; —sab-sch, 7 03; Potsdam, 104; Sackett's Harbor, 13 16. *Steuben*—Addison, 79 61; Angelica, 9 13; Y. P. S. C. E., 9 19; Campbell, 90; Hammondport, 9; Hartshorn Y. P. S. C. E., 2 50; Painted Post, 16. *Syracuse*—Baldwinsville, 26; Camillus sab-sch, 4 06; Canastota, 25; Chittenango Y. P. S. C. E., 5; Marcellus, 40 90; —Y. P. S. C. E., 9 21; Mexico, 80; "Debt," 50; Onondaga Valley, 5 70; Skaneateles, 23 75. *Troy*—Brunswick Y. P. S. C. E., 1; Cambridge, 25 26; Cohoes, 80 04; Glens Falls, 153; Green Island, 8; —sab-sch, 2; Hoosick Falls, 87; sab-sch, 9 07; Johnsonville, 15; Lansingburgh 1st, 171 42; Troy Oakwood Avenue, 6; —Park, 21 57; sab-sch, col., 18 78; —Second Street Y. P. S. C. E., 80; Warrensburg Y. P. S. C. E., 3 10; Waterford, 643 75; —Y. P. S. C. E., 9. *Utica*—Clinton "special," 113; Lion Y. P. S. C. E., 4 92; Oneida, 50 44; People of Higginsville, 6 58; Sauquoit, 23 69; Turin, 8 94; Verona, 23 50; Waterville, 51 63; Whitesboro King's Daughters, 10; —Y. P. S. C. E., 36. *Westchester*—Bridgeport, 118 47; Katonah Y. P. S. C. E., 5; South Salem, 41 14; —Y. P. S. C. E., 2 86; Stamford Y. S. C. E., 13 50; Yorktown Salary of G. Cornwell, 58; —sab-sch, 15.

16,944 35

NORTH DAKOTA.—Fargo—Hunter, 8 25. *Pembina*—Knox, 23 25.
OHIO.—Athens—Barlow, 2 50; Berea, 4; Bristol sab-sch, 1 35; Cross Roads, 2; McConnellville sab-sch, 3 30; Pleasant Grove, 2; Stockport, 3. *Bellefontaine*—Bucyrus, 17 56; Huntsville Y. P. S. C. E., 3 18. *Chillicothe*—Chillicothe 1st sab-sch, 14; Hillsboro, 71 25; Wilkesville, 15 58; Wilmington, 13. *Cincinnati*—Cincinnati 2d, 38 19; —3d, 20; —Walnut Hills Heyward Y. M. Soc., 44 31; Delhi, 25; Glendale Y. P. S. C. E., 31; Lebanon, 22; Monterey, 5 56; Sharonville, 4; Springfield, 11; Silverton, 5; Venice, 8; Westwood, 13 41; Williamsburgh, 19; Wyoming, 350 18; —"Special," 75. *Cleveland*—Akron 1st, 2; —Central, 5 23; Cleveland 2d, 50; —North sab-sch, 45; —Wilson Avenue, 31; East Cleveland, 19 46; Kingsville, 5; Northfield, 17; North Springfield, 3 74; New Lymme Y. P. S. C. E., 3; Rome, 30 54; Streetborough sab-sch, 5 48; Willoughby, 18 66. *Columbus*—Central College, 30; Circleville Y. P. S. C. E., 5; Columbus 2d sab-sch, 42 77; —Westminster sab-sch, 6 20; Greenfield, 2. *Dayton*—Dayton 1st, 365 50; —4th sab-sch, 3 96; —Park Y. P. S. J. E., 3 60; Eaton, 16; Greenville 1st, 34; Monroe, 10 50; Y. P. S. C. E., 1 13; New Carlisle, 30; New Jersey, 10; Oxford Y. P. S. C. E., 2 17; Seven Mile, 23 50; Springfield 1st, 81; Troy, 92 96; West Carrolton, 2 70; Xenia, 30 35. *Huron*—Clyde Y. P. S. C. E., 11 75; Melmore, 5; Monroeville, 1 86. *Lima*—Blanchard, 63 11; Conway, 9 10; Delphos Y. P. S. C. E., 5 66; Findlay 1st Y. P. S. C. E., 5; Harrison, 2 58, sab-sch, 4 42; McComb, 33 17; Middlepoint, 5; St. Mary's 1st, 94 36; Van Wert, 83 15. *Mahoning*—Brookfield, 1 53; Massillon 2d, 78 51. *Marion*—Cardington, 8; Jerome, 3; Liberty, 8; Marysville Y. P. S. C. E., 5 35; Mount Gilead, 11 35; Ostrander, 11; Pisgah, 20 12; Y. P. S. C. E., 5; Providence, 1; Richwood, 9, sab-sch, 9 75; Salem, 8; York, 5. *Maumee*—Lost Creek, 5 50; Toledo 1st, 100 58; —Westminster, 45 03. *Portsmouth*—Decatur, 14; Manchester, 23, sab-sch, 6; Red Oak, 22; Russellville, 8. *St. Clairsville*—Barnesville, 8; Farmington, 2 06; Morristown, 7 60; Mount Pleasant, 10 71; Nottingham sab-sch, 8; Pleasant Valley, 1 25; Rock Hill, 23 50; Y. P. S. C. E., 6 36; St.

Chairsville Y. P. S. C. E., 10; Scotch Ridge, 9 67; Short Creek, 13. *Steubenville*—Amsterdam, 45; Beech Spring, 45; Carrollton, 32; Deersville, 5; Dennison Railway Chapel Y. P. S. C. E., 10; East Liverpool 1st, 128 15; — 2d, 9 45; East Springfield, 5 20; Linton, 4 15, sab sch, 1; Long's Run, 10 14; Minerva, 10; New Hagerstown, 9 40; New Philadelphia, 9; Steubenville 1st, 43 20; — 2d, 23; Two Ridges, 5; Wellsville 1st sab-sch, 18 46; Yellow Creek, 16 25. *Wooster*—Fredericksburgh, 100; — Y. P. S. C. E., 5; Millersburgh Y. P. S. C. E., 1 43; Perrysville, 8; Savannah, 40 42; Shreve sab-sch, 5; West Salem Y. P. S. C. E., 5; Wooster Westminster sab-sch*, 15 40. *Zanesville*—Brownsville, 23; Coshocton, 56 50; Homer, 6 25; Mt. Zion, 18; Utica, 30; Zanesville 1st, 117 09. 3,487 74

Oregon—East Oregon—Baker City Y. P. S. C. E., 3 10; La Grande, 4. *Portland*—Bethel, 1; Portland 1st, 323 05; — 4th, 34 24; Spring Water, 2. *South Oregon*—Ashland, 6; sab-sch*, 6; — Y. P. S. C. E., 2; Linkville, 8. *Willamette*—Albany sab-sch, 20; Calvary, 10; — sab-sch, 6; Spring Valley, 4 00; Woodburn, 9 20. 433 19

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 480 79; — Bethel, 7; Bakerstown, 12 55; Beaver, 82; Bellevue, 23 66; Emsworth, 43 71; Glasgow, 1 10; Glenfield, 4 23; Hillandale, 30 38; Hoboken sab-sch, 10; Leetsdale, 124 76; sab-sch, 16; Pine Creek 1st, 10; Sewickly sab-sch, 413 96; Vancort, 5 16. *Blairsville*—Cross Roads sab-sch, 27 56; Fairfield, 22 84; Greensburgh 1st, 75 05; sab-sch, 21; Harrison City, 9 50; Ligonier, 9 30; Livermore, 7 51; Parnassus Y. P. S. C. E., 12; Pine Run, 18; Pokes Run, 46; Unity, 33. *Butler*—Butler, 315 50; Concord sab-sch, 17 50; Harrisville, 10 92; Hermon sab-sch, 8; North Liberty, 20; Petrolia sab-sch*, 12 35; Pleasant Valley, 6 63; Princeton, 9 90; Scrub Grass, 47; W. Sunbury, 18. *Crittelle*—Carlisle 1st, 11 40; Chambersburgh Central, 36 27; Dickinson sab-sch, 2; Harrisburgh Market Square, 175 60; — Olivet Y. P. S. C. E., 7; Newport, 21; Saint Thomas, 6 25; Shippenburgh, "Miss S.", 2; — sab-sch, 20; Silver Spring sab-sch, 10; "Three Ladies," 90. *Chester*—Ashmun, 23; Bryn Mawr Y. P. S. C. E., 19 19; Chester 1st, 16 97; — 3d, 129 64; Downingtown Central, 17 60; Great Valley, 5; Kennett Square, 15; Marple, 18 63; Middletown, 22 00; Y. P. S. C. E., 6; New London Y. P. S. C. E., 3; Oxford 1st, 212 50. *Clarion*—Academia, 8; Brookville sab-sch, 60; DuBois sab-sch, 21 06; — Y. P. S. C. E., 10; Edenburg, 17 43; Licking, 5; Oak Grove, 4; Oil City 2d, 5; Punxsutawney Y. P. S. C. E., 25; Shiloh Y. P. S. C. E., 2 50; West Millville Y. P. S. C. E., 8 10. *Erie*—Bradford, 74 77; Concord, 7 30; East Greene, 5; Erie 1st Y. P. S. C. E., 16 50; Fairview, 5; Franklin, 152; Girard, 14 66; Greenville, 43; Harbor Creek, 3; Meadville Central, 50; — sab-sch, 10; Mount Pleasant, 5 33; Pleasantville, 47 15; Sandy Lake, 4; Westminster, 6. *Huntingdon*—Arch Spring sab-sch, 11; Bellefonte, 55 25; Bethel, 2 20; Birmingham Warrior's Mark Chapel, 136 83; Hollidaysburgh Y. P. S. C. E., 7; Lewistown, 161 85; Lower Spruce Creek, 11 62; Millintown Westminster, 72 63; Milesburgh, 6 37; Moshannon and Snow Shoe, 1; Pine Grove Mills, 19 34; Sinking Valley, 11; State College Y. P. S. C. E., 31 72; Spring Mills, 3; Tyrone, 25; Williamsburgh, 2 65; — sab-sch, 7 06. *Kittanning*—Atwood, 5; Slate Lick, 41 79; Brader's Grove, 17 81; — sab-sch, 7 19; Washington, 13; West Glade Run, 21; Worthington, 10. *Lackawanna*—Great Bend Y. P. S. C. E., 7 75; Hawley Y. P. S. C. E., 13 31; Herrick, 19; Kingston, 37 28; — sab-sch*, 21 35; Langcliffe Y. P. S. C. E., 7 50; Pittstown Y. P. S. C. E., 25; Plains sab-sch, 10; Scranton 1st, 328; — 2d Y. P. S. C. E., 158 30; Sugar Notch Y. P. S. C. E., 2 27; Towanda, 191 61; — sab-sch, 100; Troy, 55 28; Tunkhannock, 49 15; — Y. P. S. C. E., 9 35; Ulster Village, 3 24; Wilkes Barre 1st, 498 16; — Memorial sab-sch*, 182 89; — Y. P. S. C. E., 6 07; — Westminster, 18. *Lehigh*—Allen Township, 10; Audenreid, 43 66; — sab-sch, 75 60; South Bethlehem, 25; Upper Lehigh Y. P. S. C. E., 6 67. *Northumberland*—Bald Eagle and Nittany, 10; Beech Creek, 13; Derry, 4 75; Great Island, 85; Hazleton, 6; Lewisburgh, 119; Mifflinburg, 15; Milton, 165; New Berlin, 19; New Columbia, 4; Washingtonville, 6 25; Williamsport 2d sab-sch, 50 60; — 2d sab-sch, 13 71. *Philadelphia*—Philadelphia 10th Y. P. S. C. E., 13 31; — Atonement sab-sch, 7; — Calvary sab-sch, 17 87; — Peace German, 3; — South, 16; — Tabernacle, 5; — sab-sch, 47 51; — Union Tabernacle, 70; Woodland, 1 144 26; Wylie Memorial, 20; — Bethlehem, 30; Cohocksink, 26 95; — sab-sch, 10 70; — Covenant sab sch, 40; — Hebron Memorial, 5; — Y. P. S. C. E., 8 50; — Memorial, 72; — North, 12 40; — North Broad Street Y. P. S. C. E., 43 08; — Princeton, 10; — Richmond Y. P. S. C. E., 25; — Tioga Y. P. S. C. E., 14 00. *Philadelphia North*—Ablington J. M. Colton, 100; Bristol, 20; Chestnut Hill sab sch, 37; Falls of Schuylkill sab-sch, 62; Frankford, 34 51; — Y. P. S. C. E., 4; Germantown 1st, 1,955 25; — Redeemer, 173 10; — sab-sch, 6 90; Newtown, 109 76; New Hope Y. P. S. C. E., 2; Norristown 1st Y. P. S. C. E., 2 83. *Pittsburgh*—Bethany, 31 46; Hazlewood,

44 25; Finleyville, 5 50; Miller's Run, 28 52; Mingo, 20; Mount Olive, 1; Mount Pisgah sab-sch, 5; Pittsburgh 1st, 1,963 29; — 3d, 243 83; — Y. P. S. C. E., 31 23; — 4th, 54 15; — 6th, 184 50; — East Liberty, 266; — S. L. Fullwood, 18 50; — (sab-sch class, 30), 13 50; — McCandless ave., 4 50; — Morning Side Chapel, 1; — Shady Side, 1,874; Point Breeze, 530. *Redstone*—Laurel Hill sab-sch, 98 40; Long Run, 13 35; McKeesport 1st, 163; Mount Pleasant, 50; — Reunion, 23 64; — Y. P. S. C. E., 11; Pleasant Unity, 16; Scottsdale, 20 27; Uniontown, 281 25. *Shenango*—Mount Pleasant, 45; New Castle 1st, 67 32; — 2d, 12; Moravia, 7 31; Transfer, 1 15; Unity, 34; Wampum, 11 14. *Washington*—Burgettstown, 62 08; — sab-sch, 30 43; Cameron, 10; East Buffalo, 48 73; Hookstown, 31 15; — sab-sch, 19 37; Mill Creek, 24 10; Moundville, 15; — sab-sch, 12; — Y. P. S. C. E., 20; Upper Buffalo "M.", 100; West Alexander, 7; Wheeling 1st "A friend," 100; — 3d, 26 51. *Westmore*—Beecher Island Y. P. S. C. E., 2 20; Lawrenceville Y. P. S. C. E., 5 50; Wellsboro, 15 18. *Westminster*—Cedar Grove, 15; Chestnut Level sab-sch, 11 59; Lancaster 1st sab-sch, 39 06; Little Britain, 15; Middle Octorara, 12 50; Strasburgh, 6; York 1st, 229 73. 17,623 24

SOUTH DAKOTA.—*Aberdeen*—Leola, 5 90; Pembroke, 2; Central Dakota—Huron, 52 33; Madison, 6; — Y. P. S. C. E., 2 35. *Dakota*—Good Will Y. P. S. C. E., 3 29. *South Dakota*—Bridgewater, 43; Harmony, 8; Sioux Falls Y. P. S. C. E., 5 25. 128 27

TENNESSEE.—*Birmingham*—Thomas 1st, 2. *Holston*—Crowley (La.) Y. P. S. C. E., 5 75; Jonesboro, 23 31; Mount Bethel, 1. *Kingston*—Pleasant Union, 1; Union Erin, 5; Hopewell, 3; Madisonville, 2; Rockford, 3; St Paul's, 4; Shannondale, 14 35; Union, 2. 63 35

TEXAS.—*Austin*—Pearson Y. P. S. C. E., 4 20; San Antonio Madison Square Y. P. S. C. E., 5 61. *North Texas*—Bowie, 5; Leonard, 14 55. 29 36

UTAH.—*Montana*—Helen 1st, 78 25; Lewistown Y. P. S. C. E., 3 50; Missoula, 26. *Utah*—Mount Pleasant, 21; Richfield, 5. 123 75

WASHINGTON.—*Olympia*—Edison, 5; Hoquiam, 3; Vancouver sab-sch, 4. *Puget Sound*—Knumclaw Calvary, 1; Seattle 1st, 72. *Spokane*—Cortland, 1; Cesar d'Alene, 5; Grand Coulee, 1. *Walla Walla*—Kamiah 1st, 6 50. 86 50

WISCONSIN.—*Chippewa*—Chippewa Falls sab-sch, 15 32; — Y. P. S. C. E., 6; Hudson, 24; Y. P. S. C. E., 6. *Madison*—Cambria, 10 30; Fancy Creek, 3; Janesville Y. P. S. C. E., 11; Pierceville, 3; Pleasant Hill, 3 50; — sab-sch, 2 50. *Milwaukee*—Beaver Dam 1st Y. P. S. C. E., 4 75; Somers, 29 23. *Winnebago*—Buffalo, 18 90; Y. P. S. C. E., 1 73; Fond du Lac Y. P. S. C. E., 3 15; Florence, 38 35; — sab-sch, 65 cts.; — Y. P. S. C. E., 5 65; Neenah, 26 50; Omro, 17; Oxford, 8; Shawano Y. P. S. C. E., 8 30; West Merrill sab-sch, 10. 244 73

WOMAN'S BOARDS.

Women's Board of Philadelphia, 11,875 32; South West, 700; New York, 3,000; North West, 60; Occidental Board, 25..... \$15,660 33

LEGACIES.

Estate of Charles Miller, dec'd, 2,000; Estate of Jane Bradley, dec'd, 700; Estate of J. M. Austin, dec'd, 50; Estate of Mary Van Horn, dec'd, 638 97..... \$ 4,333 97

MISCELLANEOUS.

Rev. R. Craighead, Meadville, Pa., 2,000; Miss Soc. of Wooster University, salary of Henry Forman, 65; "Rev. W. W. A." 100; A. W. Cole, Chicago, salary of W. L. Swallen, 5; Contributor debt, 5; A. P. Logan, Bedford, N. S., 5; H. S. W., special, 402; Mrs. J. R. McClintock, Pittsburgh, Pa., 500; "An Endeavor," 1; Miss Ella M. Schively, Philadelphia, debt, 4; Rev. Henry Fulton, Newark, N. J., 7 50; Meade C. Williams, St. Louis, Mo., 25; E. P. Willard, Cayuga, N. Y., 5; "Mrs. M. C. M." 100; Ithaca, N. Y., 90; Mr. and Mrs. F. Whiting, Jeffersonville, Pa., 10; Rev. Wm. H. Edwards and wife, 3 75; Illinois Institute for the Deaf, 3; Frank J. Baird, Kansas City, Mo., support of Rev. Mr. Leonard, 635; Mrs. L. E. Woodbridge, Bellaire, O., 10; A. W. Anderson, St. Paul, Minn., 10; Faculty Students of McCormick Theological Seminary, 117 20; Rev. F. A. McGaw, Augusta, Ill., 35; H. C. Rice, Colored school, Va., 5; William Shanklin, Chicago, support of W. L. Swallen, 3; Cash, 5; A. F. Wilson, Grimes, Ia., 5; Mr. and Mrs. W. A. Davidson, Clay Center, Kan., 5; Rev. and Mrs. Jno. R. Smith, Crockett, Texas, 25; Rev. and Mrs. A. H.

Halloway, Sablin, Minn., 6; Rev. T. Williston, Ashland, N. Y., 1 21; Maria Morgan, Springfield, Mass., 30; Thomas Andrew, Argyle, Ill., 20; Rev. James G. Shinn, Atlantic City, N. J., 5; "H. D. N.," Newark, N. J., 300; Mrs. J. S. Dean, Ogdensburg, N. Y., 75; Mrs. Mary S. Eickbaum, Thorncroft, N. Y., 15; Mrs. Jane Ferguson, 50; Eunice T. Halstead, Batavia, N. Y., 50; S. L. Smith, West Camden, N. Y., 45; E. Heron, Knoxville, Tenn., memorial to Dr. Heron, 10; "W. S. B.," 25; C. W. Douglass, Topeka, Kan., 2; Mrs. Mattie E. Schultz, Paris, Ill., 13; "A friend," 10; Mrs. Sarah W. Dickson, Phila., for Mr. Eakins work, Siam, 25; H. M. Duluth, Minn., 5; Anna G. Faries, Minneapolis, Minn., 30; George Finney, Duncans Falls, O., 10; Mrs. Phillis Nachbar, Wilkes Barre, Pa., 2; From a minister without charge, 2; A. B. K., 30; T. T. Meredith, Widnoon, Pa., 5; Miss Sara W. Wheelock, Battle Creek, Mich., 20; For Foreign Missions, 5; Mrs. R. S. Marsh, W. Carlisle, Mich., 1; E. H. Plumb, Gowanda, N. Y., 50;

"Hapland," 500; Mrs. A. Friend, Fond du Lac, Wis., 5; Rev. Geo. E. Bicknell, Kendall, Kan., 10; A friend, 5; Mr. C. E. Whittlesey, Madison, N. J., 100; Isabella McQueen, 6; Rev. W. L. Tarbet and wife, 2 30; "C. Penn," 22; Miss Ednie C. Jones, 50; James Robertson, Constantia, N. Y., 80 45; "X. Y. Z.," 10; A friend, 1,333 34; Mrs. J. H. Gill, Reading, O., 2; Rev. G. W. Soller, 125; Mrs. B. B. Brier, 20; Rev. W. H. Robinson, Chilli, 40; Shanghai, South Gate Presbyterian Church "Amas," 11 94.... \$ 7,238 19

Total Receipts during February, 1893..... 89,630 91

Total receipts from May 1, 1892, to February 28, 1893..... 548,240 58

Total Receipts from May, 1891 to February, 28th, 1892..... 506,101 05

WILLIAM DULLES, JR., Treasurer,

*Christmas offerings.

NOTE—Columbus Day offerings are designated "Col."

RECEIPTS FOR FREEDMEN, FEBRUARY, 1893.

ATLANTIC.—Knox—Augusta Christ, 1 25. South Florida—Eustis, 14 37. 15 62

BALTIMORE.—Baltimore—Baltimore Faith, 5; Ellicott City, 3 30. New Castle—Forest, 2 50; Wilmington Olivet, 2. Washington City—Clifton, 2; Hermon, 2; Washington City 6th, 21; — Eastern sub-sch, 1 84. 41 14

CATAWA.—South Virginia—Mt. Zion, 1. 1

COLORADO.—Boulder—Fossil Creek and Stout, 50 cts.; Timnath, 1 50; Valmont, 80 cts. Denver—Denver Capitol Avenue, 6 33. Pueblo—Mesa, 63. 71 62

COLUMBIA.—Walla Walla—Kamiah, 1 50. Spokane—Spokane Centenary, 5; Courtland, 1; Grand Coulee, 1. Willamette—Pleasant Grove, 5; Spring Valley, 2 85. 16 35

ILLINOIS.—Bloomington—Bloomington 2d, 75; Onarga, 12. Cairo—Golconda, 1. Chicago—Chicago 4th, 180; — Fullerton Avenue, 39 12; Evanston, 25 94; Hinsdale, 7; Maywood, 13; New Hope c. c., 1 25. Mattoon—Battell, 5; Mattoon, 6 41; Pana, 9 90. Peoria—Farmington, 10 50; French Grove, 4 20; Lewistown, 30. Rock River—Hamlet, 5 05. Schuyler—Bushnell, 2 70; Quincy 1st, (sub-sch, 15), 15. Springfield—Flagah, 3 62. 446 69

INDIANA.—Crawfordsville—Beech, 3; Crawfordsville Centre, 41 99; Newtown, 3; Pleasant Hill, 1; Rockville, 1 98; Rossville, 4. Indianapolis—Bloomington Walnut Street, 15 05; Greenwood, 5 67. Logansport—Michigan City, 19 50; Rolling Prairie, 2 50. Muncie—Wabash, 8 90. White Water—Knightstown, 4. 115 69

INDIAN TERRITORY.—Cherokee Nation—Claremore, 5. Choctaw—Choctaw Nation per Miss Bertha Ahrens, 45; — Mrs. J. C. Folsom, 93 75; — Miss P. Haymaker, 239 40. 383 15

IOWA.—Cedar Rapids—Linn Grove A. B. Soc., 20; Marion, 15 55; Mechanicsville, 7. Corning—Villisca, 8. Des Moines—Dallas Centre, (sub-sch, 2), ch., 5; 7; Newton, 28 56. Dubuque—Dubuque 1st, 12. Fort Dodge—Rolf 2d, 2. Sioux City—Paulina, 5. Iowa—Morning Sun, 17 80; Wapella, 4 65. Iowa City—Iowa City, 3 60; Keota, 4; Lafayette, 3; Summit, 3 80. 142 27

KANSAS.—Emporia—Belle Plaine, 3; Wichita Oak Street, 3. Highland—Nortonville, 1. Solomon—Cawker City, 3; Cheever, 1; Glen Elder, 2; Lincoln, 2. Topeka—Auburn, 4 77; Topeka 1st, 110 29. 123 06

KENTUCKY.—Louisville—Kuttawa K. D., 2. 2

MICHIGAN.—Detroit—Detroit 2d Avenue sub-sch, 40; — Central sub-sch, 10; Holly, 5. Kalamazoo—Kalamazoo 1st, 34; Kendall, 10. Lansing—Concord, 1 23. Monroe—Coldwater, 4 98; Monroe, 23 50; Palmyra, 4. Petoskey—Petoskey, 21 64. Flint—Columbia (sub-sch, 2), 5. 159 45

MINNESOTA.—Mankato—St. James, 3; Worthington Westminster sub-sch, 4 80. St. Paul—Buffalo, 14 83; Farmington, 1; Vermillion, 2. Winona—Winona 1st 25 51. 59 14

MISSOURI.—White River—Monticello, 5; Harris Chapel Brinkley, 1; Hopewell, 1 60. Kansas City—Butler, 10; Kansas City 1st, 23 47. Ozark—Springfield Calvary, 16 85; West Plains, 3. Platte—Mound City, 5 91; Oregon, 7 19; St. Joseph Westminster, 15. St. Louis—Cuba, 2; Rolla, 5. 116 02

NEBRASKA.—Kearney—Grand Island, 4. Nebraska City—Meridian German, 40 cts.; Table Rock, 3 17; Thayer German, 36 cts. 7 92

NEW JERSEY.—Corisco—Benito, 5. Bata, 2. Elizabeth—Connecticut Farms, 53; Elizabeth 8d, 10; Rahway 2d, 25; — German, 1. Jersey City—Passaic sub-sch, 5 68; Paterson 3d, 7. Monmouth—Bordentown, 5 10; Point Pleas-

ant, 4. Morris and Orange—East Orange Brick, 54 83; New Vernon, 7 54; Orange Bethel, 23 15. Newark—Newark 6th, 18; — 1st German, 5; — 2d German, 8; — Memorial, 15 45. New Brunswick—Alexandria 1st, 8; Ewing, 8; Kirkpatrick Memorial, 3; Pennington, 5. Newton—Blairtown, 3; Bloomsbury, 6; Hackettstown, 25; Stewartville, 10. West Jersey—Janvier, 1; Williamstown (sub-sch, 7 15), 12 15. 310 91

NEW YORK.—Albany—Balston Spa, 16 67; Bethlehem, 1; Hamilton Union, 2. Boston—Houlton, 5; Lawrence German, 10. Buffalo—Buffalo Covenant, 7; Olean, 15 41; Tonawanda North Church, 12 96. Champlain—Malone, 48 48; Port Henry, 74 55. Columbia—Jennett, 14 50. Genesee—Batavia, 5; Bergen, 8 72. Geneva—Seneca Falls, 89 32. Hudson—Good Will, 1 30; Washington 1st, 12. Long Island—Southold, 4; Yaphank, 2. Nassau—Jamaica, 16 06. New York—New York 5th Avenue, 25; — Emmanuel Chapel, 5; — Harlem, 67 81. North River—Cold Spring, 6; Newburgh 1st, 21; Poughkeepsie, 18 28. Otsego—Richfield Springs, 14 88; Stamford, 45. Rochester—Rochester Emmanuel, 1 29; — St. Peter's, 26 70. St. Lawrence—Watertown Stone Street, 9. Steuben—Addison, 34 22; Andover, 3; Hammondsport, 5; Jasper, 4 25. Syracuse—Cazenovia, 19 78; Mexico, 29 45; Skaneateles, 6 67. Troy—Brunswick, 4 74; Troy Westminster, 15 90. Utica—Augusta, 3 25. Westchester—Rye, 60; South Salem, 15 84. 796 11

NORTH DAKOTA.—Pembina—Glasston, 1 80; Minot, 1 50; Pembina, 10 25; Backoo, 3 15; Tyner, 5 61; Rolla, 3 50; St. Thomas, 2 55. 23 36

OHIO.—Athens—Beech Grove, 3; Barbour, 2 25. Chillicothe—Chillicothe 3d, 5; Hamden, 5 19. Cincinnati—Cincinnati 2d, 10; — 7th, 25; — Bethany Chapel sub-sch, Walnut Hills, 12 40; — North sub-sch, 8 75; Glendale, 35; Wyoming, 118 90. Cleveland—Cleveland 2d, 20; Guilford, 11 45. Columbus—Groveport, 1. Dayton—New Carlisle, 7; Holmesville, 8 15; Oxford, 10 15; Springfield 1st, 46; — 2d, 57 04. Huron—Norwalk, 20 58. Lima—Vanburen, 5 25. Mahoning—Brookfield, 1 77; Vienna, 2 40. Marion—Marysville, 5 65. Maumee—Toledo 3d, 3 85; — Westminster, 13 23. Portsmouth—Eckmansville, 6 88; Manchester (sub-sch, 4), 16; Portsmouth 1st, 35 75. St. Clairsville—Buffalo, 18 35; Mount Pleasant, 6 77; Washington, 2 50. Steubenville—Amsterdam, 10; Buchanan Chapel, 4 25; Madison, 10; Toronto, 27; Ulrichsville, 10. Wooster—Shreve, 4. Zanesville—Granville sub-sch, 1 25; Madison, 17. 618 68

PACIFIC.—Benicia—San Rafael (sub-sch, 7 40), 25. Los Angeles—Glendale, 3 25; Redlands, 3 55; Rivera, 5; Roseville, 2 30. 39 20

PENNSYLVANIA.—Allegheny—Allegheny 2d, 15; Beaver, 21; Pine Creek 2d, 7; Springdale, 5. Blairsville—Congruity, 3; Latrobe, 20; Turtle Creek, 8 83. Butler—Harrisburgh, 5; Jefferson Centre, 1; Princeton, 1 50. Carlisle—Gettysburg, 20; Harrisburg Market Square, 50 59; — Pine Street, 200 73; — Westminster, 5. Chester—Chester 1st, 15; Downingtown Central, 10 10; Lansdowne 1st, 20 15; Marple, 6 50. Clarion—Greenville, 7; Oak Grove, 2; Oil City 2d, 5. Erie—Harbor Creek, 2; Mount Pleasant, 2 35; Sunville, 3. Huntingdon—Kyertown, 3; Lewistown, 22 25; Phillipsburgh, 2 45; Sinking Creek, 2. Kittanning—Atwood, 2; West Lebanon, 5. Lackawanna—Great Bend, 6; New Milford, 2 59; West Pittston sub-sch, 4 50. Lehigh—Allentown, 25; Allen Township 5. Northumberland—Muncy, 2. Philadelphia—Philadelphia Mariner's, 5; — Tabor, 66; — Walnut Street

(sab-sch, 3 62), ch, 37 91, 31 53. *Philadelphia Central*—*Philadelphia* Bethlehem, 31; — *Central*, 31 54; — *Cohocksink*, 3 15; — *North*, 6 24; — *Olivet*, 25; — *Richmond*, 6. *Philadelphia North*—*Bridesburg*, 10; *Y. and A. Phila.*, 10. *Pittsburg*—*Covenant*, 14; *Fairview*, 5; *Homestead*, 17; *McKee's Rocks*, 4; *Mount Olive*, 3 50; *Mount Washington*, 5; *Pittsburgh 6th*, 23 83; — *Central*, 8; — *East Liberty*, 123; — *Shady Side*, 66 25; *West Elizabeth* (sab-sch, 7), 16. *Red Stone*—*Mount Pleasant*, 28; *Pleasant Unity*, 3 10. *Shenango*—*Hermion*, 54; *Leesburgh*, 4. *Washington*—*Burgettstown* (sab-sch, 9 02), 20 53; *Fairview*, 4; *Lower Buffalo*, 5; *Wheeling 1st sab-sch*, 10; — 2d, 23 59. *Wellaboro*—*Wellaboro*, 3 30. *Westminster*—*Little Britain*, 9; *York Calvary*, 31 33.

SOUTH DAKOTA—*Central Dakota*—*Huron*, 31 01; *White*, 1 27. *TENNESSEE*—*Kingston*—*Pleasant Union*, 2; *Harriman*, 5 10. *Union*—*Knoxville 2d*, 31 15; *Madisonville*, 34 cts.; *Rockford*, 1. *TEXAS*—*Austin*—*Austin 1st*, 33 20. *North Texas*—*North Texas*, 2. *UTAH*—*Utah*—*Richfield*, 3. *WISCONSIN*—*Madison*—*Cottage Grove*, 2; *Lodi*, 6 50. *Winnebago*—*Neenah*, 27 14; *Preston*, 6. *Total receipts from churches*.....\$ 4,825 59

MISCELLANEOUS.

Women's Executive Committee, 1,091 25; "*C. Penna.*" 8; *Rev. W. L. Tarbet and wife*, *Springfield*, Ill., 1 20; *Rev. W. H. Robinson*, 10; *Mrs. Mary S. Eichbaum*, 15; *G. W. M., Dayton*, Pa., 5; *Miss Mary Moutfort*, *Buffalo*, Pa., 20; *Caah*, 1; *McG.*, *Mt. Pleasant*, Ohio, 1; *J. S. Craig*, *Nobleville*, Ind., 5; *Mr. and Mrs. A. D. Ellis*, *Blissfield*, Mich., 50; *Miss M. H. Cross*, *New Vermont*, N. J., 90; *1st Thomas*, *Birmingham*, Alabama, 2; *Mrs. Cyrus Dickson*, *Monticello*, N. J., 50; *H. L. J.*, *Williamstown*, N. J., 30; *Estate Mrs. Ella Stockton*, *Canonsburg*, Pa., 4 750; *Estate Thomas Steele*, *Bourneville*, Ohio, 318 64.

Total miscellaneous for February.....\$ 6,438 09

DIRECTS SENT TO M. A. SEM.

Bible class, *Evaston*, Ill., per *Miss Stockton*... \$ 50 00
Mrs. T. S. Goodman, *College Hill*, Ohio... 20 00
Mr. E. N. Wild, *College Hill*, Ohio... 5 00
Mr. T. W. Synnot, *Phila.*, Pa... 100 00
Rev. and Mrs. J. B. Smith, *M. A. S.*, *Crockett*, *Texas*..... 45 00

Mrs. F. L. Hoxsie, *St. Paul*, Minn..... 22 50
Miss Mabel Pepper, *Taylorville*, Ill..... 25 00
Mrs. Julia A. Smith, *Batavia*, N. Y..... 5 00
Y. P. S. C. E., *First Church*, *Superior*, Wis..... 20 00
Miss Martha Thornton, *Phila.*, Pa..... 45 00
Lampasas Pres. Church, *Lampasa*, Texas..... 4 00
Bible class, *Evaston*, Ill., per *Miss Stockton*..... 50 00

DIRECTS RECEIPTS SENT TO BIDDLE UNIVERSITY.

R. S. Nicoll, *Butler*, Pa..... 20 00
Ladies Miss. Soc., *Westhampton Beach*, N. Y..... 50 00
Rev. R. L. Adams, *Sharon*, Iowa..... 10 00
L. M. Soc., *Central ch.*, *Summit*, N. J..... 30 00
Y. P. S. C. E., *Decatur*, Ind..... 10 00
Y. P. S. C. E., *Huntingdon*, Ind..... 10 00
Y. P. S. C. E., *Goshen*, Ind..... 10 00
Young L. M. Soc., *Warren*, Pa..... 75 00
J. S. Turner, *Iowa City*, Ia..... 25 00
Mrs. D. Runkle, *Asbury*, N. J..... 100 00
Mrs. A. C. Brown, N. Y..... 100 00
J. D. Lind, N. J..... 25 00
Mrs. John Barkus, *Schenectady*, N. Y..... 10 00
Mrs. Henry J. Biddle, *Phila.*, Pa..... 150 00

DIRECTS SENT TO COTTON PLANT.

Prof. J. B. Turner..... 100 00
First Pres. sab-sch., *Chester*, Pa..... 15 00
Mrs. A. C. Caskey..... 25 00
Students..... 41 40

DIRECTS SENT TO SCOTIA.

W. H. M. Soc., *North Phila.*, Pa..... 45 00
C. E. S., *La Grange*, Ind..... 12 50
C. E. S., Jr..... 10 00
A. W. Parker, Esq., *Brooklyn*, N. Y..... 40 00
Miss E. E. Dana, *Morristown*, N. J..... 45 00
Widow's Mite, *South ch.*, *Phila.*..... 3 00
Busy Bee Band, *Sewickley*, Pa..... 30 00

Total directs for February, 1893.....\$ 1,333 40
Total receipts for February, 1893..... 12,707 05
Previously reported..... 100,569 24

Total receipts to date.....\$113,276 22
Receipts during corresponding period of last year..... 117,586 39

Decrease of..... 4,310 07

J. T. Gimson, Treasurer.
516 Market St., *Pittsburg*, Pa.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1893.

ATLANTIC—*East Florida*—*Satsuma*, 3 45. *South Florida*—*Eustis* (sab-sch, 20), 63 50; *Titusville* Y. P. S. C. E., 1 95. *BALTIMORE*—*Baltimore*—*Baltimore Boundary Avenue*, 22 06; — *Brown Memorial*, 293 72; — *Faith*, 17; *Piney Creek*, 13 79. *Washington City*—*Washington City Covenant*, 298 15; — *Eastern sab-sch*, 5; — *Garden Memorial* Y. P. S. C. E., 4 17. 713 89

CALIFORNIA—*Bentley*—*Big Valley*, 10; *Fort Bragg*, 19; *Santa Rosa 1st*, 36; *Two Rocks*, 33. *Los Angeles*—*El Cajon*, 48 60; *Elainore*, 13; *Hueneme*, 100; *Los Angeles Immanuel*, 245 08; *Ojai*, 20; *Pasadena 1st add'l*, 1 25; *San Geronimo sab-sch*, 4. *Oakland*—*Alameda 1st* (sab-sch, 20), 72 90. *Sacramento*—*Davisville*, 12 75; *Tehama*, 5; *Vina*, 5. *San Francisco*—*San Francisco Holly Park*, 4. *San Jose*—*Gilroy*, 9 80; *San Jose 2d*, 60. 698 33

COLORADO—*Boulder*—*Fossil Creek*, 3; *Saratoga*, 2 50; *Tinmath*, 9; *Valmont*, 1 80. *Denver*—*Denver Capitol Ave*, 28 46; *Georgetown*, 5 90. *Pueblo*—*Colorado Springs*, 2d, 2 50; *Huerfano Canon*, 1; *Trinidad 1st* Y. P. S. C. E., 3 55; *Walsenburgh 1st*, 9 75. 67 46

ILLINOIS—*Alton*—*Raymond*, 6 30. *Bloomington*—*Gilman sab-sch*, 10; *Paxton*, 7; *Philo* Y. P. S. C. E., 7; *Ran-kin*, 2 98. *Cairo*—*Allendale*, 1; *Brideport* Y. P. S. C. E., 4 30; *Golconda 1st*, 4. *Chicago*—*Chicago 1st*, 77 19; — *1st German sab-sch*, 3; — *4th additional*, 360; — *Jefferson Park*, 10 75; *Evanson 1st*, 110 76; *New Hope* (sab-sch, 8 50) 32 50. *Mattoon*—*Arcola*, 5; *Bethel*, 6; *Pleasant Prairie*, 11. *Ottawa*—*Elgin House of Hope*, 20. *Peoria*—*Canton* Y. P. S. C. E., 9 11. *Rock River*—*Edg-ington*, 68; *Hamlet*, 23 25; *Morrison sab-sch*, 6 28. *Schuyler*—*Camp Creek sab-sch*, 7; *Chili*, 4 50; *New Salem*, 6; *Oquawka*, 25; *Quincy 1st sab-sch*, 15 56; *Rush-ville*, 50 50. *Springfield*—*Greenview*, 12 50; *North Sanga-*

mon, *Mrs. Arminda Rogers Rankin*, dec'd, 37 50; *Peters-burgh* (sab-sch, 29 40), 78 25; *Plasah*, 7 25; *Sweet Water*, 1 50; *Rev. W. L. Tarbet and wife*, 2 40. 1,043 11

INDIANA—*Crawfordsville*—*Delphi* Y. P. S. C. E., 9 65; *Frankfort sab-sch*, 21 36. 31 01

INDIAN TERRITORY—*Cherokee*—*Park Hill sab-sch Xmas off g* (Woodall Beh., 3 06), 4 45. *Choctaw*—*Philadelphia*, 75 cents; *Wheelock*, 5. 10 30

IOWA—*Cedar Rapids*—*Cedar Rapids 2d*, Y. P. S. C. E., 6 25; — *Bohemian*, 8 36. *Corning*—*Shenandoah sab-sch*, 21 03; *Villisca*, 45. *Council Bluffs*—*Council Bluffs 2d*, 5. *Des Moines*—*Des Moines Highland Park*, 15; *Indianola*, 36 20. *Dubuque*—*Hopkinton 1st Jas. Harper*, 30; *Inde-pendence 1st*, 20. *Fort Dodge*—*Churdan*, 30. *Iowa*—*Bloomfield*, 10; *Bonaparte*, 4; *Mediapolis*, 20 15; *Morning Sun*, 40 35; *Mount Pleasant German* (sab-sch, 4), 27; *Mount Zion*, 4 70; *Shunam*, 5; *Winfield*, 11. *Iowa City*—*Deep River sab-sch*, 5 20; *Williamsburgh*, 16. *Sioux City*—*Alta*, 14 31; *Dennison 1st*, 12; *Merrill*, 5; *Vail*, 25. 396 55

KANSAS—*Emporia*—*Argonia*, 1 55; *Burlingame*, 12; *Conway Springs sab-sch*, 7 27; *Emporia 1st*, 122 14; *Flor-ence* Y. P. S. C. E., 4 55; *Marion sab-sch*, 4; *Mayfield*, 1 73; *Milan*, 1 07; *Welcome*, 6; *Winfield*, 45. *Highland*—*Clifton Parallel* L. M. S., 30 25; *Corning* Y. P. S. C. E., 10; *Marysville* Y. P. S. C. E., 5; *Nortonville*, 10; *Ver-milion*, 6 66; *Washington*, 6 85. *Larned*—*Emerson*, 13 50; *Kingman* (L. M. S.), 6; 16; *Liberal*, 20; *Richfield*, 5. *Neosho*—*Cherokee*, 4 50; *Lake Creek*, 4 50; *Mon-mouth*, 3 50; *Parsons 1st*, 55. *Osborne*—*Phillipsburg add'l*, 3. *Solomon*—*Cawker City*, 14. *Topeka*—*Clinton*, 12; *Topeka Westminster sab-sch*, 3 19. 427 28

KENTUCKY—*Louisville*—*Kuttawa Hawthorne Chapel* (King's Daughters, 10; Our Little Workers, 1), 11; *Louis-*

ville Covenant (Y. P. S. C. E., 3 98), 31 83. 43 83
 MICHIGAN.—*Detroit*—Detroit 2d Ave., 40;—Fort Street, in part, 350;—Trumbull Ave., 228 84; Northville 1st sab-sch, 11 25; South Lyon sab-sch, 3 74. *Ft. St. Clair*—Bad Axe, 8 50; Bingham, 1; Crosswell 16; Lamotte, 5; Linden, 1 89; Verona, 3 58. *Kalamazoo*—Kalamazoo 1st 317; *Lake Superior*—Negaunee, 28 03. *Lansing*—Concord, 7 98; Marshall, 5 53. *Monroe*—Coldwater (sab-sch Children's Day, 9 44), 24 55. *Petoskey*—Boyne City, 3; Boyne Falls, 3; Petoskey 1st, 15. *Saginaw*—Bay City 1st, 11 04. 883 97
 MINNESOTA.—*Duluth*—Grand Rapids, 3; Willow River, 5. *Mankato*—Kasota Y. P. S. C. E., 9 43; Madelia, 29; Slayton, 5 50. *Minneapolis*—Bethany, 3. *St. Paul*—St. Paul Merriam Park, 11;—Park, 3. *Winona*—Fremont, 8 54; Utica, 1; Winona 1st (Y. P. S. C. E., 10), 40 50; returned by a missionary, 25. 151 97
 MISSOURI.—*Kansas City*—Butler, 1. *Palmyra*—Canton, 5 50; Hannibal, 55; Macon, 5. *Platte*—Oregon, 8 05. *St. Louis*—Cuba, 14; Rolla, 35. 136 55
 NEBRASKA.—*Kearney*—Buffalo Grove German, 3; Kearney German, 12; Salem German, 6; Scotia, 10 03. *Nebraska City*—Beatrice 2d, 5; Hubbell, 10; Humboldt, 26 53; Meridian German, 3 40; Table Rock, 14 13; Thayer German, 2 10. *Nobara*—Emerson, 15 50; Pender, 17 84. *Omaha*—Omaha 2d, 12;—Knox Y. P. S. C. E., 5;—Low Avenue (sab-sch, 5 73), 20 80;—Southwest, 14; Schuyler Y. P. S. C. E., 7 70; Wahoo, 25. 229 13
 NEW JERSEY.—*Corisco*—Bata, 1; Benito, 8. *Elizabeth*—Clinton King's Daughters, Opportunity Circle, 25; Connecticut Farms, 73; Elizabeth 2d, 312; Lammington, 10; Metuchen, 35 92; Plainfield 1st Y. P. S. C. E., 10. *Jersey City*—Jersey City 1st, 333 38; Passaic 1st Y. P. S. C. E., 10 18. *Monmouth*—Atlantic Highlands L. A. Soc'y, 2 50; Bordentown, 6 92; Columbus sab-sch, 11; Freehold 1st, 16 03; Hightstown (sab-sch, 28 41), 110; Lakewood (add'l), 5; Long Branch (Y. P. S. C. E., 4 68), 17 01; Point Pleasant, 4 60. *Morris and Orange*—East Orange Brick, 188 99; Mt. Olive (add'l), 2; Myersville German, 3; New Providence Y. P. S. C. E., 5 50; Orange 1st H. H., 100; South Orange Trinity Valleyburg Chapel, 6 30. *Newark*—Newark 1st Y. P. S. C. E., 11 24;—3d, 417 98;—2d German, 10;—High Street, 100. *New Brunswick*—Amwell 2d, 5; Bound Brook, 35; Flemington, 172 61; Kingwood, 3; New Brunswick 1st (sab-sch, 40); Y. P. S. C. E., 5, 45; Trenton 3d (Y. P. S. C. E., 7 59), 128 99;—Prospect Street, 38. *Newton*—Belvidere 2d, 13; Blairstown (add'l), 5; Newton, 175; Stewartville, 67 25. *West Jersey*—Camden 1st Y. P. S. C. E., 10; Cold Spring, 10 35; Janvier, 2; May's Landing sab-sch, 5; Pittsgrove Y. P. S. C. E., 4; Williamstown (sab-sch, 14 17), 39 85. 3,490 59
 NEW MEXICO.—*Santa Fe*—Las Vegas Spanish, 10; Taos, 2. 13
 NEW YORK.—*Albany*—Mariaville, 10; Princetown, (A member, 1 33), 28 73; Stephenston, 2; Voorheesville, 8. *Binghamton*—Bainbridge sab-sch, 10 50; Nineveh (Y. P. S. C. E., 4 75), 58 84. *Boston*—Barre, 15; Lawrence German, 25; South Boston Ryegate 1st, 16. *Brooklyn*—Brooklyn Lafayette Avenue (Miss. Con., 23 96), 48 96;—Memorial, 30;—Prospect Heights sab-sch, 20;—Throop Avenue (Mission, 100), (Y. M. Mission, 10), 162. *Buffalo*—Buffalo Bethlehem Y. P. S. C. E., 2 06;—Covenant, 12;—North A. D. A. Miller, 50;—Wells Street, 10 Olean 1st (Y. P. S. C. E., 12 56), 36 96; Tonawanda Y. P. S. C. E., 15. *Cambridge*—Genoa 2d, 3; Ithaca 1st Y. P. S. C. E., 5 35. *Champlain*—Fort Covington, 18; Malone, 53 87; Port Henry, 103 11. *Chemung*—Elmira Franklin Street, 8. *Genesee*—Bergen 1st, 28 44; Castile, 43 40; LeRoy, 120. *Geneva*—Naples (sab-sch, 5), 23; Ovid, 90 75; Romulus, 30; West Fayette, 2 27. *Hudson*—Good Will, 7 80; Haverstraw Central (sab-sch, 30), 70; Otisville, 28; Unionville, 7. *Long Island*—Bridgehamton, 13 80; Port Jefferson (Y. P. S. C. E., 4 88), 14 88; Shelter Island Y. P. S. C. E., 2 50; Yaphank, 16 83. *Lyons*—Newark (Y. P. S. C. E., 3), 60 60. *Nassau*—Smithtown, 15 97; A pastor, 5. *New York*—New York 1st, 400;—4th, 303 64;—1st Union, 36 89;—5th Avenue add'l, 100;—14th Street, 38 37;—Brick Branch sab-sch, 56 73;—Central, 1,413 14;—Covenant, 359 38;—French Evangelical, 12;—Grace Chapel Y. P. S. C. E., 10 24;—Madison Square add'l, 121;—Mount Washington, 600;—Phillips, 180 88;—Rutgers River-side, 309 03;—Spring Street, 32 50;—West, 974 24. *Niagara*—Wilson sab-sch, 8. *North River*—Cold Spring, 19; Freedom Plains Miss. Band, 15; Little Britain Y. P. S. C. E., 3 30; Malden sab-sch, 1 68; Newburgh Union, 118; Poughkeepsie, 159 16. *Otsego*—Richfield Springs, 46 35. *Rochester*—Ogden, 5; Rochester Emmanuel, 3 23; Sparta 2d, 5. *St. Lawrence*—Gouverneur, 25; Ox Bow sab-sch, 23 37; Watertown Stone Street, 88. *Steuben*—Hammondsport, 15. *Syracuse*—Oswego 1st (special, 10), 64; Skaneateles, 7 62. *Troy*—Brunswick Y. P. S. C. E., 1; Cambridge Y. P. S. C. E., 6 29; Green Island, 10; Troy 9th, 150. *Utica*—Ilion Y. P. S. C. E., 4 91; Oneida, 48 23; Saranquott sab-sch, 2 12; Turin, 13 15. *Westchester*—Hart-

ford 1st, 33; Rye sab-sch, special, 75; South Salem, 33; Yonkers 1st Y. P. S. C. E., 6 35. 7,280 43
 NORTH DAKOTA.—*Pembina*—Backoo, 1. 1
 OHIO.—*Athens*—Barlow, 2; Stockport, 3. *Bellevue*—Forest, 5. *Chillicothe*—Bloomington, 27. *Cincinnati*—Cincinnati 1st, 33 90;—2d, 626 23;—Central, 93 20; Wyoming, 248 13. *Cleveland*—Akron 1st, 4; Ash-tabula 1st, 11 07; Cleveland Case Avenue, 31 21;—North sab-sch, 42 50. *Columbus*—Greenfield, 3; Groveport, 5. *Dayton*—Dayton Park Y. P. S. C. E., 3 60; Oxford, 29 65; Springfield 1st (Mr. E. L. Barrett, Sr., 50), 160; Troy Y. P. S. C. E., 5 17. *Huron*—Huron (Y. P. S. C. E., 4), 30 50; Nor-walk, 40. *Mahoning*—Brookfield, 3 05; Canton, 23 96; Massillon 2d, friend, 30; Poland, 15. *Marion*—Delaware, 113; Salem, 4. *Mauwsee*—Lost Creek, 5; Toledo 1st Ger-man (Miss. Band, 5), 10;—3d, 11 15; West Bethesda, 7; Rev. G. M. Miller "tithe," 10. *Portsmouth*—Manchester (sab-sch, 6), 29. *St. Clairsville*—New Athens, 20 39. *Steubenville*—Amsterdam, 25; Irondale sab-sch, 2 66; Lin-ton L. U. H. M. Circle, 3; Steubenville 2d, 12; Yellow Creek, 9. *Wooster*—Congress, 2 50; Fredericksburg, 8 06; Hayesville, 8 63; Jackson, 10 41; Shreve, 3; Wayne, 7 46; West Salem, 4 60; Wooster 1st (sab-sch, 12 33), 119 31;—Westminster, 97 45. *Zanesville*—Granville, 3 46; Zanesville 2d, 31 90. 2,126 33
 OREGON.—*East Oregon*—Baker City 1st Y. P. S. C. E., 3 60; Enterprise, 9 40; La Grande, 5 50; Moro, 9 27; Sum-merville, 2 55; Union, 5 50. *Portland*—Bethel, 3; Spring-water, 4. *South Oregon*—Ashland Y. P. S. C. E., 2. *Willamette*—Albany 1st sab-sch, 20. 63 92
 PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave-nue, 11 45; Beaver, 53; Leetsdale sab-sch, 7 50. *Blairsville*—Braddock 1st, 20 23; Conemaugh, 4; Congruity, 19 50; Irwin Y. P. S. C. E., 3 35; Parnassus (Y. P. S. C. E., 13), 202 52. *Butler*—Concord (sab-sch, 15), 24 76; Middlesex (sab-sch, 3), 26; Princeton, 9 50. *Carlisle*—Carlisle 1st, 60 35; Chambersburg Falling Spring, 100; Dauphin Y. P. S. C. E., (Jr. Branch, 1 15), 8; Harrisburg Market Square, 86 14; Monaghan 19 50; Silver Spring (sab-sch, 10), 20. *Chester*—Ashmun, 25; Chester 1st, 26;—3d, 23 83; New London Y. P. S. C. E., 3. *Clarion*—Oak Grove, 3; Silgo, 5. *Erie*—Greenville, 40; Mount Pleasant, 2 25; Sandy Lake, 3; Springfield, 3 90; Sugar Creek Memorial, 3; Sunville, 3; Venango, 3. *Huntingdon*—Altoona 1st, 53 50;—3d, 13; East Kishacoquillas, 55; Huntingdon, 139; Lewistown, 157 95. *Kittanning*—At-wood, 5; Kittanning 2d, 10; Strader's Grove sab-sch, 7 09; Washington, 23; West Lebanon sab-sch, 25 34. *Lacka-wanna*—Hawley 1st Y. P. S. C. E., 5 91; Kingston sab-sch, 23 12; Wilkes Barre Memorial Y. P. S. C. E., 6 06. *Lehigh*—Allen Township, 10; Easton 1st Ladies Society, 100. *Northumberland*—Beech Creek, 6; Muncy, 20; Northumberland, 8; Rohrsburgh, 1; Washington (Allen-wood sab-sch, 8), 40. *Parkersburg*—Elizabeth, 55 cts.; Parkersburg, 69 54. *Philadelphia*—Philadelphia Be-theesda, 47 68;—Central, 63 52;—Cohocksink (sab-sch, 13 40), (Second St. Mission, 7 67), 55 97;—Me-morial, 73 50;—North, 12 42;—Northminster, 323 96;—Richmond, 6. *Philadelphia North*—Abington J. M. Colton, 100; Bridesburg (sab-sch, 10), 60; Chestnut Hill sab-sch, 38; Frankford, 24 51; Norristown 1st Y. P. S. C. E., 2 83. *Pittsburgh*—Bethany sab-sch, 29 67; Finley-ville (add'l), 2; Mount Washington, 5; Pittsburgh East Liberty, 178;—Shady Side, 106; Swissvale, 62 76; West Elizabeth sab-sch, 10. *Redstone*—Laurel Hill sab-sch, 98 41; Pleasant Unity, 10 50; Uniontown add'l, 10. *She-nango*—Hermion (sab-sch, 4 50), 9; Hopewell, 14; Ne-shannock, 17 50. *Washington*—Cove, 12; Lower Buffalo, 9; Mount Prospect sab-sch, 8; West Alexander (Int. on Craig Legacy, 2), 4; Wheeling 1st sab-sch, 10. *Wellsboro*—Wellsboro (sab-sch, 24 07), 88 33. *Westminster*—Cedar Grove, 15; Chestnut Level (sab-sch, 11 89), 46 31; Lan-caster 1st sab-sch, 39 07; Little Britain, 15; Union, 15 73. 3,239 01
 SOUTH DAKOTA.—*Aberdeen*—Eureka Mission, 10; Hol-land 1st, 5. *Black Hills*—Galena, 5; Whitewood, 5; Rev. E. J. Nugent, 10. *Central Dakota*—Wessington, 5. *Southern Dakota*—Olive, 1; Parker, 62 50. 108 50
 TENNESSEE.—*Birmingham*—Thomas 1st, 7. *Holston*—Mount Bethel, 10 25; Timber Ridge, 1 50. *Kingston*—Chattanooga Park Place Y. P. S. C. E., 3 25; Hill City North Side, 4; Pleasant Union, 1; Piney Falls, 1 64. *Union*—Hopewell, 3; Knoxville 2d, 4 25; Madisonville, 2; St. Paul, 2. 38 89
 TEXAS.—*Austin*—San Antonio Madison Square, 50; Rev. W. B. Bloys, 10. *North Texas*—Bowie, 5; Throckmorton, 2 45. 67 45
 UTAH.—*Montana*—Boulder, 5; Dillon (sab-sch, 1 75), 5 50; Helena 1st, 25. *Utah*—Haines Memorial Chapel, 2 05; Salt Lake City Westminster Y. P. S. C. E., 4 70. 42 25
 WASHINGTON.—*Olympia*—Vancouver (sab-sch, 6), 11; *Puget Sound*—San Juan, 5; Lopez, 1. *Spokane*—Cort-

412 Sustentation—N. Y Synodical Aid Fund—Home Missions Debt Account. [May,

land, 1. Walla Walla—Kamiah, 8 75; Lewiston, 14 70.
WISCONSIN.—Madison—Oregon, 8; Pleasant Hill and
sab-sch, 5. Milwaukee—Beaver Dam 1st Y. P. S. C. E.,
3 30. Winnebago—Green Bay French, 2; Robinson
French, 3; St. Sauveur French, 1 20; Wausau (sab-sch,
22 50), 254 75. 825 61
Woman's Executive Committee of Home Mis-
sions.....\$ 14,614 87

LEGACIES.

Legacy of Mrs. Mira L. Mount, dec'd, late of
Bordentown, N. J., 6; Chas. Miller, dec'd, late
of Montgomery, N. Y., 3,000; Thomas Steel,
dec'd, late of Chillicothe, O., 318 64; Eliza J.
Bradley, dec'd, late of Syracuse, N. Y., 700;
Margaret Gardiner, dec'd, late of Covington,
N. Y., 223 96; Wm. A. Wheeler, dec'd, late of
Malone, N. Y. (add'l), 2,000; Mary Van Horn,
dec'd, late of Harlem Springs, O., 633 96; Wm.
Y. Mortimer, dec'd, late of N. Y., 5,000; Mrs.
Elizabeth Stockton, dec'd, late of Canonsburg,
Pa., 4,750..... 16,632 56

MISCELLANEOUS.

"C., Penna.," 14; Miss Ednie C. Jones, San Le-
andro, Cal., 50; James Robertson, Constantia,
N. Y., 89 46; In Memory of a Christian
Mother, 25; "X. Y. Z.," 10; "A Friend,"
666 66; Mrs. J. H. Gill, Reading, O., 3; Rev.
Wm. L. Johnston, Cal., 1; "A. B. K.," 5; Mr.
and Mrs. Wm. Pattengill, N. Y., 50; Rev.
Meade C. Williams, D. D., St. Louis, Mo., 20;
Rev. E. P. Willard, Cayuga, N. Y., 5; Rev. R.
Taylor, D. D., Beverly, N. J., 50; A. W. An-
derson, St. Paul, Minn., 10; Mrs. Jane M. An-
derson, Bellaire, 5; A. F. Wilson, Grimes,
Iowa, 10; Rev. T. Williston, Ashland, N. Y.,
3; Rev. E. J. Lindsay, Poplar, Mont., 9; Rev.
and Mrs. John B. Smith, 25; Typewriter, 5;
Misses Willard 3,000; Miscellaneous, 7; Miss
J. A. B. Fish, Afton, N. J., 200; Wm. Camp-
bell, Sr., Butler, Pa. 30; Mrs. Jane Ferguson,
N. Y., 50; Miss H. D. M., Newark, N. J., 200;
Rev. Jas. G. Shinn, Atlantic, N. J., 5; G. D.
Tooker, Yonkers, N. Y., 50; "Minister W. C.,"
3; Annie Wain, Germantown, Pa., 10,000;
Geo. Finney, Duncans Falls, O., 5; Mrs. Cyrus
Dickson, 200; "H. L. J.," 150; Mrs. R. S.
Marsh, West Carlisle, Mich., 1; "Hapland,"
500; C. E. Whittlesey, Madison, N. J., 100;
Miss Sarah S. Strong, Goshen, N. Y., 400; Mrs.
A. Peers, Rush City, Minn., 2 50; Rev. Henry
Fulton, Newark, O., 7 50; Rev. W. H. Robin-
son, Chiff, S. A., 25; Mrs. Mary S. Eichbaum,
15; Isabella McQueen, 5; Unknown Donor,
250; Interest on John C. Green Fund, 350; In-
terest on Permanent Fund, 60..... 16,672 12

Total received for Home Missions, Feb'y, 1893...\$ 68,632 15
Total received for Home Missions from April
1, 1892..... 659,054 08
Amount received during same period last year. 605,302 08

PERMANENT FUND.

Chas. R. Otis, Yonkers, N. Y..... 900 60
O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1893.

ATLANTIC.—South Florida—Eustis, 2 00
BALTIMORE.—Baltimore—Baltimore Faith, 5 00
COLORADO.—Boulder—Fossil Creek, 10 cts.; Timnath,
30 cts.; Valmont, 6 cts. Denver—Denver Capitol Ave-
nue, 5 50. Pueblo—Eastonville, 1. 6 96
ILLINOIS.—Bloomington—Clinton, 11. Cairo—Mt. Car-
mel, 2 75. Chicago—Lake Forest, 102. Peoria—Yates
City, 2 50. Schuyler—Augusta, 11; Oquawka, 1. Spring-
field—Pisgah, 1 20; Rev. W. L. Tarbet and wife, 40 cts.
131 86
IOWA.—Cedar Rapids—Marion, 15 50. Corning—Vil-
lisca, 1. Iowa City—West Branch, 7 19; Scott, 4. 27 69
KANSAS.—Highland—Nortonville, 1. Neosho—Parsons,
10. 11 00

MICHIGAN.—Lansing—Concord, 26 cts. Monroe—Cold-
water, 1 85. Saginaw—Bay City 1st, 20 18. 22 30
MISSOURI.—Kansas City—Sharon, 1 41. Platte—La-
throp, 4. 5 41
NEBRASKA.—Kearney—Grand Island, 7. Nebraska City
—Meridian German, 8 cts.; Thayer German, 7 cts.
Omaha—Lyons, 1 65. 8 80
NEW JERSEY.—Corsico—Benita, 3; Bata, 1. Jersey City
—Patterson 3rd, 7. 11 00
CALIFORNIA.—Los Angeles—Redlands, 3 70. San Jose
—San Jose 2d, 10. Stockton—Woodbridge Bethel, 2. 15 70
TENNESSEE.—Birmingham—Thomas 1st, 2. Kingston—
Harriman, 2. Union—Madisonville, 6 cents.; Knoxville
2d, 21 15. 25 21
TEXAS.—Austin—Austin 1st, 11 00

Total received* for Sustentation, February 283 22
Total received for Sustentation from April 1,
1892..... 3,674 79
Amount received during same period last year. 1,467 64
O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1893.

Albany—West Galway, 3; Esperance, 14. Buffalo—
Buffalo Covenant, 6. Champlain—Peru 1st, 6 57. Gene-
see—Stone Church Y. P. S. C. E., 6; Bergen 1st, 3 59.
Hudson—Haverstraw Central, 30; Chester, 40; Good Will,
26 cts. Long Island—Cutchogue, 7 85; Yaphank, 5.
Lyons—Wolcott 1st, 7. Nassau—Jamaica, 23 18. New
York—French Evangelical, 5; Zion German, 10. North
River—Cold Spring, 10; Poughkeepsie, 3 65. Otsego—Col-
chester, 5. Rochester—Rochester Emmanuel, 97 cts.
Total received for New York Synodical Aid
Fund, February, 1893.....\$ 187 07
Total received for New York Synodical Aid
Fund from April 1st, 1892..... 6,691 24
Total received during same period last year.... 8,217 28

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS DEBT ACCOUNT, FEBRUARY, 1893.

ILLINOIS.—Chicago—Libertyville, 13. Peoria—Lewis-
town c., 45 22. 58 22
IOWA.—Council Bluffs—Council Bluffs 2d c., 4. Sioux
City—Plymouth, 4. 8
MICHIGAN.—Monroe—Coldwater, 6 63. 6 63
MINNESOTA.—Mankato—Mankato, 6. Red River—
Fergus Falls sab-sch c, 8 21. 14 24
NEW YORK.—Binghamton—Bainbridge W. P. M. Soc.,
4 50. 4 50
OHIO.—Wooster—Shreve, 2 50. 2 50
PENNSYLVANIA.—Chester—Marple c., 6 02. Huntingdon—
Bellefonte Y. P. S. C. E., 10. 16 02
UTAH.—Montana—Dillon c., 10 55. 10 55
WASHINGTON.—Olympia—Vancouver c. (sab-sch, 3), 10. 10

\$ 130 65
Less amount credited in duplicate to Mon-
mouth Presbytery Mt. Holly church..... 94 41
Total receipts from churches.....\$ 106 24

MISCELLANEOUS.

Rev. M. A. Williams, Medford, Ore..... 10
Total received for debt, February, 1893.....\$ 116 24
Total received for debt from July 1, 1892..... 16,318 96
O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

NOTE.—Items marked "c" were contributions on
Columbian Home Mission Day, Oct. 9, 1892.

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1898.

ATLANTIC.— <i>South Florida</i> —Altoona, 3.	3
BALTIMORE.— <i>Baltimore</i> —Baltimore Faith, 5; Ellicott City, 9 15. <i>New Castle</i> —Wilmington Central, 85 89; — Olivet, 5. <i>Washington City</i> —Washington City Eastern sab-sch, 3 24; — Gunton Temple Memorial, 10 06.	118 33
CALIFORNIA.— <i>Los Angeles</i> —Carpenteria, 10; Los Angeles 3d add'l, 1; San Pedro, 5. <i>Oakland</i> —Golden Gate, 4.	20
CATAWBA.— <i>Cape Fear</i> —Ebenezer, 3.	3
COLORADO.— <i>Boulder</i> —Fossil Creek, 90 cts.; Tinmouth, 2 70; Valmont, 54 cts. <i>Denver</i> —Denver Capitol Avenue, 12 25; Georgetown, 4 50. <i>Fueblo</i> —Fountain, 2 45; Mesa, 25.	118 34
ILLINOIS.— <i>Alton</i> —Edwardsville 1st, 3. <i>Bloomington</i> —Fairbury, 10; Hoopston, 8. <i>Cairo</i> —Golconda 1st, 4. <i>Chicago</i> —Austin, 9 62; Chicago 4th add'l, 240; — Emerald Avenue, 7; Evanston South, 65; — 1st, 25 24; Maywood, 16. <i>Mattoon</i> —Arcola, 5; Bethel, 5. <i>Peoria</i> —Lewistown, 30. <i>Rock River</i> —Ashton, 6; Franklin Grove, 2; Hamlet, 6 20; Milan, 5 45; Norwood, 13 90; Rock Island Central, (sab-sch, 2 33), 19 48. <i>Schuyler</i> —Mount Sterling, 24 05; Perry, 2; Wythe, 6. <i>Springfield</i> —Jacksonville State Street, 60; Petersburg, 11 80; Pisgah, 1 21.	590 65
INDIANA.— <i>Crawfordsville</i> —Lebanon 1st, 7; Rockville Memorial, 3 66. <i>Fort Wayne</i> —Bluffton, 5; Ligonier, 4 80. <i>Indianapolis</i> —Bloomington Walnut Street, 13 89. <i>Logansport</i> —Rolling Prairie, 2 50; Union, 4 45. <i>Muncie</i> —Wabash, 16 02. <i>New Albany</i> —Bedford, 7 11; Charlestown, 2; Lexington (Nabb Chapel, 1 65), 4; Mount Lebanon, 1 35; Otisco, 2. <i>White Water</i> —Knightstown, 3 50.	77 18
INDIAN TERRITORY.— <i>Cherokee Nation</i> —Claremore, 3. <i>Choctaw</i> —Philadelphia, 75 cts.; Wheelock, 3. <i>Muscogee</i> —Nuyaka Mission, 5.	11 75
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 2d, 50. <i>Corning</i> —Afton (Y. P. Society, 1 20), 8; Villisca, 10. <i>Fort Dodge</i> —Coon Rapids, 18 72; Dedham, 5 17; Rolfe 2d, 4 76. <i>Iowa</i> —Mount Pleasant 1st, 29 65; West Point, 12. <i>Iowa City</i> —West Branch, 7 29; Williamsburgh, 5. <i>Waterloo</i> —La Porte City, 5.	155 49
KANSAS.— <i>Emporia</i> —Calvary, 8; Emporia, 27 87; Wichita Oak Street, 2; — Lincoln Street, 2. <i>Highland</i> —Nortonville, 2. <i>Neosho</i> —Pittsburgh, 6 28. <i>Solomon</i> —Belle-ville, 10; Cawker City, 4; Glen Elder, 2.	59 13
KENTUCKY.— <i>Louisville</i> —Kuttawa (Miss Soc. Hawthorn Church), 6; Louisville Covenant, 12 80; New Castle, 2; Owensboro 1st, 106.	128 80
MICHIGAN.— <i>Detroit</i> —Birmingham 5. <i>Flint</i> —Fort Austin, 2. <i>Grand Rapids</i> —Grand Rapids 1st, 15 38; Ionia, 27. <i>Kalamazoo</i> —Kalamazoo 1st, 63. <i>Lansing</i> —Concord, 2 40. <i>Monroe</i> —Coldwater 1st, 4 89. <i>Petoskey</i> —Boysie City, 1; Boyne Falls, 1.	121 67
MINNESOTA.— <i>Mankato</i> —St. James, 5. <i>Minneapolis</i> —Minneapolis Bethany, 1. <i>Winona</i> —Fremont, 5 25; Winona 1st, 11.	24 28
MISSOURI.— <i>Kansas City</i> —Greenwood, 2. <i>Ozark</i> —West Plains 1st, 5. <i>Platte</i> —Oregon, 5 23. <i>St. Louis</i> —Cuba, 2; Nazareth German, 5; Rolla, 5.	26 33
NEBRASKA.— <i>Kearney</i> —Grand Island 1st, 7. <i>Nebraska City</i> —Beatrice 1st, 22 60; Meridian German, 72 cts.; Thayer German, 68 cts.; Utica, 3. <i>Nebraska</i> —Emerson, 8 75; Wakefield 1st, 15 50; Wayne, 12. <i>Omaha</i> —Omaha 2d, 2.	73 20
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Benita, 5; Gaboon, 5. <i>Elizabeth</i> —Connecticut Farms, 12; Elizabeth 1st, 166 70; Rahway 2d, 70. <i>Jersey City</i> —Passaic 1st sab-sch, 5; Patterson 3d, 7. <i>Monmouth</i> —Bordentown 1st, 6 20; Point Pleasant, 4. <i>Morris and Orange</i> —East Orange Brick, 95 70; Hanover, 11; Morristown 1st, 74 06 — South Street, 225 56; Orange Bethel, 80 17; Summit Central, 162 45. <i>Newark</i> —Bloomfield 1st, 188 98; Newark 2d German, 10. <i>New Brunswick</i> —Pennington, 30; Titusville, 20 60; Trenton Prospect Street, 29. <i>Newton</i> —Blairtown add'l, 4; Hackettstown, 50; Stewartville, 15. <i>West Jersey</i> —Camden 3d, 2; Janvier, 1; Williamstown, 11.	1,940 42
NEW MEXICO.— <i>Santa Fe</i> —Taos, 1.	1
NEW YORK.— <i>Albany</i> —Bethlehem, 3; Hamilton Union, 6; Kingsboro Avenue, 10 53; Northampton, 9; Tribe's Hill, 4. <i>Boston</i> —Houlton, 8. <i>Brooklyn</i> —Brooklyn Prospect Heights sab-sch, 12 10; Woodhaven 1st, 7. <i>Buffalo</i> —Buffalo Covenant, 4; Silver Creek, 8 67. <i>Champlain</i> —Chazy, 11 48; Malone 1st, 19 40. <i>Hudson</i> —Amity, 10; Good Will, 2 34; Hopewell (Y. P. S. C. E.), 15; Milford, 18; Nyack 1st, 21 83. <i>Long Island</i> —Southold, 3; Yaphank, 9. <i>Nassau</i> —Far Rockway 1st, 17. <i>New York</i> —New York 1st Union, 25; — 5th Avenue add'l, 50; — French Evangelical, 5; — Harlem, 79 44; — Mount Washington, 100. <i>North River</i> —Cold Spring, 6; Freedom Plains, 12; Pleasant Valley, 7 50; Poughkeepsie, 32 90. <i>Rochester</i> —Rochester 3d, 59 62; — Emmanuel, 1 23; — North (Y. P. S. C. E.), 11 60; — St. Peter, 38 84. <i>St. Lawrence</i> —Sackett's Harbor, 4. <i>Steuben</i> —Andover sab-sch, 5. <i>Utica</i> —Forest, 7; Oneida, 20 65; Turin, 5 49; Utica Memorial, 50. <i>Westchester</i> —Hartford 1st, 15.	746 21
OHIO.— <i>Chillicothe</i> —Chillicothe 3d, 6; Hillsboro, 100 80; Wilkesville, 10 10. <i>Cincinnati</i> —Cincinnati 2d, 116 90; Glendale 1st, 40; Montgomery, 6 20; Wyoming, 115 50. <i>Cleveland</i> —Cleveland 1st (Mrs. Mather and Mrs. Stone), 500; — North sab-sch, 16 25. <i>Columbus</i> —Greenfield, 2; Groveport, 1. <i>Dayton</i> —Blue Ball, 6; Springfield 1st, 22. <i>Mau-mee</i> —Toledo 3d, 10 15; — Westminster, 9 89. <i>Portsmouth</i> —Portsmouth 2d, 54 49. <i>Steubenville</i> —Amsterdam, 19; Monroeville, 5; Steubenville 3d, 5; Toronto, 18; Uricks-ville, 5. <i>Zanesville</i> —Brownsville, 11 50; Granville sab-sch, 4; Zanesville 3d, 11 28.	1,096 76
OREGON.— <i>South Oregon</i> —Ashland, 3. <i>Willamette</i> —Pleasant Grove, 2.	5
PENNSYLVANIA.— <i>Allegheny</i> —Beaver, 21; Springdale, 3. <i>Blairsville</i> —Blairsville, 44; Irwin, 15 48; Latrobe, 20. <i>Butler</i> —Princeton, 2 70. <i>Carlisle</i> —Chambersburg Fall-ing Spring, 80; Harrisburg Pine Street sab-sch, 5; — Westminster, 5; — Jas. Coleman Memorial, 3; Middle-town, 4. <i>Chester</i> —Chester 1st, 20; — 2d, 42 85; Fairview, 6; Marple, 6 50; Penningtonville, 10. <i>Clarion</i> —Licking, 4; Oak Grove, 2; Oil City 2d, 5; Sligo, 2. <i>Huntingdon</i> —Altoona 3d, 11 58; East Kishacoquillas, 25; Fruit Hill, 11; Houtzdale, 2 70; Lewistown, 40 06; McVeytown, 29 68; Mount Union, 19. <i>Kittanning</i> —Atwood, 2. <i>Lacka-wanna</i> —Camptown, 2; New Milford, 4 61. <i>Lehigh</i> —Allentown 1st, 25. <i>Parkersburg</i> —Hughes River, 3 06. <i>Philadelphia</i> —Philadelphia West Spruce Street, 391 29; — Cohocksink add'l, 4 70; — Corinthian Avenue German, 7; — North, 11 20; — Northminster, 150; — Zion German, 3. <i>Philadelphia North</i> —Abington (Mr. and Mrs. J. M. Colton), 100; Bridesburg, 10; Chestnut Hill (Infant Class), 26; Frankford, 14 21; Jenkintown, 3 50; Norriton and L. Providence, 15. <i>Pittsburgh</i> —Bethany sab-sch, 391; Centre, 15 42; Coal Bluff and Courtney, 2; Hazlewood, 11 50; Mingo, 5; Oakdale, 27 60; Pittsburgh East Liberty, 69; — Shady side, 58; West Elizabeth sab-sch, 7. <i>Redstone</i> —Laurel Hill, 25 66; Long Run, 12; Mount Pleasant, 18. <i>Shenango</i> —Heron, 2; Leesburg, 3. <i>Washington</i> —Clayville, 16 75; Cross Roads, 7; Fairview, 4 01; Lime-stone, 3 50; Waynesburg, 7; Wheeling 1st sab-sch, 10. <i>Willsboro</i> —Wellsboro, 4 14. <i>Westminster</i> —Little Britain, 7; York Westminster, 10.	1,566 68
SOUTH DAKOTA.— <i>Central Dakota</i> —Huron 1st, 19 90.	19 90
TENNESSEE.— <i>Birmingham</i> —Thomas 1st, 2. <i>Kington</i> —Pleasant Union, 1. <i>Union</i> —Knoxville 2d, 78 68; Mad-disonville, 60 cts.	82 28
UTAH.— <i>Montana</i> —Bozeman, 47. <i>Utah</i> —Richfield, 2.	49
WASHINGTON.— <i>Spokane</i> —Cortland, 1; Grand Coulee, 1. <i>Walla Walla</i> —Kamiah, 2 50.	4 50
WISCONSIN.— <i>Madison</i> —Cottage Grove, 2; Poynette, 5 44. <i>Winnebago</i> —Oconto 1st, 23 16; Stevens Point, 17.	47 60

From the churches and Sabbath-schools.....\$ 6,387 42

FROM INDIVIDUALS.

Mrs. Wm. Headington, Baltimore, Md., 30; Rev. C. Jewetts' Collins, N. Y., 10; E. A. Ford, Gaboon, Africa, 5; Mrs. Robert Ferguson, N. Y., 25; Mrs. J. M. Roberts, Anaheim, Cal., 3; Rev. and Mrs. Geo. T. Crissman, Lougmont, Cal., 8; "F. and F.," N. Y., 3; Rev. R. W. Jones, Canova, S. Dak., 2; Mr. and Mrs. Francis Whiting, Jeffersonville, Pa., 20; W. M. Hastings, Delta, Colo., 8 75; "X. Y. Z.," Watkins, N. Y., 20; "L. P. S.," 250; "A widow," Scranton, Pa., 5; Mrs. J. H. Gill, Reading, O., 5; "From a friend," 300; Mrs. Maria L. Roberts, Brooklyn, N. Y., 50; Rev. Henry Fulton, Newark, O., 5; Rev. F. A. Shearer, Colfax, Iowa, 5; Rev. A. B. King, New York, 5; "H. L. J.," 25; Mrs. R. S. Marsh, West Carle, Mich., 5; Mrs. Cyrus Dickson, Montclair, N. J., 50; Rev. W. H. Robinson, Chili, S. A., 10; Mrs. Mary S. Eichbaum, 15; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "C. Penna.," 6.	871 15
Interest from permanent fund.....	4,326 00
Interest from Roger Sherman Fund.....	6 00

For the current fund.....\$ 12,090 57

PERMANENT FUND.
(Interest only used.)

From the estate of Thomas Steele, deceased, share of the proceeds of sale of Iowa lands, d18 64; legacy of Rachel B. Tomlinson, Keeseville, N. Y., less tax and expenses, 10,661 83; donation of Mrs. Amanda R. Rankin, deceased, to credit of the North Sangamon Church, Ill., 25; donation of Miss Annie Wain,

Germantown, Phila., 10,000..... 21,005 47

Total receipts for February, 1893.....\$ 33,096 04

Collections from churches and Sabbath-schools, and contributions from individuals, from April 1, 1892, to February 28, 1893..... 72,068 09

For the same period last year..... 68,692 33

Total for the current fund since April 1, 1892..\$ 133,201 01

WILLIAM W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1893.

ATLANTIC.—*East Florida*—Candler, 3 75. 3 75
BALTIMORE.—*Baltimore*—Baltimore Faith, 5; Churchville, 4 13; Ellicott City (sab-sch, 11 50), 14 08. *New Castle*—Wilmington Olivet, 2. *Washington City*—Washington 6th, 23; — Eastern sab-sch, 1 08. 48 24
CATAWBA.—*Cape Fear*—Ebenezer sab-sch, 1 50. 1 50
COLORADO.—*Boulder*—Fossil Creek and Stout, 30 cts.; Timnath, 20 cts.; Valmont, 18 cts. *Denver*—Denver Capitol Avenue, 1 25. 3 23
ILLINOIS.—*Alton*—Chester, 3; Hillsboro sab-sch, 24 45. *Bloomington*—Bloomington 3d sab-sch, 37 79; Hoopes-ton, 4; Prairie, 3 25. *Cairo*—Golconda, 2. *Chicago*—Chicago 4th, 106; Evanston, 8 98; Maywood sab-sch, 12. *Mattoon*—Pana, 8. *Rock River*—Hamlet, 3 20. *Schuyler*—Salem German sab-sch, 5. *Springfield*—Pisgah, 1 83. 318 49
INDIANA.—*Crawfordsville*—Lexington sab-sch, 4 50; Rockville, 1 19. *Indianapolis*—Bloomington Walnut Street, 9 08; *Muncie*—Wabash, 5 34. 20 08
INDIAN TERRITORY.—*Chickasaw*—Kingfisher sab-sch, 5 60; Oklahoma City, 11 65; Westminster sab-sch, 5 23 25
IOWA.—*Council Bluffs*—Griswold sab-sch, 5 50. *Dubuque*—Independence 1st, 15 41. *Iowa City*—Iowa City 27. 47 91
KANSAS.—*Emporia*—Conway Springs sab-sch, 5; Waverly, 5 40; Wichita Oak Street, 2. *Highland*—Nortonville, 1. *Solomon*—Cawker City sab-sch, 4. 17 40
KENTUCKY.—*Louisville*—Kuttawa Hawthorn Chapel, 1; Louisville Covenant, 26. *Transylvania*—Richmond, 12 80. 39 80
MICHIGAN.—*Detroit*—Detroit 2d Avenue sab-sch, 20; — Central sab-sch, 10; — Covenant sab-sch, 13 62; Northville 1st sab-sch, 7 50. *Grand Rapids*—Hesperia sab-sch, 2 50. *Kalamazoo*—Kalamazoo 1st, 31. *Lansing*—Concord, 79 cts. *Monroe*—Coldwater, 13 61. *Saginaw*—Coleman, 20 50. 109 52
MINNESOTA.—*Mankato*—Jasper, 3 05; Kasota sab-sch, 17. *St. Paul*—Merriam Park, 3 50. 22 55
MISSOURI.—*Kansas City*—Kansas City 1st, 36 79. *Palmira*—Birdseye Ridge, 3 08. 39 85
NEBRASKA.—*Hastings*—Axtel, 2. *Kearney*—Grand Island, 5. *Nebraska City*—Meridian German, 24 cents; Thayer German, 21 cents. 7 45
NEW JERSEY.—*Corlaco*—Benito, 3; Bata, 1; Gaboon, 5. *Elizabeth*—Connecticut Farms, 29; Rahway 2d, 25; Rahway German, 1. *Monmouth*—Bordentown, 6 07; Hightstown (sab-sch, 4 38), 12 86; Moorestown sab-sch, 8. *Morris and Orange*—East Orange Brick, 44 90; Orange Central, 100. *New Brunswick*—Kingwood, 2; Kirkpatrick Memorial sab-sch, 10 23; New Brunswick 1st sab-sch 50. *Newton*—Hackettstown, 15; Stewartsville, 5. *West Jersey*—Janvier, 1. 319 15
NEW MEXICO.—*Santa Fe*—Taos, 1. 1
NEW YORK.—*Albany*—Bethany, 12 84; Voorheesville, 2. *Brooklyn*—Brooklyn Prospect Heights sab-sch, 10. *Champlain*—Malone, 19 10. *Hudson*—Good Will, 78 cts. *Long Island*—Bridgehampton, 20 62; Southampton sab-sch, 76 27; Yaphank, 2. *Nassau*—Jamaica, 16 05. *New York*—New York French Evangelical, 5; — Harlem, 31 56. *North River*—Cold Spring, 1; Poughkeepsie, 10 26. *Otsego*—Colchester sab-sch, 5; Richfield Springs, 4 15. *Rochester*—Rochester Emmanuel, 1 22; — Westminster sab-sch, 7 29; Wheatland, 1. *Troy*—Troy 9th, 50. *Utica*—Oneida, 43 53. *Westchester*—Gilead sab-sch, 20. 340 46
OHIO.—*Chillicothe*—Chillicothe 3d, 5. *Cincinnati*—Cincinnati 2d, 54 22; Wyoming, 19 67. *Cleveland*—Cleveland North sab-sch, 5; Northfield, 5. *Columbus*—Colum-

bus 1st, 30. *Dayton*—Dayton 3d Street, 76; Springfield 1st, 34. *Maumee*—Toledo Westminster, 13 70. *Steubenville*—Steubenville 3rd, 17; Yellow Creek, 5. *Zanesville*—Granville, 16 45; New Lexington, 2. 223 24

PACIFIC.—*Benicia*—Vallejo sab-sch, 17 30. *San Francisco*—Brooklyn, 40 60. 57 60

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 3; Beaver, 18; Emsworth, 9 14. *Butler*—Friston, 20 cts. *Carlisle*—Steelton 1st sab-sch, 17 67. *Chester*—Chester 3d, 24; Darby Borough sab-sch, 17 cts.; Oxford 1st, 45 75. *Clarion*—Beech Woods, 31 18; Oil City 2d, 5; Sligo, 2. *Huntingdon*—Altoona 3d, 9; Houtzdale, 90 cts.; Lewis town, 13 35. *Kittanning*—Atwood, 3; Mount Pleasant sab-sch, 5 10; Washington, 3. *Lekigh*—Mauch Chunk sab-sch, 25; Mountain, 5. *Northumberland*—Lycoming Centre sab-sch, 5. *Philadelphia*—Philadelphia 16th, 53 07; — Calvary sab-sch, 10; — South sab-sch, 5 50; — Arch Street sab-sch, 20; — Arch Street Infant Class sab-sch, 3; — Central, 10 76; — Cohocksink, 6 10; — Hebron Memorial sab-sch, 13 95; — North, 6 18. *Philadelphia North*—Bridenburg, 5; Chestnut Hill, 47; Falls of Schuylkill sab-sch, 15; Frankford, 14 81; Germantown 2d, (sab-sch, 5), 23 05. *Pittsburgh*—Courtney and Coal Bluff, 4; — East Liberty, 25. *Shenango*—Hermion, 5; Sharon, 14 14. *Wellaboro*—Wellaboro sab-sch, 23 71; — Church, 1 33. *Westminster*—Chestnut Level sab-sch, 4 73. 626 26

TENNESSEE.—*Birmingham*—Thomas, 2. *Kingston*—Chattanooga Park Place, 10; Pleasant Union, 2. *Union*—Knoxville 2d, 31 30; Madisonville, 20 cts. 45 60

WASHINGTON.—*Puget Sound*—Everett sab-sch, 4; Seattle 1st sab-sch, 37 40. *Spokane*—Grand Coulee, 1. *Walla Walla*—Kamiah 1st, 2. 44 40

WISCONSIN.—*Madison*—Cottage Grove, 2. 2

Total from churches, February, 1893.....\$ 1,721 28

Total from Sabbath-schools, February, 1893.... 601 33

Total from churches and Sabbath-schools, February, 1893.....\$ 2,322 71

MISCELLANEOUS.

Miss Hattie Rockwell, Monroe, Utah, 1 50; E. K. Bryan, Texarkana, Ark., 2; "G. F. A." 49 15; Iron Mountain sab-sch, Minn., 4 27; W. B. Williams, Washington, 4 60; M. H. Mead, Idaho, 2 15; H. B. Wilson, Georgia, 1 75; Jos. McKibbin, St. Paul, Minn., 66 66; Shady Grove sab-sch, Va., 1; Wm. Travis, Oregon, 4 50; I. N. Lucas, S. Dak., 4 12; W. H. Long, N. C., 1 35; J. D. Irwin, Princeton, Ky., 80 cts.; W. L. Hood, Mich., 6 42; John C. Giffin, Neb., 3 15; J. T. Stone (miss'y), Pres. of Champlain, 2 85; Rev. W. H. Robinson, Chili, S. A., 5 50; "H. L. J." 20; Rev. W. L. Tarbet and wife, 60 cts.; "C. Penna." 1; Harris' Chapel, Brinkley, Ark., 50 cts..... 132 88

Total receipts, February, 1893.....\$ 2,505 59

Amount previously acknowledged.... 62,238 29

Total receipts since April 1, 1892.....\$ 84,843 68

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Phila.

T. p. v.

VOL. 13.

No. 78.

THE CHURCH AT HOME AND ABROAD.

PUBLISHED MONTHLY BY ORDER OF
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IN THE UNITED STATES OF AMERICA.

JUNE, 1893.

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HENRY A. NELSON, D.D.

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THE CHURCH AT HOME AND ABROAD.

JUNE, 1893.

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PRESBYTERIAN HOUSE, 53 FIFTH AVENUE, NEW YORK CITY.

THE CHURCH AT HOME AND ABROAD.

JUNE, 1893.

CLEANLINESS AND HOLINESS.

One who carefully studies the Levitical statutes can hardly fail to get the impression that physical filth unnecessarily left in sight about the habitations of men disgusts God as really as it disgusts a refined man or woman. A Mosaic statute enjoining scrupulous care for cleanliness has attached to it for its reason, not that filth lying about the camp would poison the air and breed pestilential disease, but simply that Jehovah, "walking in the midst of the camp," would see it and turn away with disgust.

To say that uncleanness is wrong because it tends to disease, and so does harm, is to speak truly. But is it not a deeper truth that uncleanness is wrong in itself and disgusting to God, and that therefore he has purposely made disease to follow it and punish it? Whichever view we take of it, we cannot get rid of the fact that unnecessary filth about the dwellings of men makes God less willing to dwell with them with gracious and protecting presence.

Intelligent and vigilant boards of health sometimes warn those subject to their jurisdiction to look carefully to their drains and cellars, and to every spot on their premises where decaying vegetable matter or any sort of garbage may be poisoning the air. Would

there ever be any need of this if the book of Deuteronomy were reverently read and regarded in every home—if parents and children and servants would all remember that a foul drain or a foul cistern, or a rotten vegetable or a pile of dirt left in an unswept corner, disgusts God, and that He, who seeth in secret, will deal with them for it as no board of health can?

We have in our day many hygienic institutions to which invalids resort for treatment and cure which they cannot so well get at home. Among these are some called *hydro-pathic*, because of the prominence which they give to water as a curative agent. Probably some portion of its efficacy comes from its cleansing power upon patients whose habits of bathing all their flesh have not been intelligent and thorough. One of the ways in which a holy day and a holy place—a Sabbath and a sanctuary—bless a community and promote its temporal welfare, is by fixing a time for a more thorough than the daily cleansing of persons and putting on of clean garments. Christian mothers, in humble homes, who cannot let their children go to their beds on Saturday nights without their baths, nor go to their own until all the needed garments are mended and laid whole and clean near the

beds of the young sleepers, are better guardian angels of the public health than boards of health can be. And although mere maternal affection, enlightened by science—as now in our land of free education it may be—goes far to secure such habits, they are far better secured by conscientious Sabbath keeping. How it conserves the strength and upholds the spirit of such diligent and faithful mothers, to have in their hearts the recollection that the kind and holy eye of God is on them while they do up those Saturday night labors—that he counts every stitch and notices every glance at the clock in the pious purpose to finish all that work before the Sabbath begins, and hears every motherly prayer that is breathed over each garment in behalf of its sleeping owner! And how much better such a mother rests off her fatigue amid the songs and the prayers and the meditations in the holy calm of the house of God, sitting with her tidy children about her, than she could amid the jollity of a beer garden or in idle lounging at home, with no hymns and no prayers and no catechism and no Bible!

The sanitary condition of any town is in no small degree dependent upon moral conditions, especially those habits of cleanliness in which there is such a difference between habitually going to church and habitually going to grog-shops—habits which are so favorably affected by reverent Sabbath keeping, and in which the very best is secured by intelligent fear of God.

Something may be done for the unwashed population by compelling them to send their children to the schools, something by getting them to read newspapers and to attend popular scientific lectures; but far more can be done by visiting them in their homes and winning them to attendance upon the Sabbath-school and the church. We shall never have cities and villages in the best sanitary condition

until true religion so prevails in their populations that all will habitually remember that Jehovah walks along their streets, and with an eye that never slumbers inspects all their dwellings and all their haunts.

Holiness is cleanliness of soul. Those Old Testament prescriptions in respect to bodily and ceremonial cleanliness, were God's kindergarten methods of educating his infant church into true ideas of moral purity. Everything in his providence which illustrates his love of cleanliness and his aversion to filth ought to deepen our impression of His aversion to sin and his love of holiness or cleanliness of soul. There is such a connection between our bodies and our souls that decent care to keep our bodies clean and conscientious care to keep our souls pure go naturally together. A community is not likely to be careless of unwholesome foulness in its streets in which there is not also much moral heedlessness. "The Lord thy God walketh in the midst of thy camp . . . therefore shall thy camp be holy: that He shall see no unclean thing in thee, and turn away from thee." Such was the Mosaic admonition (Deut. xxiii, 14) to enforce scrupulous cleanliness even in military camps.

No thoughtful Israelite, trained by Moses and led by Joshua, could fail to get the impression that Jehovah abhors all physical foulness, and still more all morally foul words and deeds and thoughts.

With our best care, there will always be generators of foul gases not far away from our dwellings. After all that we can do by drainage and by sanitary regulations, our chief dependence is upon the atmosphere, such a deep ocean of which surrounds our globe and pours itself through our homes and lungs. Perfect ventilation is the prime con-

dition of health in our homes and schools and shops and places of assembling.

Still more impressively true is it that all means and devices and safeguards of moral and spiritual health for our families and communities will fail unless there be the perpetual breathing upon them and through them of the Spirit of God. Wonderfully, in the word of God, in the original languages of it, the very same word is used for air or wind and for spirit, whether the human or divine. This formless, invisible, always accessible,

fluent air is the scriptural emblem of the divine Spirit. We can shut it out of our homes, and doom ourselves to languor and disease in poisoned air. We can shut Him out of our hearts, and leave their natural sinfulness to work corruption and death. But we can open our windows and let the pure air through them in wholesome and reviving circulation. And we can open our hearts to the ever ready Holy Spirit, and He will pour through them His cleansing, healing, life-giving power. Honest prayer opens the soul's windows to God.

SYRIANS IN THE UNITED STATES.

In an instructive article in our December number (1892), entitled "*Some Thoughts of God About Syria*," Rev. Dr. Dennis speaks impressively of "the spirit of emigration which has taken possession of the people." He says: "America has become a name to conjure with in Syria; it is the great desire of thousands to come here. Prejudices and suspicions have melted away; American institutions are honored, and unbounded admiration in many hearts has taken the place of ignorant apathy. The influence of the contact with American life has been like a plowshare, upturning society from one end of Syria to the other. From 'the entering in of Hamath' to Carmel, there are hundreds of villages and thousands of homes where America is the daily and almost hourly subject of conversation."

No intelligent and thoughtful American can read these stirring sentences without sympathy with such a people and thankful joy that the patient and faithful labors of our countrymen have been so effective in awakening a whole oppressed people to such aspiration.

Dr. Dennis does not fail to note the inconveniences and the incidental disadvantages which result from this movement. He speaks

of teachers, trained by the mission, leaving their positions, and thus "crippling, somewhat, the native arm of the service;" and we are well aware how trying and embarrassing to the missionaries this is. Yet, Dr. Dennis, with his large experience as a missionary, and his thoroughly missionary spirit, looks hopefully beyond these temporary effects, and exclaims: "This throb of a new life, this discovery of a new world, this opening of a new vision, this moulding power of a new experience, this ringing out of the old and ringing in of the new, is going to have a far-reaching influence in preparing Syria for the further and deeper workings of the Gospel."

"Does it not seem like a thought of God," he continues, "to give this 'open vision' of a land of light and freedom as an off-set to the efforts of the Turkish authorities to narrow and suppress the life of the people? Does not this strange and marvelous touch of the Orient with Western Christendom seem like a providential interposition just at the present crisis of missionary work in Syria, with a view to broaden the minds of the people, and give them a practical object lesson of what Christian civilization means to those who receive the Gospel?"

Three years earlier than these strong, wise words appeared in our pages (December, 1899), we printed not dissimilar words from the pen of another missionary to Syria. Rev. F. E. Hoskins, of Zahleh, wrote:

I trust that God means to use all these emigrants in furthering the progress of the truth here [in Syria.] Many of them will come back, but never again to bow to the power of the priesthood, never again to live as poorly as they did before. They will have seen Protestant Christianity at its best; and whether they grasp the truth in its fulness and simplicity or not, they will realize that in these Oriental Christian Churches there is something fearfully and radically wrong.

We desire the special attention of our readers to Mr. Hoskins' testimony as to the quality of this immigration into our country, from that country to which we have sent him and a few others of our countrymen as missionaries. He says:

The character of these emigrants will compare most favorably with that of any nationality reaching the American shores. They are not drunkards, they are not turbulent, they do not carry revolutionary theories or propensities. They come from very frugal homes, where ties of parental affection and kinship are very strong; their ideas of marriage and of parental authority are biblical and pure; they are all firm believers in God and providence, and they are very correct in all their beliefs excepting those which refer to the Church in this world. They come from a land that wears a heavy double yoke—the yoke of a foreign Mohammedan government and the yoke of a densely ignorant and worldly priesthood.

We recall to our readers these intelligent statements and opinions of men who know whereof they affirm, and whose character and life entitle them to our confidence, in order to deduce from them some practical suggestions as to the opportunity and duty of Christians in America towards these interesting "strangers within our gates."

1. We may well be arrested and impressed by that remark of Mr. Hoskins, that when they return to Syria, "*they will have seen Protestant Christianity at its best.*" This, surely, is a generous presumption of our missionary brother. Naturally he thinks of the contrast between the condition of his own happy native land as Protestant Christianity has made it, and the debasement, the poverty, the gloom of that land to which he has gone to give his life for its redemption from the wretchedness to which Islam and corrupt Christianity have reduced it. But is it quite certain that these strangers, sojourning here, will "*see Protestant Christianity at its best?*"

In what quarters, in what streets of our great cities, do these Syrians find their homes—the only homes they can afford to occupy? If we leave them to the natural influence of their immediate surroundings and the natural gravitation of their and our human nature, will they carry back to Syria the influence of which Mr. Hoskins and Dr. Dennis speak so hopefully? Are they not building those hopes upon a confidence in our fidelity here in America, which it behooves us to take earnest care not to disappoint? Our Board of Foreign Missions, within the last two years, through the competent agency of Rev. Dr. Samuel Jessup, initiated work for Syrians in New York, Pittsburg and Chicago, where they are most numerous. We are not informed of the present condition and aspects of this work, and we invite communications from those engaged in it, and from Christian people in all places where many or few of these strangers are sojourning. Let us not fail to consider prayerfully the question, for what purpose has God sent these strangers to us? What help can we give them to learn, in this Protestant Christian land, what "*Protestant Christianity at its best*" really is?

2. We need to guard ourselves against unreasonable expectations concerning these Syrians. Mr. Hoskins says, in the article from which we have quoted above, that "not more than one in twenty of them is a Protestant." The nineteen-twentieths are still Greeks, Maronites, Romanists, or members of some of the other unevangelical sects from which our missionaries, by their preaching and schools and medical dispensaries and other instrumentalities, have not yet won them. And here they are, to see for themselves, what Protestant Christianity is *at its best*. Will they see *that* without much help from us?

3. We need to be both patient and faithful in our dealing and intercourse with the Protestant Syrians who are among us. Doubtless, the best of them, like the best of us, are not exempt from moral infirmities. Doubtless, among them, as among American professing Christians, there are some who will be found quite unworthy of the confidence which may have been reposed in them by missionaries. Let not the falseness of some lead us to wholesale condemnation or distrust of a whole class. Let not some discovered infirmity of any individual lead us to hasty abandonment of that one, unless we are quite sure that our brethren and our Lord have no occasion for patience and forbearance and forgiveness toward us.

But, with all patience, there is call for fidelity, frankness and firmness. Help which pauperizes, which tends to make skillful begging more remunerative than industrious labor, is no better for Syrians than for any other people. If the Syrians are not better than any other nation, it is to be expected that some among them will "bear watching" from this point of view. We cannot help perceiving that Mr. Hoskins had an eye to this when he wrote, three years ago, in the article from which we have quoted:

In fairness to the work of missions here, it must be said that not more than one in twenty is a Protestant, and that not one of all the number represents any church or society or any organized Christian work. If people give special help or gifts of money, they should at least recognize that they give to individuals only, and not to any board or Church work. Christians of America can do God good service if they will discourage peddling of relics and curiosities, most of which are made in France, and help these Syrians to find honest work in stores and factories and trades. All the trades and handiwork of Syria are of the rudest possible description, and the country will be blessed by every skilled workman that comes into it; but it will not be blessed by the return of those who have bartered truth and conscience for unhallowed gains.

No doubt, there is some legitimate demand for Syrian veils and shawls and other textile fabrics, for boxes, canes, &c., made of the beautiful olive wood, and for various articles which are to any possessor a pleasant reminder of places and scenes in that ancient and wonderful land. There is an added interest in buying these things from a native of that land, and in thus helping him or her to an honest livelihood. But we hold it to be a Christian duty not only to treat such peddlers with the kindness and courtesy which may commend our Protestant Christianity to them, but to point out to them that such peddling is not a reliable way of gaining a livelihood, and, as soon as possible, to lead them into some more manly or womanly employments.

It is not likely to be easy for most of them to get such employment: it is not always easy for native Americans. But it is always best, however difficult.

The business of selling Syrian goods should be treated simply as a business in which buyer and seller should deal honestly with each

other. Buy the goods, if you wish for them, and do not be too much troubled by the thought that you are probably paying a generous price. It is well to let it be so. But do not encourage men or women to trade on their tears, nor on their having seen your missionary friends or having attended a mission school.

If one of them shows you a letter from a missionary, read it carefully. Satisfy yourself as to its authenticity. Take it for no more than for what it distinctly says. It may safely be assumed that no such letter was intended by its writer to encourage or to facilitate begging. In every case, be sure, you will show the truest kindness by employing the person, or helping him to find employment in some useful and productive work.

There are Syrians who are earning their living among us by useful and creditable labor. They deserve the most hearty commendation and encouragement. There are women who are skillful and neat and industrious with their needles, and men who are doing good work for fair wages.

The types from which this article was printed were set by a Syrian compositor who was once a student in the Syrian Protestant College at Beirut, who learned his trade in Cairo, Egypt, and who is now a communicant in an American Presbyterian Church. He understands his work and does it well and faithfully. Even such a man finds that there is not work enough to furnish constant employment to all who are seeking it. But it is only such men, well qualified for some useful work for which there is a demand in America, and who have the brave purpose to eat no bread which they do not earn, who should be advised or encouraged to come to America.

On consultation, it is judged necessary to caution our readers concerning one man who has abused a kind letter from one of our most eminent missionaries. Gaining access to generous people, by means of that letter, he has obtained not only opportunity to trade but charitable gifts by means of statements since proved to be grossly false. We advise our readers not to bestow alms on the credit of any such letter.

THE WARDS OF THE NATION TO BECOME CITIZENS.

In our February and May numbers, respectively, Rev. John H. Aughey and Rev. John Edwards expressed their views concerning the Indians, especially those most advanced in civilization.

Differing in some particulars, these brethren have presented their views with exemplary courtesy toward each other and with exemplary candor toward the subject of which they have written. The careful perusal of their articles and comparison of their views must help their readers to an intelligent apprehension of the subject in the different aspects

which need to be combined in a comprehensive view.

In Mr. Edwards' article he says: "I would by no means intimate that their present political arrangements are the best for them. But whatever changes are made, they need to be very carefully and wisely made, and that without a violation of their rights of property, or of our most solemnly plighted faith."

In a recent letter, Mr. Aughey expresses his hearty concurrence in this declaration, and still emphasizes the "changed condi-

tions" which make it difficult, if not impossible, to fulfill the real spirit and purpose of the early treaties in which our national faith is plighted without some, perhaps great, deviation from the letter of them.

It seems evident that it has ceased to be possible for the United States to deal with the Indian tribes as nations. They must be subject to the power and the laws of the one nation within which they are embraced.

The real ethical problem seems to be, how to exercise this national control over them for their true welfare and consistently with the welfare of the whole nation. No intelligent Christian will entertain for a moment the thought that any real wrong to the Indians can fail to work evil and harm to the nation. Certainly neither of these respected writers entertains any such thought.

We are happy in the belief that those to whom the nation has entrusted the administration of our Government are taking conscientious care of the rights and welfare of the Indians, and intelligently endeavoring to secure these all the more effectually by changes in the methods of dealing with them which the "changed conditions" necessitate, and which, if wisely and cheerfully accepted, will promote the true and permanent well-

being of the great nation that is, and is to be, and of the remnants of those nations which were the holders of this land but which, as *nations*, are no more.

The essential harmony in the views of these brethren is happily illustrated by the closing sentences of Mr. Aughey's recent letter compared with the closing sentences in Mr. Edwards' article. Mr. Aughey says: "A Congressional Commission will visit the Five Nations in June to endeavor to induce them to consent to allotment and statehood. It is to be hoped that success will attend their efforts, and that the anomaly of Five Nations jealous of their autonomy may cease to exist within the United States of America. When the Indian Territory becomes a state then and not till then will life and property be secure in this lawless land. Then will religious and intellectual culture be appreciated and enjoyed by the oppressed and benighted of this goodly land."

Mr. Edwards wrote: "In the mean time, let God's Church do all she can for bringing Bible principles, with their mighty saving and civilizing force, to bear upon their minds and hearts. Let her enlighten them to the utmost, that they may be prepared for what Providence may have in store for them."

HOW THEY SAY IT IN MISSIONARY LANDS is the quaint and expressive title of a handy booklet just published by the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, No. 1334 Chestnut Street, and sold for five cents.

Its first section, AFRICA, gives a brief and clear account of the principal characteristics of the "Speech of Central Africa" and its many dialects. Then follows a list of "Geographical Names," showing their pronunciation; then a statement of "Monies" and their value; then "Weights and Measures;" then "Distances;" then a longer list of "Native

Words Found in Missionary Literature," with their pronunciation and definitions; lastly, "Salutations."

Subsequent sections do the same for China, India, Japan and Korea, Mexico and Guatemala, Siam, Laos, South America and Syria.

This is just one of the cute contrivances by which those good women are giving so much help to themselves and to us men to learn about MISSIONS. Every reader of missionary literature needs it as much as every man who is going to travel alone needs to have his portmanteau furnished and packed by his wife, sister or daughter.



REV. ARTHUR MITCHELL, D. D.

REV. ARTHUR MITCHELL, D. D.

REV. J. H. TAYLOR, D. D.

My pen refuses to write the "*late*" Dr. Mitchell. He is not a *has-been* but an *is*—a living power. "Write a memorial," they ask of me. But the memorial is written in the characters of men all over the country. Words will die on the air and fade on the page, but impression of character is perennial. I feel him in my own make-up. I see him in the Church of Jesus Christ. He put a salu'ary something into his friends and the

Church at large that will never know oblivion or decay. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." If one man can know another, I knew Dr. Mitchell. We summered and wintered together, journeyed and camped together, even to sleeping in a haymow, studied and counseled and prayed and planned for the Church, and

played together for our personal refreshment. I just asked my wife what I should say about him, and received reply, "You cannot say anything too good." And yet, once, when I was complaining of a toothache, he responded, "I wish my Christian character were as sound as my teeth." As to Christian character he demanded thoroughness of himself, and as to outward manifestation he knew no fear but that of doing wrong or failing to do right. Once in Chicago, when a daily paper suggested "frightening the minister" out of his efforts at a certain reform, Dr. R. W. Patterson remarked to me, "They'll have a good time of it frightening Dr. Mitchell off." The fact is that, a bright boy and forward youth in scholarship, graduating from Williams College at the age of eighteen years, from the time of his conversion, which occurred in college, he was a *consecrated* man. Whatever he felt to stand in the way of carrying out, to the letter, the spirit of complete consecration to the cause of his Lord, must be set aside. In that spirit he withdrew, after his conversion, from the secret (Greek letter) society, of which he had been an enthusiastic member. The 'tie was "artificial" he said, and weakened the broader one of humanity. Such membership, he felt, limited his personal religious influence over college as a whole by making a few his special friends. No barrier should be allowed which threatened to hinder him while his soul was saying with St. Paul, "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." *Christo et ecclesiae* seemed written on his very heart. In all the intimacy of personal friendship for more than thirty years, I never heard one sentiment or knew one act that contravened that idea. Careful first of all to be faithful to his Lord, he knew how to be fair to his fellows and just between those who differed. As moderator of the Presbytery of Chicago through the exciting trial of Prof. Swing, he won the approval of all parties alike for the justness of his presiding. Once, when he was purchasing a piece of property of me he said: "Don't be particular to bargain closely; the money is all the Lord's anyhow, and it don't

matter what Christian hands hold it," and so paid me more than I had asked.

But his career was one of progress and culmination. Leaving college a mere boy, he went directly to Lafayette College as instructor, but thence, by a sudden opening, on a protracted tour, covering two years, through Europe, Egypt and Palestine. Entering Union Theological Seminary, New York, where I was in his class from 1856 to 1859, he graduated at the age of twenty-four, and immediately accepted a call to Richmond, Va., preaching in the old church made historic as the scene of Patrick Henry's "sink or swim," etc. He took with him, the following October, as a bride, to share his work, Miss Harriet E. Post, daughter of the distinguished Alfred Post, M. D., of New York.

The opening of the war, in 1861, threw Dr. Mitchell into a "Strait betwixt two"; for he had come to have much sympathy with the South. But, the issue, made as it was, compelled him to hold with the section of his birth, at Hudson, N. Y. Sending his family North, he was obliged to make his way through the lines, by night—an escape not without peril—and leaving his valuable library and all household goods to confiscation. Soon called to Morristown, where his father, one of the most dignified and lovely of Quaker gentlemen lived, he carried forward a most prosperous work in the South Presbyterian Church until 1868, when he was called to the First Presbyterian Church of Chicago. (His introduction had drawn me after him into New Jersey, and my introduction drew him after me into Illinois.)

At Morristown his missionary zeal, kindled out of the fire of his conversion, glowed and flamed and heated others, attracting popular attention. I being then in Orange, our former acquaintance became an intimacy. Our conferences upon Church life and work were frequent; and our vacations, often passed together, were scarcely restful, because one theme was ever uppermost. As we rode, on horseback, from Portland, Me., through the White Mountains and across the green to Troy, his heart, though full of merriment, was eager for the letter-receiving point ahead, where he was to hear the result of a foreign missionary move-

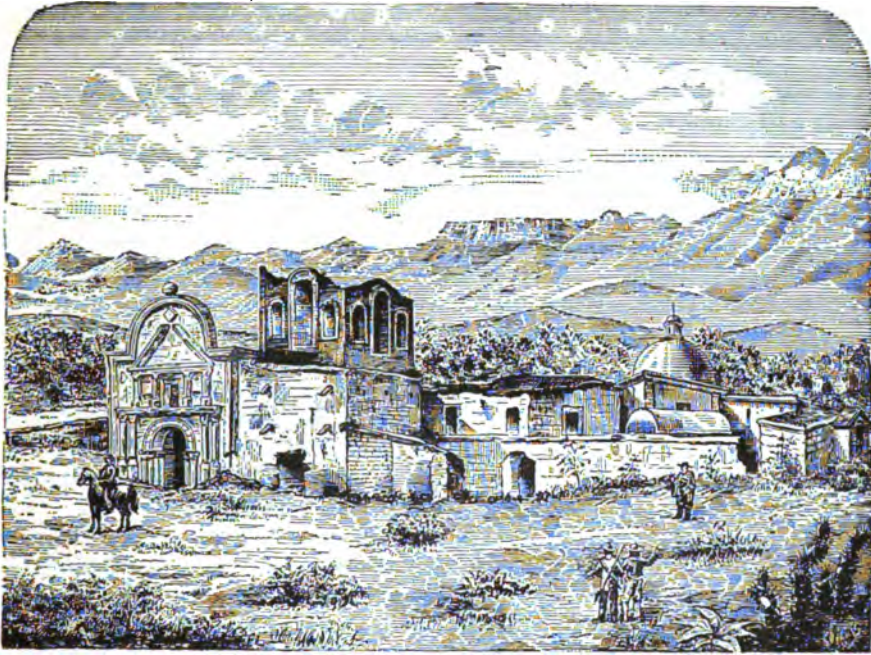
ment which he had left incomplete when starting. His twelve years pastorate in Chicago was distinguished by his constant and successful efforts to see the Chicago churches inoculated with zeal for missions. Often pressing that subject with more persistency than was acceptable to his people, there was yet a result in a fire kindled that has gone on burning and heating and fusing those churches to the present moment. While there he was solicited to accept a secretaryship in the Foreign Board. But his love for the pastorate and his belief that in that moneyed and Christian centre he was doing more for the supreme cause (as he always esteemed missions) than he could out of the pastorate, held him to his position. About this time he visited Williams College under solicitation to take a professorship there. Spending a Sabbath and preaching, after his sermon President Hopkins took him by the hand and remarked, "One who can preach like that should not leave the pastorate. Stay where you are."

Later, called to the First Presbyterian Church, Cleveland, Ohio, the same zeal for missions vivified his pastoral work. Again called, after a brief pastorate there, to the office of the Foreign Board of Missions, he felt more than formerly impressed with a possible duty in that direction.

I recall vividly the letter that came to me expressing his soul agitation as to duty, and seeking advice. I have never regretted my reply, "whatever you weigh as a pastor, I think you never weigh quite so much as when pleading for Foreign Missions." That cause fired and fused his whole soul. To that he was wholly consecrated. He once said to me, "A man is good for nothing but to be used up;" and so literally the zeal of his Father's house ate him up. I have no doubt, as he had none, that he might have lived longer by turning from the Secretaryship to a pastorate. "You don't know anything about work in the pastorate," he lately said to me, "in comparison with that of the Secretary's office." It is not two years since he wrote me a burning letter saying, "Get me a *little* pastorate. I shall die here before my time." His letter was so hot in earnest, that I went immediately to the task; but, just as my

ball was starting came a telegram saying: "Stay that move, I must remain here, if I die." And so he has done. No, not "die," is the word—not dead. Planted himself, were better putting. He lives a pulsing power through all the Church.

My dear fellow, how can I work on without him! When the tough things come, of which there was but one on earth to whom I could speak, how can I endure without sitting down to write, "My dear Mitchell"? So often he has cheered me. So often he has lifted me up in motive. So often he has breathed upon my more irritable nature a love like that of the beloved John. So often he has made me more charitable, more assured of the everlasting foundations of God's truth, and more earnest to give it to all who do not have it. I do not believe any of his fellow Secretaries will turn a green eye upon me, or call my judgment in question if I say that, as a platform speaker upon foreign missions he has had no superior in the history of the Board during this generation. His pastoral preaching was the Gospel of Christ. Sometimes stern, I have heard it called "strait-laced," by the easy-going. But his standard, if higher than the average communicant was ready to accept, was not higher than he set for his own spiritual measurement. He was in himself a good illustration of the fact that meekness is not weakness. The lamb and the lion are rarely so well combined as in his make-up of Christian manhood. Then he was such a dear friend; a true friend; a timely friend; a friend to appreciate the best in one who was not, for the moment, at his best, but even making a mistake. Life is too far along for another to take his place in my heart. No one will take his place in the Church. That is not wanted. But there is now room and demand for another to come to the front, to take things where he has left them, fill another place and carry them on, on, to better and best in final victory for Christ. The cause of missions is the child he has left for loving friends to foster, pouring their love upon it. So we shall create in an enlightened heathendom, a memorial that he will look down upon and strike anew his harp in praise of Him "who so loved the world."



OLD MISSION RUINS OF TUMACACORI.

[The ruins of the Jesuit Mission Tumacacori stand on the left bank of the Santa Cruz river about 45 miles south of Tucson, Arizona. This mission was established some time before A. D. 1700, but was attacked and nearly destroyed by the Apaches in 1769. It was partially repaired twenty years later, and the peaceful Pimas and Papagoes have protected it ever since.]

ARIZONA.

REV. HOWARD BILLMAN.

The territory of Arizona lies between 31° and 37° north latitude and 109° and 114° 40' west longitude. To the north is Utah; to the east, New Mexico; to the south, old Mexico; to the west, California and Nevada. Not a few persons have a vague impression that it lies far to the north near to Alaska, rather than to the south snug against old Mexico.

In the April number of this magazine Dr. Wishard tells us that Utah contains an area of 84,900 square miles; and that it embraces a territory as large as the six New England states and nearly half of New York. Arizona is as large as Utah, with an excess of 28,000 square miles,—a strip of land large enough to accommodate at least one more enterprising cattleman desiring to become a rancher upon the public domain. It is at

once a very old and a very new land. Originally it was the home of the Aztec or Toltec Indians, whose presence is attested by many ruins. Then came the more northern tribes who dispossessed them of their inheritance. About A. D. 1600 the Spaniards and Jesuit missionaries entered the country and established many settlements during the seventeenth century. A reminder of this early missionary zeal is the old cathedral, San Xavier del Bac, standing nine miles south of Tucson in an excellent state of preservation, in which the Spanish fathers still celebrate mass once a month.

But it is also very new country. According to a private letter written in 1858, which I have seen, Tucson, one of the points first occupied by Americans, contained at that time just eight Americans—all males. Origin-

nally a part of old Mexico, Arizona was ceded to the United States together with New Mexico and California and contiguous territory by the treaty of 1848 and the Gadsden Purchase of 1853. Arizona was made a territory with its present boundaries in February 1863.

The face of the country and the climate are such as are common to that great belt of territory lying within the limits of Montana, Idaho, Utah, New Mexico, western Texas, eastern California, Nevada and the northern portion of old Mexico. It is a land upon which one who has lived amid the forests, pastures, grain fields, meadows, brooks and rivers of the eastern portion of the continent looks, for the first time, with open-eyed astonishment. The face of it is new and strange. He has never dreamed of such mountains and cañons and plains. Accustomed as he may have been, to a region of country like Ohio, for example; where from north to south and from east to west farm joins to farm, and on every side farm houses nestle in the midst of groves of apple, pear, peach, and cherry trees, where droves of cows and herds of sheep feed upon a thousand hills, and everywhere are the varied and beautiful forms of vegetable life and the stir and activity of animal life, he might well imagine he had, while asleep, been transported to another planet. He who has not seen it can form no correct conception of what it is. No American, with means and leisure at his command, who loves the strange and marvelous can afford to miss the enjoyment to be obtained from a visit to this portion of our continent.

Arizona is a region that possesses peculiar attractions for several classes of tourists. In the remains of ancient habitations, such as the cliff dwellings, and ancient dams and canals for irrigation, such as may be found in the Gila and Salt River valleys, the ethnologist finds abundant material upon which to exercise his speculative faculty. The tourist for pleasure has come short of his privilege who has not looked upon the wonders of nature to be found in the northern part of the territory. There are few sights so marvellous as the grand cañon of the Colorado

River. Here is a river that for four hundred miles in Arizona flows in a gorge from 400 to 6,000 feet below the level of the plateau through which the channel has been cut, and in this 400 miles it has a descent of 3,000 feet. The ancients never dreamed of this when they catalogued their "seven wonders" of the world. The climate of southern Arizona is, for those suffering from throat and lung troubles, much superior to that of southern California and Florida. For such, dryness of the atmosphere and freedom from sudden changes are particularly desirable. The atmosphere contains much less moisture than in the other localities mentioned. A "norther" is unknown in this region, and it is without the occasional heavy snow falls that visit Denver, Santa Fé and even Albuquerque and El Paso.

The territory offers fair inducements at least to those who turn their faces westward in the hope of getting gain. Like Montana, Idaho, Nevada and other portions of this great belt it contains extensive and rich deposits of the precious metals, taking a high rank among the states and territories as a producer of bullion. There may be a good many people in this country and in England who find little pleasure in recalling their experience of Arizona mines. Nevertheless the precious metals are here. The glory of the mining town of Tombstone has in a large measure departed; but not until its mines had yielded up millions in silver bullion. The Copper Queen mine at Bisbee has now something near 62 miles of underground passage ways. There is a great mountain of ore yet in sight. Her three great furnaces will continue to pour forth molten metal for many years to come. Not only is the ore of a very high grade, but the formations are exceedingly beautiful. Visitors to the Columbian Exhibition should not fail to see the exhibit of this mine which has been sent to Chicago.

Rich deposits of gold also are found, such as are contained in the Mammoth Mine, 50 miles north of Tucson. It will be many years before prospectors and mining men will lose faith in a country that contains such mines as those that have been mentioned, and many

more that might be mentioned. Arizona also contains vast pasture lands. Stock raising has been extensively engaged in by capitalists whose homes are in every part of the country from Massachusetts to California. Large herds of cattle and horses and flocks of sheep may be found in our numerous great valleys. The slopes of our splendid mountains, however, and our widely extended prairies, on account of the light rainfall and the dryness of the atmosphere, support a scanty vegetation. The stock industry can hardly be regarded as the source of an assured income; though many men in the past have found it quite profitable, and it will remain one of the great industries for the future.

I have already mentioned that the remains of dams and irrigating ditches are found, which indicate that the builders of our great ruins extensively engaged in the cultivation of the soil. It is true that on account of the mountainous character of the country, if other conditions were favorable, it would still be impossible to bring a large proportion of the land under cultivation. Yet we have in our numerous valleys great tracts of as fertile soil as was ever turned to the sunshine by the plowshare; and wherever water in sufficient quality can be obtained the yield per acre is unprecedented. In southern Arizona the tilling of the soil can be carried on during the entire twelve months. At Tucson vegetables may be obtained every day in the year, Sunday included, if they are desired. No less than five or six cuttings may be obtained from our Alfalfa meadows in a single season. Though soil and climate are thus admirably adapted to the production of grain, hay and vegetables, present indications are that the chief industry of the country will be the raising of fruit. Very nearly, if not quite, all the varieties that are cultivated in southern California can be raised here, and can be put upon the market earlier in the season. Already great quantities of apricots, peaches and grapes are gathered every year, from the numerous orchards and vineyards in the Salt River valley about Phoenix.

The extent of our prosperity as an agricultural and fruit-raising country will be measured by the quantity of water that can

be developed for irrigation. Much has already been done to utilize what water is in sight; but a great deal more remains to be done. It is claimed that by actual measurement the Salt River valley has more water available than San Diego, San Bernardino and Los Angeles counties combined. In this valley something over 100,000 acres have been brought under cultivation. Much careful attention is now being devoted to the effort to utilize the waters of the great Colorado River for purposes of irrigation. It is estimated that during the months of May, June, July and August this river carries 100,000 cubic feet of water per second. A scheme for making this water available for cultivation of the soil is now contemplated on a scale whose magnitude is astounding. It is nothing less than the construction of a canal 150 miles in length, 100 feet wide and 7 feet deep. As the development of the territory proceeds greater attention will be given to the development of water in the numerous cañons and smaller streams of the territory. Not the typical "boomer" alone, but the man of sober judgment believes that we have an assured future.

The conditions are such that it requires capital to develop the resources of the country; for this reason the growth in population has not been as rapid as in other portions of the United States, but it has been remarkably uniform from year to year. The number in 1870 was less than 10,000. According to the census of 1890 we had in round numbers 60,000, besides an Indian population of 30,000. It is a cosmopolitan population—men who have seen much of the world, and in all matters relating to our material gain they are wide awake. Our provisions for education are excellent, including an exceedingly well equipped territorial university located at Tucson. As a rule the press of the territory is progressive in spirit and fairly clean and healthful in tone. In matters of religion we are somewhat backward. The total number of communicants in the several Protestant churches at the close of 1892 was not much above 1,500. The Congregational body had then 4 organizations and 169 members; the Presbyterian, 7 organizations and 252 mem-

bers. The statistics for the other denominations are not at hand, though I have had them before me in the past, and believe that my estimate is very close. There is not a self-supporting church of any Protestant denomination in the territory. It will thus be seen that the evangelistic work before us is one that requires immediate attention. It must be carried on among our own people, the Mormons, the Mexicans and the Indians. The history of our own Church may be briefly told. In the year 1877 Rev. John A. Merrill organized a church at Prescott in the northern part of the territory, composed of 20 members. The following year it reported a membership of 22. Its career as a Presbyterian organization was brief and unsatisfactory. For two or three years it continued to appear on the Minutes of the General Assembly as vacant. Then it was dropped, having in the meantime been affiliated with the Congregational body. A church was organized by Rev. John E. Anderson at Tucson at about the same date as the one at Prescott, whose history was almost the same. Work was begun in Phoenix, the present capital of the territory, by Rev. Wm. H. Meyer in 1879. It has been strong in faithful men and elect

women and now has a beautiful church home costing about \$10,000, a faithful and efficient pastor, a good congregation and Sunday-school, and a bright future. Other points at which churches have been organized are Tombstone and Clifton, mining centres, and Florence and Flagstaff. Three Mexican congregations have been recently constituted.

There is one bright exception to the almost total neglect of our 80,000 Indians in the work of Rev. Charles H. Cook for the Pima Indians in southern Arizona. Providentially led to this field a quarter of a century since he has remained to this day the constant and wise friend and teacher of these needy people. Great blessings and success are now crowning the years of faithful toil.

We may well find occasion for rejoicing in the character of the men who are doing the work of the Presbyterian Church in this territory. They are good and true men whose lives, as well as their lips, give expression to the gospel they profess. They are men who are now rejoicing in this opportunity for service,—men who are hoping to finish their course with joy—the ministry which they have received of the Lord Jesus to testify the Gospel of the Grace of God.

MRS. DEBORAH PLUMB COCHRAN.

BENJAMIN LABAREE, D. D.

The death of Mrs. D. P. Cochran at Orooniah removes a venerable landmark in the mission to Persia. She left the United States with her husband, Rev. Joseph G. Cochran, for missionary labors among the Nestorians in 1847. Thus for more than 45 years she has been identified with the progress of the gospel in that land. Her arrival there antedates that of any other missionary at present connected with the mission more than twelve years. To those now in the field she was a link with the pioneers of that mission, held in high esteem and affection.

But Mrs. Cochran's life for this nearly half a century of missionary service is memorable in other respects than its long duration. It was eminent as well for the choice qualities

of Christian character she brought to it, and for the untiring devotion with which she was ready to spend and be spent in behalf of the people she sought to win to Christ. If there has ever been a missionary whom the Nestorians revered and loved it was this devoted woman. She was known among them as one who, for the love of Christ, was willing to share the best she had, and almost the very last, with the needy and distressed. And though her patience was often sorely tried by thoughtless and ungrateful recipients of her kindness, neither patience nor kindness ever seemed exhausted.

During her husband's life she was his efficient coadjutor in the oversight of the school of the youthful prophets under his

charge at Seir. The tender motherly interest and love she bestowed upon the wild rough boys who, in early times especially, gathered there, were a potent influence in the make-up of their characters which has made very many of them preachers and teachers of eminent usefulness. And in the summer touring of her husband in the villages, with all the hazards and discomforts attending it, she bravely went with him taking her flock of little ones with her. Here, too, her sweet and gentle manners, her courtesy to the humblest peasant, her dignity on all occasions, a quality highly appreciated among Orientals, together with the order and propriety of her model Christian family went far to win attention and esteem for the truths of the Gospel urged by the missionary preacher.

After the lamented death of Mr. Cochran Mrs. Cochran chose to remain in the missionary work, and has been a much valued co-worker in many lines. For the last ten or more years she has been the matron of the Westminster Hospital under the care of her son, Dr. J. P. Cochran. This institution has earned a high reputation. It has had phenomenal success. And it is no detraction from the honors due the eminently skillful physician and surgeon in charge to credit part of its high achievements to the matron's most assiduous and competent co-operation. To the inmates of the hospital she was an angel of light and comfort, caring for their wants with, to them, unheard of thoughtfulness and with a tenderness of manner that in itself carried healing to their diseased bodies.

She was ever watchful, too, that the patients in the institution should have their thoughts directed to Christ as the Great Physician, reading to them herself very frequently from the Bible, or setting others to read to them in the different languages called for. Many are the Mohammedans who have entered there for treatment with reluctance, from their contempt and hate for the Christians, who have gone out with greatly softened prejudices and a new and hopeful interest in the Christian's Saviour.

In January Mrs. Cochran had a stroke of paralysis, and two months after she sweetly entered into rest.

Appropriate services were conducted in her memory and many feeling addresses were made by leading men among the Nestorians, with whose school day life and early spiritual history Mrs. Cochran was affectionately associated. When the remains were to be borne from the college chapel to the conveyance which was to carry them to the little missionary cemetery at Seir, several of the old pastors and other graduates of the school claimed the privilege of bearing the casket themselves, as a parting token of their esteem and affection. It was such an honor as they bestow on their bishops in the old church or on other distinguished men in the nation. Long will the memory of this devoted woman remain among the people to whom she has ministered in the Saviour's name; and who can estimate the influence of her shining character upon the generations to come, as it diffuses itself downward from age to age.

THE POWER OF THE GOSPEL IN CHINA.

HUNTER CORBETT, D. D.

In the year 1867 Yu He Hwoa entered the street chapel at Chefoo, China, and heard for the first time of salvation through faith in Jesus Christ. He became much interested, and asked if there was hope for him. He said that on account of famine he had sold his property, 250 miles in the interior, and was now waiting for a boat to take him to Manchuria. There he expected to join a

friend, who had charge of a Taoist temple, and become a priest. He had lived a strange life, in all the darkness and hopelessness of heathenism. His wife offended him about two years after their marriage, and he sold her and an infant daughter for a sum equal to \$35 00. He came to the chapel day after day, and finally accepted an invitation to come and stop at my home, where he could

receive daily instruction. He was illiterate, but the preacher and others read to him until he thoroughly memorized a catechism and many portions of Scripture. When he came to understand the fearful nature of sin he was well-nigh overwhelmed, and prayed day and night, often with strong crying and tears, for mercy and help. He had to contend with a fearful temper, which he had never learned to control, and also with many superstitions, which had clung to him from childhood. He fully accepted Christ as his all-powerful Savior, and has since lived a faithful and consistent life. He was always at church on the Sabbath, and the prayer meetings were his especial delight. He improved every opportunity to witness for Christ and plead with men to accept of salvation.

He supported himself by carrying sedan chairs, pasturing cattle, gathering grass, etc., doing whatever came to his hand. He thus earned but little money, but by great economy always managed to save some, which he deposited from time to time with his pastor. He contributed liberally to the support of the Gospel, giving at one time \$7 00. He also did much to help the poor. In cold and stormy weather he took delight in sharing his room and food with the destitute. Once, a man who had met with misfortune and was reduced to beggary was, in his 78d year, by the kindness and faithful teaching of Yu He Hwoa, led to accept Christ and was baptized. Mr. Yu spent many an afternoon distributing

tracts and pleading with men to believe in Jesus. He always carried a Bible and hymn book, and was often seen sitting by the roadside or in the fields surrounded by a little group of men and boys reading the book or listening to his story. Some years ago he became greatly discouraged because no one seemed to desire salvation, and resolved to have a large wooden cross made and to carry it through the streets, in the hope that the sight might lead men to enquire the meaning and compel them to believe. He finally had a banner prepared. On one side he had written an account of his own life and of what the Gospel had done for him, on the other an outline of the plan of salvation and the folly of idol worship. This he carried with him for years, and constantly besought men to read it. Many years ago he purchased his coffin and burial clothes, had his grave dug and arched over, and his tombstone erected. He prayed for a sudden death. On a Sabbath morning, January, 1893, he came to church, and seemed unusually well; but while eating his noon meal he was taken ill, soon lost consciousness, and so continued until his death next day, at the age of 72.

A short time before his death he told a friend that he still had a little money (about \$25 00). He requested that after his death this be used to buy catechisms and other books for distribution. He has left a fragrant memory, and all feel that he has passed into the better country.

AN ETHICAL BASIS FOR JAPAN.

F. F. ELLINWOOD, D. D.

From the most recent accounts the Japanese Government is fast approaching a degree of progress in education at which it will cease to require foreign instructors, except perhaps in the institutions located in the larger cities. By common testimony the Japanese school system is now one of the best in the world. It aims to provide for the entire juvenile population, and it seeks to embody the best things of the American and European institutions.

One great question which occupies the leaders and promoters of this educational movement is how to secure a proper *ethical* training for the young. The systems of Buddhism and Shintoo are found wanting in this respect. That of Confucianism is not flexible enough to suit another land than China. The ethics of Christianity are desired, but they cannot be acknowledged. The Bible of course must be excluded, but it is said by those most familiar with the situation, that

there is a strong belief that Christian ethics are the very best of all and are well adapted. Yet how can they be separated from Christianity?

One of the very first things which attracted the notice of Japanese statesmen was the honorable position which Christian lands accord to woman, as the fact that many years ago five young girls were sent to America for education attested. The immense advantage also of those principles of human brotherhood which foster the rights and immunities of all classes has found early favor in Japan and possibly it had something to do with the renunciation of the old feudal system. Japan has also been quick to learn the example of Christian countries in various lines of eleemosynary effort for the suffering of every class. But in nothing perhaps has a greater change occurred than in the removal of shameless indecencies and the promotion of general moral purity.

Twenty years ago the problem was how to secure for Japan Christian civilization without the Christian faith,—how to transplant the tree but leave the root behind. It has proved impossible to separate them. Christianity has necessarily been admitted in the process though European infidelity has also gained a footing. With respect to public morals, articles from Professor Huxley have been published in the Japan Mail in which he strongly pleads for some ethical basis which shall be independent of Christian faith,

but he does not appear to have found anything that will satisfy even the Japanese. The situation is an interesting and in some respects a melancholy one. The ethical teachings of the New Testament are admitted to be the highest that the world has known.

But while discerning statesmen have found this out, they cannot accept the offence of the Cross. They cannot admit an entering wedge which as they think will threaten destruction to their ancient religious systems. It matters not that these old systems utterly fail to secure their confidence either ethically or religiously; they dare not cast them aside since they are inwrought into the very fabric of Japanese customs and they even involve the sacred allegiance cherished toward the Emperor. Moreover, nothing would be more unpopular or more humiliating to the national spirit than an official endorsement of any foreign religion whatever. How shall this difficult problem be solved? It is to be hoped at least that Christian ethics will be made a basis of moral instruction in all schools in Japan, even though the name Christian be denied. The name will assert itself later. It will be impossible permanently to hold the illusion that the figs have grown upon thistles.

Viewed not merely in the light of prophecy but by the manifest trend of events and on developments of public thought and discussion, Japan must become essentially Christian.

FLORENCE CRITTENTON MISSIONS.

We find an interesting account of these in the *North and West*. It is written by Mrs. M. G. C. Edholm, and is part of an article which she entitles "A Solution of the Labor Problem." She relates how Mr. Charles N. Crittenton "has taken into partnership five of the heads of departments in his great wholesale house in New York." After explaining the just and unselfish arrangement by which men whose long and faithful service under his wise management has created this

vast business, she tells how this faithful steward of his Lord's goods, having made unselfish and wise provision for the continued care and use of them, is now giving his own personal energies to another form of service. She says:

Mr. Crittenton is himself devoting his entire time to evangelistic work and his fortune to founding Florence Crittenton Missions for the rescue of erring girls. The story of their founding touches all hearts to tenderness and all eyes

to tears. A few years since his little four-year-old Florence on her dying bed pleaded, "Papa, sing 'The Sweet Bye and Bye.'" With choking voice and breaking heart her father sang the beautiful words and her beloved spirit floated heavenward on the wings of song. Though the Bye and Bye might be sweet, the present without his darling seemed so overwhelmingly dreary that he did not care to live. But in his sorrow the Saviour who had taken the little child in his bosom, brought comfort to his bleeding heart, and he found strangely true the words of Christ, "My peace I give unto you."

Then he began to prove that he was indeed a follower of the lowly Nazarene who forever dignified labor by being Himself a carpenter, who in the midst of his toil uttered these royal words, which would forever settle all strife between capital and labor, "By this shall all men know that ye are my disciples if ye have love one to another."

Mr. Crittenton was so full of love that he went down into the slums and helped to uplift the fallen, and one night, when he was pleading with a poor erring girl to leave her life of shame, he said in the words of Christ, "Neither do I condemn thee, go and sin no more." Through her tears she said, "Where can I go?" Quick as a flash came the thought "Where can she go?" Scarce a door, save a door of sin, is open to her; and then and there he determined as a memorial to his own little Florence to found a home where other fathers' little girls lost in the whirlpool of shame might be rescued and restored to a life of virtue. So, at 21-23 Bleeker street, New York, nine years ago, was opened the First Florence Crittenton Mission, a large double four-story house, where food

and shelter and clothing and a home are freely given, and under the influence of Mother Prindle, the W. C. T. U. matron, hundreds become Christian women. Over five hundred girls annually find a home here and three-fourths of them are redeemed.

Mr. Crittenton has also established Florence Crittenton Missions in New Brunswick, N. J., San Jose, Sacramento, Los Angeles and San Francisco, California. The latter was formerly known as "The Pacific Rescue Home," successfully carried on by a number of philanthropic people, but since Mr. Crittenton has become its president the name of his darling child has been given to it.

These Missions represent an investment of nearly a quarter of a million dollars, while his private charities foot up nearly as much more. It is the dream of his life to found a Florence Crittenton Mission in every large city in America and Europe, and plans to that end are made with the Woman's Christian Temperance Union, under the leadership of Miss Frances E. Willard and Lady Henry Somerset.

As an evangelist, Mr. Crittenton is wonderfully blessed of God, thousands having started heavenward under his loving ministrations. He gives his services freely, and though himself an Episcopalian, being an officer of Holy Trinity Church, Harlem, New York, he is perfectly at home in the pulpits of all denominations, where he is warmly welcomed by the pastors. Perhaps the one distinguishing characteristic is the universal love he inspires in all hearts, which makes many think as a little child said, "Mama, don't you think Jesus when he was on earth must have been like Mr. Crittenton?"

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO APRIL 30, 1891-92 AND 1892-93.

	CHURCHES.	WOMEN'S B'D'S.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1891-92	\$332,960 18	\$316,734 11	\$34,928 47	\$9,085 60	\$133,049 93	\$37,625 61	\$914,333 90
1892-93	347,560 92	329,889 20	36,967 89	16,446 57	133,545 61	117,379 48	981,709 61
Gain Loss	\$14,600 74	\$13,155 09	\$2,039 42	\$7,410 97	\$495 68	\$20,653 61	\$67,375 71

Other miscellaneous items yet to be added increase the grand total of receipts.

Copies furnished on application.

WILLIAM DULLES, JR., *Treasurer.*

OUT OF DEBT!—It is with unfeigned joy that the Board of Foreign Missions makes this announcement to the Church. The joy is all the greater because such an outcome for the year was quite unexpected. Not until the closing days did it seem possible. On the morning of the very last day unlooked-for receipts came pouring in upon the Treasurer in such amounts as to change the whole aspect of affairs. When the summing up was made it was found that all the obligations for the year had been met, the deficit of last year wiped out, and a small balance left in the treasury. To God be all the praise!

The total receipts reported above, \$981,709.61, exceed those of any year in the history of the Board. When interest on investments, receipts from the mission fields, such as fees reported by our medical missionaries for services rendered, and other smaller items are added, the total of receipts from all sources for the year reaches the magnificent sum of \$1,014,504.37, so that the goal of a million dollars, so long aimed at, has been actually reached and passed.

Another feature of the Financial Report is the evidence it furnishes of advance in every department of receipts. It is especially gratifying that the churches show an increase of \$14,600, but the largest gain is from individuals and miscellaneous sources, amounting to little less than \$80,000.

Now for the fiscal year 1893-94! We cannot rest with past achievements. We thank God and take courage as we face another year with its added responsibilities. The work abroad moves forward on a steadily increasing scale, so must the Church's beneficence if these obligations are to be met. The field never was whiter to the harvest and never was the challenge louder to thrust in the sickle and reap. Already, after careful and prayerful consideration, the Board has appropriated *One Million dollars* for the new year. This amount, large as it is, falls far below the aggregate asked for by the missions. That exceeded the grant made by \$142,000.

Let the spirit of prayer and self-denial, which so characterized the efforts of last year, abound more and more and the work will be done and well done.

A NOBLE EXAMPLE.—The following letter to our treasurer from a new Home Mission Church in Nebraska illustrates the close connection between Home and Foreign Missions, and shows a commendable determination to build on no narrow foundation:

"Enclosed find two dollars and fifty cents, a small collection raised at our first communion meeting. We have just completed our little church away out here on the prairie. We started to build our church last spring a year ago now, and have just got it completed. We thought that we would send this little

collection to Foreign Missions to show our willingness to contribute if we were not so very poor here in this new country."

India, illustrated by seventy selected magic lantern pictures with manuscript lecture including the North India Stations of the Presbyterian Church. Rental \$2.00 and expressage. Address W. Henry Grant, 58 Fifth Ave, New York City.

Cleveland, Ohio,—“The pictures were most satisfactory and all enjoyed the entertainment.”

Amenia, N. Y.,—“We had a very pleasant trip through India.” “Everybody enjoyed it. Shall watch the CHURCH AT HOME AND ABROAD” for notice of slides of other countries.”

Evangelistic forms of work on the mission fields are now receiving special emphasis.

In reference to the methods of training Evangelists and other Christian workers for field work, a recent letter from Rev. Dr. Hunter Corbett says: “We have an interesting class of sixty-two Bible students and inquirers spending the Winter in study at Chefoo. These men are from 18 to 72 years of age, and they represent as many towns and villages within a radius of 200 miles or more as there are men. In addition to this class there are seven other classes taught at different points in the interior by trained men. We pay from four to five cents per day for food for each man who has to leave his home, and there is no other cost. We find that men who have been taught in this way are much more efficient and have a better knowledge of the Bible than those who are left to study alone, with perhaps no Christians living within miles of their homes.” Fitting men in this way for immediate work in their native villages does not supersede the necessity for giving a thorough education to others who shall fill more important spheres. There are diversities of operations, but it is the same God which worketh all in all.

Rev. J. A. Gordon, D. D., in an article published some time since in the “Missionary Review,” urged decentralization as a

means of enlarging missionary work. His view is that large missionary operations are cramped by being put into the hands of a Board or Society. There is a degree of force in all this. Something is lost, no doubt, by any means which removes the contributor a step farther off from the work to be done, and this is the reason why so many churches and individuals are seeking special objects independent of the Boards. But there are greater evils on the other side. Dr. Gordon recommends that individual churches assume as their own some form of missionary work. But, unfortunately, by this disintegration, unity and harmony are sacrificed. Some combination of the two plans seems to us better. There is great gain to any church in taking up a missionary, or taking up something definite and becoming warmly and deeply interested in it, but that work should be under the supervision of the mission and of the Board, and should be planned for at the beginning of the year. Without this there will be confusion and waste. Arrangements are now made by our Board of Foreign Missions by which churches, Sabbath-schools, Women's Societies and Christian Endeavor bands may come into closer touch with the missionaries without disloyalty to the plan of the Assembly.

What does a missionary do all the year? How does he pass his time? What are the daily duties which he has to discharge? These are very natural questions, and we give below an adequate answer to them in the case of one of our missionaries in Syria. The diary of Rev. Franklin E. Hoskins, of Zahleh, Mount Lebanon, yields the following suggestive items for the year 1892: 199 days away from Zahleh upon missionary tours; 318 calls at native houses; 2,100 miles in the saddle; 300 miles in the diligence; 10 articles published; 20 letters to bands and churches; 42 regular Sunday services; 1 English sermon, college chapel at Beirut; 1 address, Sidon Seminary Commencement; 10 infant baptisms; 9 communion services; 10 lantern exhibitions; 106 visits to outstations; 10 visits to outstations of Sidon field; 28 days in Sidon field; 9 days in quarantine.

DEATH OF DR. MITCHELL.

ACTION OF THE BOARD.

It having pleased God in His wise but inscrutable providence to call from his earthly labors our beloved Secretary, Rev. Dr. Arthur Mitchell, who died at Saratoga Springs, N. Y., April 24, 1898, the Board desires to record its high appreciation of that faithful and efficient service which for almost nine years has been given to the great cause of Foreign Missions, and its heartfelt sorrow that it has been brought to a close. Dr. Mitchell seemed still in the prime of his manhood and never did he plead for the extension of the Gospel to the benighted more eloquently than in his very last address which was delivered before the Synod of New York in October last.

He had been an earnest advocate of Missions for many years before his call to the Secretaryship. In each of the four churches of which he had been a pastor he had created a deep interest in the cause of missions and the influence of this example as well as of his stirring appeals in his presbyteries and synods had been widely felt by his brethren in the ministry.

When in response to an earnest call from the Board in 1884 he resigned the pastorate of the First Presbyterian Church in Cleveland that he might give himself wholly to this great work, his misgivings caused by the affectionate remonstrances of his people were overcome by the wide-spread conviction which seemed to prevail throughout the whole Church that the place of his greatest possible usefulness was in the position which then for a second time was opened before him.

At several times during the period of his connection with the Board he had serious doubts whether his strength was sufficient for the heavy strain of so laborious and responsible a position and when repeated openings were presented to him for usefulness in other directions he felt constrained to re-examine the whole question of his duty; but always with the final resolve to trust still further to the Divine guidance and support in the work which he so much loved.

The Board bears full and hearty testimony

to the rare devotion and deep conscientiousness and the consecrated enthusiasm which characterized Dr. Mitchell's labors through all his period of service. His last years especially were marked by a peculiarly spiritual tone. He was always courteous and wise in counsel, while his genial and Christ-like character won the strong confidence and affection of his associates in office. His earnest and eloquent appeals for missions will be long remembered throughout the churches and his loss will be deeply felt.

To the bereft wife and children the Board would express its heartfelt sympathy in this time of their sorrow, and would assure them of its desire and prayer that the God of all comfort may abundantly sustain them and give them peace.

It was ordered that copies of this action be sent to the family and to the religious press.

HOMES FOR THE CHILDREN OF FOREIGN MISSIONARIES.—Through the liberality of Mrs. William Thaw of Pittsburgh, Pa., and other generous friends of foreign missions, the Board of Foreign Missions has recently purchased two properties in Wooster, Ohio, to be used as homes for the children of foreign missionaries whose parents remain at their posts in the foreign field.

The larger property is to furnish a home for girls and younger boys, the latter to be limited to those about twelve years of age, and the smaller property for larger boys and young men.

As the houses are only about a block apart the separation of families, because of this arrangement, will be more apparent than real.

The Homes are to be under the direction of a Board of Managers, consisting of twelve ladies appointed by, and responsible to the Board of Foreign Missions, the managers to be assisted by three gentlemen, residents of Wooster.

Of the ladies chosen by the Board of Foreign Missions the following have cordially agreed to serve on the Board of Managers: Mrs. Wm. Thaw, Mrs. Chas. Arbuthnot, Mrs. J. B. McKelvey, of Pittsburgh, Pa.;

Mrs. E. H. Huntington of Cleveland, Ohio; Mrs. A. A. E. Taylor, of Columbus, Ohio; Mrs. Wm. Woods of Cincinnati, Ohio; Mrs. S. F. Scovel, Mrs. O. A. Hills, Mrs. Jacob Frick and Mrs. H. W. Brown of Wooster, Ohio.

The Advisory Committee consists of President S. F. Scovel, Prof. S. J. Kirkwood, LL. D. and Rev. O. A. Hills, D. D., who have kindly consented to act with the Board of Managers.

The Managers and the Advisory Committee met in Wooster on April 20, Dr. Gillespie representing the Board of Foreign Missions, being present, and organized by the election of the following officers: President, Mrs. Wm. Thaw; Vice President, Mrs. S. F. Scovel; Secretary, Mrs. H. W. Brown; Treasurer, Mrs. Jacob Frick.

The ladies resident in Wooster were appointed an Executive Committee, of which the President is also a member ex-officio, to have general oversight of the homes under the direction of the Board of Managers, a quarterly report to be rendered by said committee to the Board of Foreign Missions.

The properties are well located as to health conditions and are within easy access of the public schools, also of the University of Wooster where, through the liberality of the Board of Trustees, the children of missionaries are to receive their education free.

It has been agreed to charge one hundred and fifty dollars (\$150) per annum, or three dollars per week, for each child for all the privileges of the Homes, including board, washing, mending and general motherly care and supervision. The salaries of the matrons, incidental expenses and all general expense of maintaining the properties, will be met from a special fund for the purpose already provided in part.

Application for admission to the Homes should be made through the Secretary of the Board of Managers, Mrs. H. W. Brown, Wooster, Ohio. It is expected that the Homes will be ready for occupancy by the middle of August.

The Interior (May 4), has a delightful article entitled "Library Musings," by Rev.

A. A. E. Taylor, D. D. It was written in the house which had been his home during all the years of his happy and useful presidency of Wooster University, after the household goods were made ready for removal, as he and Mrs. Taylor sat in the dismantled room, "ready to depart on the morrow."

The manly and Christian sensibility shown in these musings deserve to be noted here, in connection with the foregoing announcement of the precious and holy use to which that home is now devoted. Those who are to live in it, and their parents too, will be glad to see how from the beginning it has been hallowed. The dear family now leaving it will surely have thankful and prayerful remembrance in that Home, and in all the parental homes far away, from which its inmates will have come. He says:

This is the last night in the old home. Tomorrow we move out forever. And to-night as the fire burns low we hardly dare think. The tottering baby-boy whom we brought here with us, with curly golden locks and smiles borrowed from the angels (who came not long ago to recall their loans),—the sweet boy who learned to walk just as we set up this home—what cherished memories of his precious life arise through the mist of tears.

But we must not sleep in sorrow to-night. What a list of noble men have sat by our Board and chatted and learnedly talked in the study here. Dr. Archie Hodge, the prince of guests; Stanley Matthews; W. S. Plumer; Schuyler Colfax; Willis Lord; Governors William Allen and E. P. Noyes; Z. M. Humphrey; Thomas Skinner; these and others among the departed. And with them scores of the noble living, yet untranslated. There have been weeks of revival services held here with a crowded house; and once Talmage coming here to lecture, stood on the stairs and exhorted over two hundred students praying together. In this old study midnight has seen kneeling students, and scores have been hopefully converted here. Only the

other day we had a letter from central India, recounting the blessings of those prayer-meetings in this room. What a grand mission to be personally engaged in spiritual work among noble consecrated young men and young women who are seeking an education, and wanting to serve God. We are proud that this dear old home is not to pass into the hands of unsympathetic strangers, but becomes one of the Homes for the missionary children, where they will be carefully guarded while the parents' feet stand on heathen soil. Your readers must forgive the personality of these reflections. But how do you suppose persons feel who sit for the last evening in a twenty-year home, expecting in the morning to move out and on; not daring to hope for such a home again, short of the stars. The spot where the heart of one's busy and loving life has been spent, can scarce fail of being sacred. You will pardon the pen, therefore, for being a little doleful, or rather reflective this evening, and you would not be surprised if the junior partner sitting before the fender, should hide her head in her apron, now and then. Well, when God calls us to another work than that in which we have been engaged, the only brave and true and Christian duty is to gird on courage and go forward cheerfully and hopefully. They who love God's work will find friends and a blessing in doing it. And we have already found both abundantly in a new sphere.

A missionary of the Methodist Episcopal Board in Northern India has published an article in the "Missionary Review," approving of the policy which that Mission has adopted during the past year of opening somewhat more widely the doors of admission for native converts. Several thousand have been baptised upon their professed acceptance of Christ as a Saviour. The members of the Mission realize that there must be great and assiduous care and culture extended over these baptised multitudes, but that is what the missionaries are doing, and so far the results seem to be in the main satisfactory. Paul received some converts into Church-membership who did not turn

out to be genuine disciples, and it would not be strange if some were gathered now. But it is a great thing to lead men even one step toward Christ, to break with Hindooism and take their stand on the side of a better path. Great pains are taken to develop self-help in these people. They are not taken up as pensioners on the bounty of the Mission. It is not understood that some employment shall be furnished them. They are made self-reliant from the start, and some who have been baptised from the low castes are already employed as teachers of heathen and preachers.

An article similar in its spirit was published some months ago in the "Indian Evangelical Review," by a Baptist missionary in Burmah. Large numbers have been gathered into the Baptist churches on the mission fields, no less than 22,000 being enrolled for the last year, and most of these among the Telegus and Burmans. In the recent Missionary Conference, the secretaries of the Methodist and Baptist Boards spoke of the results of these large ingatherings as on the whole good.

At a recent Communion season in Batanga, West Africa, a notable scene occurred. Twenty-one adults and nineteen children received the rite of baptism. "It was a very solemn feast," says a letter from Miss Louise A. Babe. "I think there were about four hundred people in the church and three hundred more outside and underneath it. The people who came from afar had to start on Saturday, bringing their food. I have never seen such a sight. One man before being baptized declared all his four slaves free in the presence of the congregation. He also had his son baptized." This looks like a downright New Testament thoroughness. This man's profession was evidently from the root. It was witnessing for Christ indeed, and exemplifying the whole spirit of the Gospel. What a blessing it is that the Church can learn useful lessons from the spiritual children in dark Africa.

The questions involved in the Chinese exclusion act of Congress have passed over to

the Judicial Department of the Government. All efforts of the friends of the Chinese to secure a modification of the objectionable features of the law of May, 1892, by the last Congress failed.

Meanwhile, in spite of the threats made by certain Collectors at the chief ports, the Chinese have refused to be registered as required, but on the contrary have employed able and distinguished counsel to defend them in the Courts against what they regard not only as a tyrannical, but as an unconstitutional law. All will look forward to the 5th of May with peculiar interest. Meanwhile, public officials in China, as well as here, are watching the result. Certain mandarins warned Rev. Gilbert Reed of serious consequences which might arise, affecting missionaries and other Americans in China, if extreme measures were carried out by our Government, and they asked him in returning to America, to use his influence to secure, if possible, some relief.

The Centenary Fund of the Baptist Missionary Society of England now stands, it is officially stated, at £107,000. As the fund does not close until the end of March next, it is hoped that a total of £125,000 will be realized, so that the surplus over the £100,000 (which the society at first contemplated raising), may be devoted to wiping off a debt existing on the general accounts of the society for the past two years.

MISSIONARY CALENDAR.

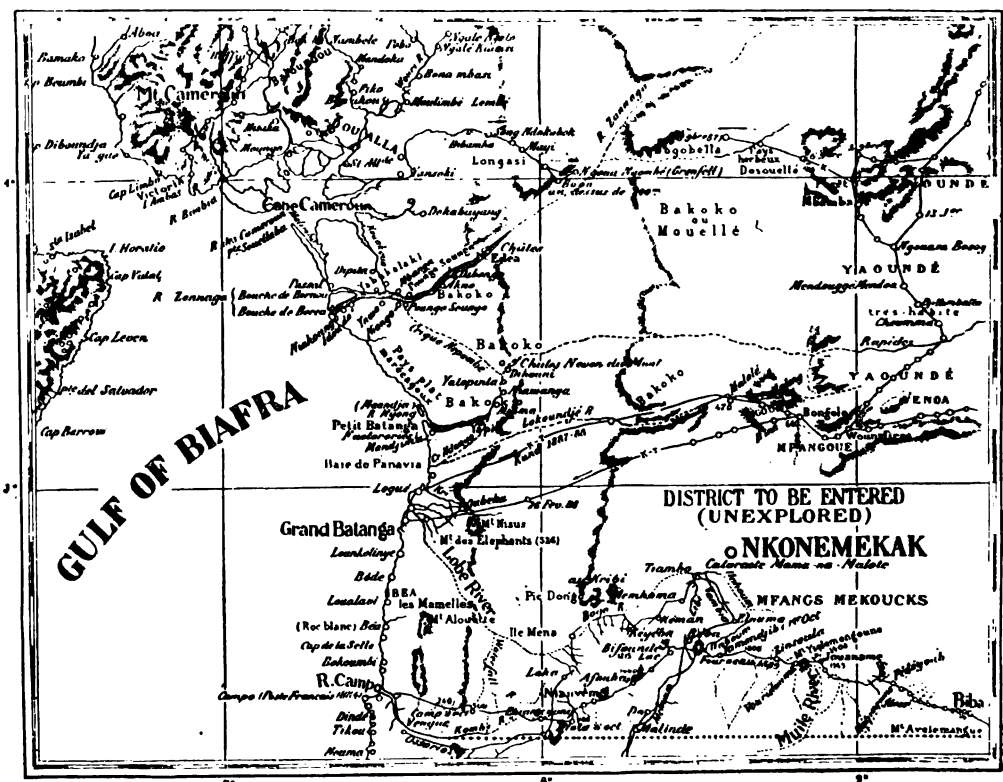
DEPARTURES.

From New York for the *Gaboon & Corisco Mission*, April 22, Dr. and Mrs. C. J. Laffin, and Mr. M. W. Kerr.

DEATHS.

Mrs. D. P. Cochran at Oroomiah, Persia, March 9, 1893.

Hattie, daughter of Rev. and Mrs. J. N. Hayes, Soochow, China, March 24, 1893.



Concert of Prayer For Church Work Abroad.

[Conducted by REV. JAMES S. DENNIS, D.D.]

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon river, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Rev. Robert H. Nassau, M. D., Mr. E. A. Ford and Mrs. T. Spencer Ogden; French assistants, M. Bizuel and wife; Rev. Ntaka Truman; two licentiates and two native helpers.

ANGOM: above Nengenenge, on the Como river; occupied as a station, 1881; laborers—Rev. and Mrs. Arthur W. Marling; two native helpers.

CORISCO: 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850; laborers—Rev. Ibia F. Ikenge; two native helpers. Outstation at Mbiko, on the mainland, opposite Corisco.

BENTTO: 92 miles north of Gaboon; occupied as a station, 1864; laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christiansen, Captain and Mrs. Menkel, and Rev. Frank Myongo; 4 male and 1 female helpers, and 1 Bible-woman.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; laborers—Rev. Messrs. G. A. Goddahn, W. C. Gault, A. C. Good, Ph. D., and their wives; Miss Isabella A. Nassau and Miss Louise A. Babe; one licentiate and five native helpers.

KANGWE: on the Ogowe river, 130 miles from the sea, or 90 miles direct; occupied as a station, 1876; laborers—Rev. Messrs. Herman Jacot and W. S. Bannerman and their wives; French assistant, M. E. Presset; two licentiates and 10 native helpers.

In this country: Rev. R. H. Nassau, M. D.

In England: Mrs. A. W. Marling.

MISSION IN LIBERIA.

MONROVIA: Rev. Frank B. Perry.

BREWERTVILLE: Rev. J. W. N. Hilton.

SCHIEFFELIN: Wm. H. Blaine.

CAREYSBURG: Rev. R. A. M. Deputie.

GRASSDALE: John M. Deputie.

GREENVILLE, Sinoe: Rev. D. W. Frazier.

QUEH, in Upper Virginia: Samuel J. George.

WARNEY: J. E. Jones.

MT. TABOR: Mrs. S. E. Nurse.

GRANGER: Elizabeth C. A. Perry.

WHITE PLAINS: Rev. Z. R. Kennedy.

The statistics of the Gaboon and Corisco Mission for 1892 are as follows:

Ordained missionaries, 7; married lady missionaries, 7; unmarried lady missionaries, 6; lay missionaries, 3; ordained natives, 3; native licentiates, 5; native teachers and helpers (male), 32; native teachers and helpers (female), 3; number of churches, 12; communicants, 1,563; added during the year, 227; number of schools, 9; boys in boarding-school, 127; girls in boarding-school, 96; boys in day-school, 58; girls in day-school, 12; pupils in Sabbath-school, 955; students for ministry, 3; contributions, \$490 85.

The statistics of the Mission in Liberia for the year 1892 are as follows:

CHURCHES.—Monrovia, 64 members; Clay-Ashland, 55; Brewerville, 18; Careysburgh, 18; Beadle Memorial, at Grassdale, 29; Greenville, Sinoe, 86; Schieffelin, 36; Granger, 26. Total communicants, 333.

SCHOOLS.—Clay-Ashland, 49 pupils; Grassdale, 13; Mt. Tabor, 49; Schieffelin, 46; Careysburgh, 19; Warney, 20; Granger, 38; Queh, 15; Brewerville, 30. Total of pupils, 279.

FROM BATANGA TOWARDS THE SUNRISE.

In previous pages of *THE CHURCH* reference has been made to the journeys of Rev. A. C. Good, Ph. D., of our Gaboon and Corisco Mission, for purposes of exploration in the interior, eastward from Batanga.* These journeys were made between July and October of last year, at the request of the Board, with a view to the establishment of new stations in that direction, if the results of the investigation should justify this forward movement. The reports of Dr. Good have been so favorable that the Board has decided to open a new station at Nkonemekak, (Nkong-e-me-kak) about sixty miles a little south of east from Batanga. The location for a second station has also been chosen at Zingi, about four or five days to the northward of Nkonemekak, and a desirable place for even a third station is

* See *CHURCH AT HOME AND ABROAD*, Jan., 1893, pp. 12-15; March, 1893, pp. 181-184; April, 1893, p. 266; also *WOMAN'S WORK FOR WOMAN*, March, 1893, pp. 63-66.

already in view. C. J. Laffin, M. D., and wife, Rev. R. H. Milligan, and Mr. M. H. Kerr, are under appointment, and about to sail for the opening of this new region. This projected forward movement is another push towards the interior of the Dark Continent; it represents another group of devoted toilers for Christ, who are searching for souls in the vast depths of the African forests.

Now let us have a look at our new field, and see if we cannot find much that will interest and stir our hearts as we contemplate the entrance of our faithful missionaries into regions where no Ambassador of Christ as yet has ever sought an audience with human souls. Let us note, however, that our advance into the interior does not imply that we are going to desert Batanga. On the contrary, we are going to strengthen that station, and make it the centre of a wider influence, and a more important work, than ever before. Much seed has been sown there, and a strong station at Batanga will be a bulwark to our cause all throughout the interior. The natives in the interior regard the residents of the coast with much respect, and look up to them as favored people enjoying many of the privileges of civilization. A successful work at Batanga will therefore have a strong moral influence over the interior tribes. Then too we shall look to that station as an educational centre for training native laborers for work in the interior.

GEOGRAPHY AND LANGUAGE.

The country east of Batanga is German territory. South of it is French, and north is British. The Kamerun Mountains are north of Batanga, and the island of Fernando Po is to the northwest. The Campo river flows into the Atlantic about forty miles south of Batanga, and the region explored by Dr. Good is north of the Campo river, in an easterly and southeasterly direction from Batanga, and is wholly within German territory, where our mission operations are welcomed by the German authorities, from whom we have the assurance that the territory which we occupy will be regarded as exclusively ours. We have therefore opening before us an unobstructed pathway of advance on into the Western Soudan. One

great advantage of the new field is the similarity of its languages. The tribes speak closely related dialects of one and the same language. This will increase the facilities for reaching the people, and give exceptional value to the literature prepared for them. The Bule language is the predominant one, and resembles the Fang so much that one who understands either the Bule or the Fang language could travel from Talaguga, on the Ogowe, to the northern border of the Yewondo Country, (in the interior in a north-easterly direction from Batanga), and be fully understood by everyone.

THE PEOPLE.

It is a conservative estimate that in this region which will be occupied by our new advance, we shall gain access to a population of about ten or fifteen thousand of the Mahea tribe, the first we come to east of the Batangas. Still further inland we reach the Bule tribe, numbering perhaps, at a conservative estimate, 10,000, in that circumscribed region visited and explored by Dr. Good, and estimated by him to number all told at least half a million souls. Besides these we have in adjacent regions to the northward the Yengona and the Yewondo, with no doubt as many more, making in all a population in this outlying Batanga field, which we propose to occupy, of at least a million souls. Dr. Good writes:

I spent much of my time for more than a year revising a hymn book and New Testament in the Mpongwe language, and there are not, all told, more than from ten to twenty thousand people who speak that language, and we do not reach half of these. How much more inspiring will be the work of making books for a million possible readers.

OUR FUTURE STATIONS.

Dr. Good reports that in the regions he visited there were no cities or large aggregations of population among the Bule. Their villages seem to be strung along the routes of travel at not very great distances apart. He would frequently pass from twenty to fifty villages in a day, but never massed together. They lined the path as if it were a river with villages scattered along on either bank. He found centres where a population

of from three to five thousand people were within two hours' walk in either direction, and at one of these centres it is proposed to locate our first station of Nkonemekak. Among the Yewondo and Yengona the population is massed in a different way, as they occupy a great plain, the whole surface of which is available for residence and cultivation. The climate of this interior region is regarded by Dr. Good as salubrious and healthful, and he sees no reason why it should not be perfectly safe as a place of permanent residence for missionaries. The soil is sandy, and an elevation of from 1,500 to 2,000 feet can be easily secured for residence. He regards it as much superior to the climate of the Ogowe Valley.

HARD ROADS TO TRAVEL.

The access to the interior from Batanga is attended with difficulties. The description which Dr. Good gives of the roads, or rather paths, is worth reading, as a vivid sidelight upon African missionary exploration. He says in his report:

There are no roads, only paths; crooked, narrow paths. Sometimes the country is level, and the ground smooth and hard, so that, barring the crookedness of the course, and an occasional obstruction in the form of a fallen tree, the walking will be very good even for a whole day at a time. This is especially true in the wide belts of uninhabited forests, where the paths are often good for long distances if there has been no recent rain. But usually there are streams to be crossed every mile or two, over which one must wade or be carried. One usually starts out to be carried over the streams, if he has enough carriers, but the invariable result is that the man who carries him falls with him sooner or later, and instead of getting wet to the knees, as would have been the case had he waded, he comes down whole length in the water or mud. Then there are bogs every here and there, often several hundred yards in width, over which it is impossible to be carried. Happy is the man who can go barefoot. He will take off his shoes when he comes to such places, and put them on again when he gets over, thus avoiding a great deal of discomfort. I have read what Stanley says about the undesirability of a white man exposing his bare feet before the natives, and I consider it all nonsense. The natives have a great deal more respect for a

white man who can take care of himself and help himself than for one who has to be carried about like a baby.

During and after rains the walking is bad always and everywhere. The path is usually worn in a trough shape, the centre six inches deeper than the sides. Wherever the path is level enough the water fills these troughs, and where water will stand long they are soon worn a foot deep and three or four feet wide. There is no such thing as going around these pools, for the thick bush overhangs them on either side. If one wades boldly through them, his shoes are soon filled with coarse sand, not to mention mud and water, and he is in misery. A white man usually tries to walk astride these pools, but where they are three or four feet wide this becomes not only ungraceful but difficult, and for lady missionaries it will, I fear, be entirely out of the question. Hammocks, the usual resort in African travel, cannot be carried on these paths, but it would not require a great expenditure to make such a mode of transportation practicable along all but the most difficult parts of the road. But it is between the towns in the inhabited sections of the country that the paths become thoroughly bad. No man in Africa ever does any work for the public good. No man ever removes an obstruction from a path unless for his own immediate convenience, and there is neither law nor public sentiment to deter a man from obstructing any road. When a man wishes to make a garden he does not make it beside the path, but across it, felling the trees just where they happen to go. The people who wish to pass by the road must clamber over the trunks and through the tangled branches as best they can. At one moment the traveller is crawling on all fours under an obstruction, the next he is balancing himself on a trunk ten feet from the ground, but he never complains, and apparently it never occurs to him that there is any remedy for these evils. For carriers it is fearful work getting through these clearings. In the older settlements after the above obstructions have rotted away (they are never removed) a dense growth of weeds and grass often lines the narrow path on either side. This is always wet till 10 a. m. with dew, if not with rain, and the passer-by is of course soon wet to the hips. But the greatest difficulty arises from the habit these people have of making their paths along the course of streams, especially the paths between towns. Every few minutes the road drops down into the bed of a stream, and there one must walk for a

mile or more, sometimes in and out of the cold water, his shoes full of sand and little quartz pebbles, to say nothing of the cold water. It makes me shiver even yet to think of it.

THE CHARACTER OF THE PEOPLE.

Dr. Good writes more particularly of the Bule tribes, and says that no slavery is found among them, nor are they given to the use of intoxicating drinks. Their superstitions are few, in comparison with the coast tribes, and he found no idolatry among them. Polygamy, however, is terribly prevalent, and is a species of slavery. The wives are owned, and regarded as slaves. The wealth and rank of a man are determined by the number of wives he owns. His wives provide for him, and enable him to live in idleness, which to the Bule is the ideal of happiness. Little can be said in favor of their moral character, although they seem to be less quarrelsome and vindictive and cruel than the Fangs of the Gaboon and Ogowe. They are pure savages, and a mighty task is before us in teaching them the lessons of Divine truth and helping them on to a better life.

A NEW MILLION FOR CHRIST.

We enter this door of access to a new million for Christ with courage and hope. We believe that the Gospel will have power with them, as it has with so many benighted Africans, and that we shall witness, as time goes on, the marvelous transformations that Christianity, and Christianity alone, can accomplish in these wild and degraded natures. What wonderful incidents are passing into history in a quiet, almost unnoticed, way, in our distant mission fields! Here is the Church of Christ besieging a vast continent, and even our own little Presbyterian contingent is reaching out to grasp a million souls—a population equal to that of Philadelphia—and yet the fact is only a passing incident in the wonderful work which our Foreign Mission Board is carrying on in distant parts of the earth. How much it means to those ignorant and hitherto unapproached multitudes! What a glory begins to gild the hitherto unrelieved darkness of their past history! “Better fifty years of Europe than a cycle of Cathay,” writes Tennyson. Better the coming fifty years of brightening history and Gospel privi-

lege to those African villages than all the centuries that have dragged their slow length along. We push from Batanga inward toward the sunrising, but we carry with us a sweeter and more blessed sunrise, which is the herald of the Gospel day after the long night of waiting.

A BRIGHT SPOT ON THE SHORES OF A DARK CONTINENT.

The flourishing station of Batanga is on the coast, at the northern limit of our Gaboon and Corisco Mission. It is designated on the map (page 440) as Grand Batanga, in distinction from Petit Batanga, which is also on the coast some miles to the north of it, while still farther to the north are the Kamerun Mountains, and in a northwesterly direction we discover on the map a fragment of the island of Fernando Po. Batanga has assumed a special interest during the past year, as the prospective basis of supplies for our new campaign into the interior. The cut on page 445 represents the church building at Batanga, with one of the missionaries of the station standing in the doorway, and a group of native Christians in front of it. We should not recommend this primitive structure as a taking advertisement in the line of modern church architecture, and yet it is one of God's own temples, where His Spirit deigns to dwell, and where the Gospel has won its victories during this past year. There are 358 communicants on the roll of this church, and 81 were received into its fellowship on confession of faith during 1892. There is at present an inquiry class of prospective candidates, numbering 197, and a Sunday-school with 820 pupils. The gifts of the church during the past year amounted to \$236.

A QUESTION OF RANK.

There are 7,208 Presbyterian Churches in our communion, and where, let us ask, does this humble church upon the shores of Africa rank among this formidable array? Were it a question of external beauty, or stately architecture, or elaborate modern appliances for all phases of church enterprise and sociability, or of interior decorations, with a grand organ and an accomplished choir, we should be tempted to place this rude structure at

about somewhere not far from 7,208th on the list. But there is another standard by which we must estimate the true place of honor which rightly belongs to this humble sister church, which stands like a lighthouse upon the distant African shores—a lighthouse not for the storm-tossed mariner, but rather for those who are wandering in the dark and tangled pathways of the interior regions of the vast continent into which the light of the Gospel has not as yet shone. If we scan the record of this little church with an eye to spiritual results, seeking for signs of Divine favor, and ask *where God has placed it* in the

Presence has rested over that rude structure. It is indeed a tabernacle of the Most High. What matters it to God whether He converts a soul under a thatched roof, or beneath the lofty arches of some stately edifice? And what matters it to us if God will only honor us here or there as the heralds and teachers of the Gospel of Life to perishing souls?

A MISSIONARY'S HOME.

We present on page 447 a picture of a missionary residence at Batanga. It gives us a realistic picture of the home life of our missionaries in Western Africa. There will not be many pastors who open our pages in the



A BATANGA CHURCH.

long roll of Presbyterian churches, we will find that in the number of souls received upon confession into the communion, it ranks as the 24th on the list, and is only preceded by some of the largest and most prominent of the city churches of our land. It would lead the churches of New York City, Albany, Utica, Syracuse, Buffalo, Milwaukee, St. Paul, Minneapolis, San Francisco, St. Louis, Washington and Brooklyn. It is not, therefore, to be despised among the bright trophies of Presbyterian progress. We look at it with wonder and gratitude, and we acknowledge with reverence and praise that the glory of the Divine

pleasant parsonages of America who, upon the score of worldly comfort, will feel drawn towards this missionary abode; yet, judged by the standard of happiness and contentment and the true brightness of home, perhaps we should find it difficult to decide between the home of an African missionary or the parsonage of an American pastor. The work has been one in aim and in the service of a common Master, and the bright reward has been souls won for Christ.

EXPANSION AND ORGANIZATION.

Mr. Godduhn and Mr. Gault, of the Batanga station, have made several evangelistic tours

to the surrounding outstations during the year. At Bata there are 60 inquirers under instruction. At Evune 12 have been received into the church on confession. At Myuma there is an inquiry class of over 50 persons, and 27 have been received into the church on confession. There were 150 applications for places in the school during the past year, but only 25 could be received as boarders. The school at Batanga has been conducted by Mr. Godduhn, assisted by Miss Babe. About 60 of those who applied were girls, for whom no provision had been made. Miss Nassau was so impressed with the need of special work among the girls that she has been seeking them in their homes from town to town, and giving them religious instruction. A new church has been organized during the year at Ubenje. Eleven persons were transferred from the Batanga church and 19 from Evune, making in all 80. The organization was formally completed last August. Since then there have been 22 baptisms, making at the close of the year a church membership of 52. There is a class of inquirers, numbering 60, and a Sabbath-school of 90. What harvest years they have in these African stations!

HAPPY WORKERS AT BENITO.

Three elect ladies have had the charge of this station during the past year. It is situated 78 miles south of Batanga. Rev. Frank Myongo, a faithful native preacher, has ministered in the church. Captain and Mrs. Menkel, who are connected with the station, have been necessarily absent most of the year in the various journeys of the mission schooner. Thirty-four have been received into the church on confession of faith. A Sabbath-school has been conducted, and a Bible class, and the schools of the station, and some medical care has been given to the sick. An incident is related of one poor woman who came a distance of ten miles with a crushed foot. She was caught under a falling tree, and her prayer amidst her suffering was: "Oh, God, bring me to your people, and bless the means they use to my recovery!" She was tenderly cared for,

and three months afterward she returned home a changed woman.

Mrs. DeHeer has completed a Benga-English and English-Benga Dictionary, and her next literary work is to include the revision of the Epistles in Benga, and also parts of the Old Testament now in manuscript.

The report of the year at Benito closes with the following paragraph:

"Though we are three at this station, our relations are such that we have not been compelled to draw any sharp lines, and have known no mine and thine in the work, and so we submit our report as a whole, trusting sincerely that another year may find us more earnest and faithful, for which we trust to Him who has said: 'My strength is sufficient for thee.' May God's children help us to pray that the work we are permitted to do may be owned and blessed of the Master, and not be in vain in the Lord."

UP THE GABOON AND THE OGOWE.

Up the Gaboon river are the stations of Baraka and Angom, and up the Ogowe are Kangwe and Talaguga. The latter station has been recently transferred to the French Society, so that Kangwe, which in all probability will soon be transferred also, is the only locality occupied by us as a central station in the Ogowe Valley. Baraka is our port of entry for the mission, where the financial and secular business of the mission is largely transacted. Among its outstations is the island of Corisco, situated a few miles to the north, in a bay of the same name. The work at Baraka has many difficulties to contend with, as it is a port of entry with strong influences unfavorable to missionary success. There is, however, a church organization there, with sixty members, sixteen of whom were admitted upon confession during the past year. Work is conducted in the district around Baraka by means of native laborers and preachers, and many requests have come of late from the Mpongwe, on the opposite side of the Gaboon river, for preachers and teachers. Mr. Ford writes in a recent letter: "A man from a Fang village three or four miles away, where a Christian from Angom



MISSIONARY RESIDENCE, BATANGA.

had held a single meeting, came to me quite recently, and plead earnestly for some one to come there and preach, offering a house and food for five months for the man whom we should send. He said: 'My parents brought me forth in the darkness, but now I see light. That word I hear is sweet. I think that food is not good to taste only; a man must eat plenty and fill himself.'"

Our Kangwe station, on the Ogowe, is the center of a varied activity for that frontier region. The Mpongwe New Testament has been completed and revised during the past year, and the manuscript is now in the hands of the Bible Society in New York, and by the authority of the Board, and at the request of the Mission, Dr. Nassau, while on furlough in this country, is engaged in reading the proof sheets. During the year forty persons have been received on confession of faith, in the several churches connected with the Kangwe station, making a total of 369 communicants. Classes of inquirers numbering in all 351, are at present under instruction as candidates for church membership in the future. The first man of the Fang tribe on the Ogowe was baptized during the year. We hope that it is the beginning of a work among those wild and ignorant people. Mr. Jacot

has conducted a class of Bible readers, collected together from different fields, with a view to thorough instruction, that they may be sent out upon evangelistic tours. The class numbered twelve, and were instructed four hours daily for a month. Their course of instruction covered the life of Christ, and the Acts of the Apostles, with sacred geography, composition, outlines of sermons, and treatment of texts. Special discussions were held on the subject of prayer, personal piety, methods of study, and modes of preaching the Gospel. Surely a most profitable month must have been spent by these native laborers in such practical lines of thought as these. Three of these Bible readers are working among the Fang tribes, and seven of them among the Mpongwes. A boys' boarding-school is also located at Kangwe, with sixty pupils. Boys from the Fang tribe are beginning to come, and the applications are more than we can receive. We have also a girls' boarding-school at this station. The pupils are selected with great care, and with a view to their usefulness in our Christian work. Our station at Angom is another interior outpost with a view to the regions beyond, where Mr. Marling is busy preparing books in the Fang language in anticipation of work among

that large tribe. He will bring with him upon his approaching furlough in the United States several of these books, including the Gospel of Matthew, and will see them through the press here, as the first fruits of Christian literature in the Fang language.

We have virgin soil in Africa, and we are carrying the Gospel into the hearts and lives and literature of those who are receiving their first message from heaven.

Siam's first railway was opened on April 11th. It connects Bangkok, the capital, with the port of Paknam at the mouth of the Menam River. The progressive young king presided at the opening ceremony, having cut the first sod two years ago and, in speaking of the remarkable changes in the country's affairs which the railway typifies, said "Siam is but just at the beginning of an era of great progress."

Letters.

JAPAN.

The following letter from a Japanese preacher in Chiba to Dr. and Mrs. McCauley, printed precisely as written is full of interest.

The great many and very good spiritual gochiso (feast) is at hand this morning. Many thanks for your kindness. The papers you had sent me before have long been read, giving interest, comfort and materials to my work here. Now I am very glad to get more. I am troubled thinking what shall I present you in return. Two interesting accidents (incidents) took place recently in Chiba. The one is that an old poor woman contributed for church building 50 yen which she had been saving for her funeral. I wrote the minute detail of her to Mr. MacNair. If you like, please hear of him. Now I will write the other one which I wish you will tell to Mr. MacNair if he likes.

A young boy named Hori Shohel, about sixteen years old, began to come to my Sunday-school from the last summer. He was a very bad boy. The school teachers were vexed of him. The neighbors very much troubled. The parents had deep anxiety and could not know how to treat him. When he began to hear of Christianity his conscience was awakened. He did not speak loudly to his parents as before, but very quiet in the house, not going out very much. The parents had doubt for a long while.

At length he confessed his sins to his parents and asked permission (pardon). When the parents were very glad, the boy exhorted them to come to the preaching station. The father did not, but mother came persuaded by him. And now the mother is very nicely converted. The father was glad and saying to come himself. They

two are the candidates now. On one Wednesday evening when we have prayer meeting, the boy came with tears and asked permission (pardon) of a lady who is a teacher of an elementary school. He remembered that he had vexed her very much when he had not been converted, so he confessed and asked allowance (pardon). When the lady answered agreeably, he with tears asked me to sing the Hymn No. 116 of "Shinsen Sambika" which has never been sung here in Chiba. All attendants sunk in tears.

We got 500 yen of contribution out of sixty Christians as church building. But as it needs more than 1,000 yen including the ground I asked your Mission to help us. Please pray for this work and myself.

JAPAN.

A STRIKING OBJECT LESSON.

REV. DAVID THOMPSON, D. D., *Tokyo*:—Last month Rev. Ogawa, while making a tour north of this city, visited Tochigi, which station has been cared for by Mr. Yama Shita for some time past. The immediate occasion of this visit was the death and funeral of an old woman, who, with her daughter, was baptized at Iseaki some years ago. These, while at Iseaki, which was till recently without an evangelist, became very poor, and were hence obliged to leave their home. They wandered about for a time, coming at last to Omata, where a Christian family took care of them for some weeks, and then gave them some money and sent them on to Tochigi. Here, not being known, and having but little money, they could not secure comfortable lodgings, and had to seek shelter in a shed. After awhile the mother took sick and was unable to walk about. Worse than all, one day her son, who some years before had been sent to the chain-gang for murder, returned, and finding his

mother sick, instead of being a comfort, was her greatest affliction. Divining that his mother would soon die, and having a man and brother's power over his sister, he actually agreed to sell both, the mother's body after her death to a medical student and his sister for a worse purpose. About this time the daughter, having in the large city at last found the preaching place, went in one day and made known her circumstances to the preacher, Mr. Yama Shita. He made these known to the believers, and these together took steps to relieve the sufferers. To do this, and to keep the expenses within their means, they rented a house outside of the city, paid the rent and provided food and medicine. This they continued to do for some time. At last the old woman died, and Ogawa was called to take part in conducting the funeral. While conducting the services at the house, Ogawa observed a large number of unopened letters on the table behind which he stood to preach. Thinking that these contained contributions from the Christians, according to Japanese custom, toward paying the funeral expenses, he did not further notice them till after returning from conducting the services at the grave. Then, to his surprise, he found that the unopened letters contained contributions, not from the few Christian friends, but from many of the people of the "Mura," or district in which the rented house was situated. These people also insisted on giving a burial plot free, and urged the preachers to preach the Gospel in their district. This Ogawa and Yama Shita gladly did the next night, when they had a large and interested audience. At present one of the leading Christians is caring for the daughter. The son has disappeared from the scene. We hope that such an object lesson will make a deep impression, that it will be remembered and long continue to illustrate the duty and benefit of caring in a Christian manner for the most unfortunate.

Rev. G. W. Fulton writes of a magic lantern kindly sent him by a friend in the Bryn Mawr Church, near Philadelphia.

On a tour, he arrived at a certain city after noon. They found one Christian there, a member of a Congregational Church. By his help they rented "a large vacant eating house" that would hold about 800 persons. They employed a man to go around beating a drum, and shouting out "A foreigner is in the city and will give a magic lantern exhibition to-night at the Ivoka." This packed the house.

They first showed pictures of places in

America and Europe and then views representing the life of Christ. The young man who thus helped them "was formerly a wine merchant, but gave up his business on becoming a Christian, and is now a silk merchant quite well off, known to be a Christian and respected by everybody in the place. He said that he got lonely sometimes and longed for a Christian companion, but never thought of giving up his faith. The reading of the Bible had become a fixed habit with him, and was a great comfort."

When told that Americans hope that Japan will soon become a Christian country, "he turned to the Evangelist, saying, 'Oh, will it not be glorious to see a Bible some day lying on the parliament table.'"

At another town, Katsugama, the proprietor of the hotel offered them his rooms for the magic lantern exhibition. They simply told him to invite his friends but "the place was filled to the uttermost." "The Evangelist presented the whole scheme of salvation by means of the pictures before them; every one seemed pleased," and the missionary and evangelist "felt that a great deal of seed had been sown that, by the watering of the Spirit, would some time bear fruit." Mr. Fulton says: "The magic lantern secures us a hearing at every place, and is a wonderfully vivid way of presenting the Truth."

LAOS.

DR. D. MCGILVARY, *Ban Pom Chieng Saan*.—Possibly we may have an opportunity of sending a letter back through the boundary commissioners who are expected here in a day or two. They are engaged in settling the boundary line between Siam and the newly acquired British possessions of Northern Burma. It will be favorable to our work. The boundary comes within four miles of the city wall of Chieng Saan on the north and includes in British territory all the Musurs and Kooles and other hill tribes, and all the Northern tribes west of the Cambodia River, while the tribes east of the river are nominally under Hluang Pra, and hence under Siam, though the French officers themselves tell the Chieng Saan Governors that all the region east of the river is theirs. This opens up to a large territory inhabited by mountain tribes, besides the Lus and the Kerns, important families of the Laos, and probably their original home. Under Burmese rule they would have been virtually inaccessible to mission work from our side. What effect the occupation of the region east of the Cambodia by the French will have on mission work among

the Kamoos and Lemates, the most numerous of all the hill tribes remains to be seen. It is possible that we have lost the golden opportunity that we had while they were under Siamese rule. How often this truth is exemplified in our work, that lost opportunities never return.

We have been out on our tour since January 8rd, and have had daily cause for gratitude to God in our continued good health and fine openings for usefulness. We have visited the three churches of Pa Pow and Chieng Hai and Chieng Saan. Five adults have been received to the communion, and five children baptized. Beside this we have made several detours to the Musur and Kooie villages on the hills. It has been a great disappointment that Cha-Boo-Kaw's health was such that he could not accompany us; and it was almost a greater disappointment to him. Both his son and his nephew came along with us, and in his absence they are a great help.

Our original plan was to work up mainly among the Hill Tribes to Muang Lane, and beyond there among the Laos-speaking Lus and Kerns, crossing the Cambodia at Chieng Lap to Muang Sing, which is a Lu province surrounded by a number of Hill Tribes, through the Kamoo tribe, recrossing the river at Chieng Kong, and revisiting the Musur villages, visited last year in the provinces of Chieng Kong and Chieng Hai. But the plan is entirely too large to do justice to in one season. We have been speaking lately of separating at Chieng Lap and Mr. Irwin taking the portion beyond the river with some Laos helpers, while I go up with others as far as Muang Yong and confine my time to the Lus and the Hill Tribes on the west of the Cambodia. We may not be able to decide till we get beyond Muang Len and see the openings further north. Our original plan was only a working one subject to Providential indications. The results of last year's work have been very satisfactory and give an insight into the great work awaiting our Church if it will furnish the men and the means to carry it on.

No trumpet tones that we can sound will give an adequate idea of this field. To be adequately appreciated it must be seen as we see it. But even as we can represent it on paper the Church must be blind and deaf if it does not see the opportunity and hear the call of Providence that it cannot ignore and be guiltless. The opening up of the Northern Laos tribes under English rule is the complement of our Laos Mission work, adding vastly to its importance while numerous hill tribes are thrown open under

favorable circumstances hitherto unknown, not bound and trammelled like the great historic religions, by a literature hoary and venerable from age, they are ignorantly worshipping the spirits or some spirit that nature or tradition teaches them must preside over the affairs of men, waiting for a religion that satisfies their wants and an alphabet by which it may be expressed. I spent last night with a Kooie Phya, the highest rank of any of his tribe, who has a number of villages under him, who had never heard of Christianity till the news of Cha-Boo-Kaw's conversion reached him. It was most interesting to hear him expatiate to his villagers, who were all assembled, on the certainty that there must be a creator of whose existence a year ago he had never heard. One of his first words after greeting me was we are "Sahaikan" friends. In half an hour he had called up the fever patients to take quinine, entirely new to him, and had only my word that it was not poison. Last week we visited a Musur village containing some twenty-five families. One of our elders had gone on before and announced that the Krews (teachers) had come and when we reached the edge of the village we found the whole village out to receive us, men, women, and children. We remained only three days and nights, but I believe we left them all believers with only one little obstacle to their making a public profession of their faith. They have been so long under the rule and espionage of their Shan rulers that they can hardly believe that it is safe to take an independent stand without liability to punishment. They are on the east side of the river and hence not on English territory, and though on Siamese or what may be French territory, they still retain their relation to their Shan rulers of M. Len. But they have begun to feel the influence of the changed surroundings. I think it will not be long before they will be able to overcome this last obstacle and openly confess their faith in Christ. The quinine distributed last year has convinced them more than our arguments that it is safe to renounce their spirits who were dreaded as the cause of all their diseases the most common and fatal being malarial fever. It is my plan to remain till the last of May while Mr. Irwin will return a month earlier to begin his work with the opening of the training class in Lapoon with Mr. Dodd.

We ask an interest in the continued prayers of the whole Church. We trust that the urgent appeal made by the whole mission may meet a generous response.

HOME MISSIONS.

NOTES.

The exhibit of our Board at the Columbian Exposition will be comparatively small. We did not ask for space nor plan to exhibit anything while the question of Sunday closing was unsettled. The management, however, kindly designated a small space for us, unsolicited; but the decision to respect the Lord's day was reached so late that the time would not permit us to use even the limited space to much advantage. There is, however, an interesting display of curios from Alaska and articles from our Industrial schools, also an elegant album of views of our missions, which will repay a visit to the Presbyterian room, which is at the northwest corner of the gallery of the Liberal Arts building.

Rev. H. M. Tyndall, till lately a pastor of the Broome St. Tabernacle, has acquainted the promoters of City Missions with an area as practically pastorless as Troy, Toledo or Portland would be with but two ministers. It extends from 91st St. to 109th St. on the east side, from Central Park to the East River. According to enumeration statistics there are 60,000 people domiciled here; and till Mr. Tyndall began his work there were but two churches, one Methodist, one Romanist. Physicians have found residence in this quarter lucrative, and there are many of them, but the representatives of the Great Physician have been few. Mr. Tyndall started a work here three months ago, resigning from his down-town charge to plunge in among the "needier, up-town paganism," and already a Sunday school of 800 has been gathered and an audience of similar size for the evening service.

Our work in New England never had a brighter outlook than at the present. It is its own justification and is the only hope of reaching a large and increasing class. It needs more churches and more pastors. Dr.

Wm. Adams said at the last meeting of the Boston Presbytery that twenty churches as large as the old First Church could be filled at once in the city of Boston alone, so numerous is the unreached Presbyterian element. Some 50,000 Presbyterians come annually into New England, while hardly one in twenty finds a home in his own Church and very many drift entirely away from all church privileges.

Maine is reported to have 95 towns in which no regular Sabbath service is held. Waldo county had last year in round numbers, according to the Bible society canvass, 5000 families out of 7000 who reported themselves as attending no church of any denomination, and yet there are good Christian people who really think that we have no business to send missionaries to New England.

The little city of Woonsocket, South Dakota, is not yet ten years old. It has spent its few years in growing and making discovery. It bids fair to rival if not surpass the manufacturing city in Rhode Island, of which it is a namesake. Three years ago its enterprising "city fathers" sunk a six-inch well in the hope of securing water for fire and domestic purposes. At a depth of 725 feet the water burst forth with a volume and power probably unequalled by any other well in the world. It has a pressure of 153 pounds to the square inch—discharges 4,000 gallons a minute—throws a four inch stream seventy feet into the air, and a two-inch stream 200 feet high. Mains have been laid and the best possible supply of water provided for the city. It provides a water power which manufacturers covet and which insures a bright future for this young city of the plains. It not only supplies the people with pure water, but it runs their mills, supplements the annual rain fall by providing irrigating water for the farms and has helped

our church to self support although the church is not run by water power.

We need a missionary to visit the thousands of Belgians and French in Wisconsin and Michigan. Our missionary reports seven different communities where, he says: "The people are pleading for the plain old gospel of our Lord. They are dissatisfied with the priesthood." There are a million French in this country, many of whom are accessible. They are about evenly divided between the east and the west. The Board needs the men and the money for this great work already too long neglected.

The Board closed the year April 1st with a debt of \$39,150. Last year the debt was \$67,092, the year before \$98,346. During the year the Board did over \$30,000 worth of new work. It didn't want to but it couldn't help it. Now pastors, elders, brethren dear, let us sweep this little debt away and begin square with the world in this Columbian year.

There seem to be people, some of them sensible, though credulous and misguided, who really believe that "a great deal of Home Mission money is wasted in petty denominational strife." How can people believe this statement when the average Home Mission church pays about two-thirds of the missionary's salary, besides bearing all the current expenses of the church? Are these poor Presbyterians so different from the rich ones at home that they love to throw money away? The fact is that the people on the frontier care less about denominational distinctions and "the strife of tongues" than those in the great cities.

Here are a few facts which many people do not seem to know:

1. Neither the Board of Home Missions nor Synodical Missionaries, as such, ever organize churches.
2. Churches are organized by *Presbytery only*.
3. The Board does not send out missionaries at its discretion. The mission churches

ask for ministers; the Presbytery endorses the applications and sends them on to the Board; the Board acts upon the applications from the field. Thus the judgment of the church is subjected to the scrutiny of the Presbytery before it reaches the Board. If there are misappropriations of the funds of the Church in spite of these precautions, such cases ought to be reported by those who discover them to the Presbyteries within whose bounds they occur, or else to the Board.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

OUR MISSIONARIES.

Our missionaries in the spirit of the Master, are preaching the gospel to the poor who cannot remunerate them. They are brave and capable men. Some of them were generals, some colonels, some officers of inferior rank in the army of our country in the late civil war, and having helped to save our country from civil distraction they now propose by God's help to save it from eternal destruction. They have sought the highest human occupation, the saving of fellow men for the glory of God and not for temporal emoluments. They are scattered from the Atlantic to the Pacific, from the Arctic ocean to the southern gulf. Some of them are among the Esquimaux whose night of spiritual darkness until now has been unbroken through the centuries, and some are rousing the latent energies of the dwellers among the Everglades of Florida. They are in every condition of climate between these extremes. Many are enduring privation, some suffering positive hardship,—all happy in the con-

sciousness of the Master's approval. They are at work in crowded cities, and in thinly peopled solitudes. Some are on mountain heights where men are in a mad rush for gold, and some are in the quiet valleys among the tillers of the soil. Some are in old communities strengthening the things that remain while the continual outflow of youth and enterprise leave waning churches and decaying social life. These are tending nurseries whose transplanted vines are bearing fruit in other vineyards. Others are on the frontier where the stream of incoming population is constantly swelling, where every day witnesses the inauguration or the completion of some new enterprise, where there is fuel for the fires of enthusiasm, and life has a meaning.

Some are laboring to Americanize and Christianize the multitudes that are coming to us from other countries. Our missionaries are preaching the Gospels in seventeen different languages besides a number of dialects, reaching, or trying to reach, the hundred nationalities that go to make up our cosmopolitan population. Our teachers are doing their work in the English language exclusively, because they have to do chiefly with young people, who know or must learn our language. But the ministers are laboring among multitudes of older people who will never be able to receive the Gospel in English. There are large congregations of Scotch people particularly in New England, who must have the Gospel, if at all, in the Gaelic; and who could preach in Gaelic but a Scotch Presbyterian? There are Waldenses in Pennsylvania, Illinois, Missouri and elsewhere who worship in the Italian. And there are French Huguenots in separate communities and scattered among the populations of our cities. Several millions of Germans, a goodly portion of whom are a proper and special charge upon our Church, and a still larger portion of whom have no special denominational affinities and for whose spiritual interests we must share the responsibility with sister denominations. Then there are a million Scandinavians completely unchurched in this country, and half as many Bohemians who are of our own household of faith. We

have three times as many foreigners in the United States as there are in all Europe, all Asia, all Africa and all South America combined. The reason for this is obvious. But no other country will help us to take care of these millions, much less to take care of our own, so we must not only bear the expense but equip for the work with missionaries sufficient in number and of various nationalities.

Then our missionaries are engaged at grave race problems. About all the races into which the human family is divided are here by their representatives. The work among each is unique. But if we consider our own and the Europeans, who are with us, as one, and pass by the oriental brethren in our midst, we still have an interesting variety in our exceptional populations. Here are the Mountain Whites, only a few generations removed from an intelligent protestant ancestry. The work among them is a rescue work. They respond very readily to the efforts of the missionary and promptly return to the ancestral type. Then the Mormons have in the present generation turned away from the light and gone off into spiritual darkness. These are harder to reach and influence because of their prejudices against the faith which they have forsaken. The work among them is a war, positive and declared. There is an avowed conflict between truth and falsehood and the battle is joined. Still more remote from us are the Mexicans, who in the back lands of our own country through ten generations of isolation from protestant influences, have descended to a revolting condition of ignorance and superstition. Their worship is a travesty upon even the Roman worship. It is Romanism gone to seed. The work of our missionaries among them is to instruct and persuade and lead them out of darkness into the light which they really desire. The Aborigines of this country have no intelligent ancestry. The work among them is simply race building from the ground up with the crude native material. The work may be slow, but the results already attained and the promises of God make the ultimate outcome sure. These people by God's blessing are to become intelligent and industrious citizens. In no other department of our work are the

sympathies more deeply stirred and the enthusiasm of the missionaries better sustained. Never has there been a time when the work was more arduous and needful, never has there been a time when the field was more inviting and the results more satisfactory.

In this vast and varied field we are employing about one-fourth the effective ministerial force of our Church. May we not properly ask and confidently expect through the new year upon which we have now entered, the intelligent, earnest sympathy, the ardent prayers and enlarged gifts of the Church for the support of this great army of Home Missionaries?

Letters.

WASHINGTON.

REV. T. M. GUNN, D. D., S. M.: I spent the Sabbath at Roslyn, the coal-mining town just east of the tunnel through the Cascade Mountains. This church has been vacant for nearly a year. Since the great disaster in the spring there has been no regular minister of any denomination in the town of over 2,000 people.

On my third visit to Bonner's Ferry I organized with 14 members, elected an elder, chose trustees and incorporated, with great promise of permanency. Yet we have no man to take this work unless the Board will promise aid. The people are urgent in their demand for a minister.

Wenatchee, the new railroad town where the Great Northern crosses the Columbia river, is in a very low, warm valley, only about 550 to 600 feet above the sea. Irrigation has transformed parts of it into orchards of semi-tropical fruits. It is soon destined to be the centre of a well-cultivated and very fertile region. I had a very pleasant Sabbath. But no permanent hold can be made in this place without a minister.

At the mission I circulated a petition for organization, with a good list now obtained; also the subscription list, which by Sabbath I hope to have completed far enough to proceed with the building. This place is nine miles from Wenatchee. It is a very fertile basin in the mountains, already largely cultivated. There will be a railroad depot, a little town and a densely settled community. The fruit raised here is as fine as I have ever seen. Peaches of most delicious flavor, measuring nine inches in circumference; grapes, equal to the best California

raisin grapes, pears, apples and berries of the very finest kinds. I hope for a vigorous organization, and that the Board will authorize us to send in the first good man we can secure for these two places as *one charge*.

Rev. Miner Drew has arrived from New Scotland, New York, and taken charge of Rockford and Fairfield. The church at Fairfield is just completed, is *very* beautiful and ready for dedication. This is a phenomenon. We organized on Columbus Day, last October, and now we have one of the most charming fields in all Washington. The place is noted for its fine beets, and will soon have a special industry in beet sugar.

Everett is double as large as it was last June. But our church is situated in one corner of the town, contiguous to one-half the population, but there are four other churches demanding their share, although ours was the pioneer church. Several of the other churches, built more handsomely and are more attractive. The Episcopal Church has an especially neat church and manse with Rev. McKinnon, a borrowed Presbyterian, for rector. (I brought him from McCormick Seminary four years ago to Fremont). Much of our help comes from proprietors, who are not Presbyterians, or who do not attend the church. The members and regular attendants are earnest Presbyterians, but with small means. The painting and furnishings needed this year to place them on a *decent*, not to say attractive footing will take at least \$500 besides the \$400 which they pledge for pastor's support. With anything like a fair opportunity this church should be so strengthened this year as to about double its financial ability next year. This is the reason for asking the same aid as last year.

I visited the new town site of Frankfort, on the Columbia river opposite Astoria. It has a very fine harbor, well-sheltered from the Ocean, extensive plans for harbor, railroad terminus and a reasonable hope of early connection with the Northern Pacific. This harbor and Ilwaco on the same side of the river, just below are destined to large development. The principal owners are Presbyterian and look to us to occupy as their needs demand. After one day's exploration I returned to Ridgefield, near the mouth of the Willamette river, to spend the Sabbath. The two churches are very pleasantly located, in a dairying neighborhood, with good farms also. It was the favorite retreat of the lamented Dr. Lindsley, and it was here that he met his sad end. It was pitiable to see the spot and hear the details of the disaster from those who

loved him so well. Yet his departure seems more like a translation than death. He was with them at worship at the church. In leaving the church he was first to get into the wagon, the horses took fright and ran away and he was found senseless on the road, lingered a day or two and passed away. It was a privilege to meet with and preach to this afflicted people.

The fields now vacant are Kettle Falls, Waitsburg, Wenatchee, Roslyn, Kelso and (very soon) La Camas. But I hope to have them all *easily* supplied.

I make many resolutions, not to enlarge our demands upon you. But the work persists in growing and as we are all human it seems inevitable that we must heed these pathetic appeals for the means of grace.

INDIAN TERRITORY.

REV. W. R. KING, *Tahlequah*.—During the last quarter we have had seven to unite with the church, and we expect five or six to unite Sunday next. I preach twice every Sunday in the church and twice a month to the national schools.

We are gradually growing; the members are taking hold of the work; outsiders are coming in, and upon the whole we have much to encourage us.

We have raised money and supplied the church with nice hymn books, also the Sunday school.

We have introduced the Responsive Readings, which the people like very much.

The Sunday-school, under the faithful care of Mrs. L. Jane Staple, is doing good work. We have about 125 little Cherokees enrolled. The work last summer was hindered a great deal by the excessive heat and by the "camp-meetings" in the community. It is almost impossible to accomplish much here during the summer months, but the winter work brought better results.

This is indeed a mission field. Religion is at a low ebb in this country. The people need the gospel, and where there is great need there surely is encouragement.

We have in Tahlequah some of the best people in the Territory. They are intelligent and are able to appreciate the *very best* we can give them. They are glad to hear the pure gospel.

The political condition of this Indian country is a cause for encouragement. This is a transition period. The questions of allotment and Statehood are being agitated, and a great many of the leading citizens are advocating Statehood. The government must change soon—it cannot exist long as is. This change will be a great help to the Church.

The mission school at Tahlequah is a great help to us in the church work. The girls take part in the young people's meetings, and are quite an addition to our Sunday-school. The teachers, also, are a great help to us in church work.

The greatest difficulty with the work out here, is the low estimate the people place upon religion. The people are very material.

The "camp-meetings" and "big revivals" that are so frequent in this country, are doing much to impede the growth of the Kingdom.

The people think that these "big meetings" are all they need to attend; and they have been of such a character that the most intelligent among the people have become disgusted with the Church entirely, and are *very hard* to reach.

The work here must needs be slow, but by prayer and hard work I think we can build up a good church in Tahlequah. Pray for us.

UTAH.

REV. S. E. WISHARD, D. D., S. M.

I. PRESBYTERY OF UTAH.—We have organized two county S. S. associations, and have held three conventions, enlisting and using our mission teachers in them.

During this quarter the following mission schools have been visited and inspected, viz: Logan, Mendon, Hyrum, Wellsville, Kaysville, Collegiate Institute, American Fork, Pleasant Grove, Springville, Fairview, Mt. Pleasant, Spring City, Ephraim, Manti, Benjamin, Payson, Parowan and St. George. I visited also the three unoccupied stations, viz: Cedar City, Toquerville and Washington.

The four academies, New Jersey, Collegiate Institute, Hungerford and Wasatch are all in good working condition. The attendance is larger, the work more harmonious and satisfactory than at any time in the past. The coming of Rev. J. A. Livingston Smith to Logan has reassured patrons and teachers.

The Collegiate Institute at Salt Lake City is not so full in the lower grades. The public schools have touched our work at this point, but in some other directions our work is enlarged. The Home (Octagon) which has only accommodated twelve or thirteen in the past, now has twenty young ladies at the table, filling all the rooms in the Home and several rooms in the school building. These young ladies are from other parts of the Territory.

THE HUNGERFORD ACADEMY at Springville, is crowded, and still they come. Principal I. N.

Smith has about fifty pupils in his room. He has the promise of an assistant at an early day.

WASATCH ACADEMY keeps well up to the standard to which Mr. Smith brought it last year. Mr. Marshall proves to be a worthy successor to I. N. Smith.

Our smaller schools average well in numbers and in the character of the work done. Miss McCarty has resigned her position in the primary department of the work at Manti, and her place is yet to be filled.

There have been some changes in our Church work. Mr. Greene has closed his work in the church at Logan, and has removed to Richmond, where Mrs. Greene is now teaching in the public schools.

Rev. O. F. Wilson, from Livonia, Ind., has taken charge of our church at Nephi, is well pleased with the field and is also making a good impression upon the people.

Rev. Mr. Armstrong left Evanston at the end of his year and returned East. Hence his place will need to be supplied.

Ogden church now has a pastor. Our Church work in the other fields is moving on with harmony and with fair results.

SOUTH DAKOTA.

REV. W. M. BLACKBURN, D. D., *E. Pierre*:—We are assured that the contract for completing the railroad from Aberdeen to Pierre, nearly all graded now, is let and that it is expected to be pushed west to the Black Hills, thus connecting the Black Hills with Duluth. This long *incorporated hope* must greatly advance Pierre and the whole adjacent country of the railroad from Sioux Falls and on northwest. We are hopeful.

Immigration to this region has revived, and the demand for farm and stock lands is increasing, both in this and adjacent counties east of the Missouri river and on the ceded part of the great reservation west of us. Of this I am assured by trustworthy dealers in such lands and the land office for entries. *Settlement* of the country is the *desideratum*.

The plan of *comity* in East Pierre is under serious consideration. Most members of the M. E. Church admit that their church should not have been organized, and that they cannot sustain it with hope. They are friendly to us. Most of their young people have been attending our church recently, and leading members have intimated a wish to join with us in regular services of worship on *some plan* that might be

economical and wise. If *comity* be secured on a wise plan, the probable result would be consolidation by a gradual process. As we have always been good neighbors, we *may* find a way of united services.

The proposed railways must depend on the financial conditions at the great money centres, and *these* we western people cannot control. It has been our lot to *live on hope*, if not *charity*; and perhaps our eastward friends wonder at our *faith* in this country. I have personally seen so much of its *possibilities* that I cannot help entertaining confidence in its future development.

KANSAS.

CITY MISSIONS.

REV. J. C. SEFTON, *Arkansas City*:—I have spent most of my time this quarter working among the poor and needy of this city. There are many of them here. In fact, when I made public the amount of destitution, the Christian people of the city were shocked. I found in one ward that one-third of the children did not attend school because of the lack of clothing, and more than half of the children do not attend any Sabbath-school and very few of the adults or children attend any church. I found many sick, naked and hungry. When I appealed to the Christian people they came to my assistance, and through their kindness the sick have been cared for, hungry ones fed and naked clothed. I have distributed over one thousand pieces of clothing including bedding. Work has been found for a number of persons. I have prayed with the sick and cared for the dying, and in all the homes visited God helped me to bring sunshine in many ways. The work grows and grows. The more I do, the more I see the necessity of more work to be done.

Every day, except when absent from the city, I have worked among the poor and needy, going out about nine o'clock visiting and gathering up clothing till noon. Then out again at one o'clock, visiting till four. From 4.30 to 5.30 the poor come to the office for clothing, food and fuel. During the quarter I have received six members. Three at Maple, two at Dexter, one at the Mission, all on confession of faith.

IDAHO.

REV. R. P. BOYD, *Paris*:—I believe that our work here is constantly going forward. This is not evidenced so much by the fact that a few Mormons have become Christians, as by the

change in sentiment which is coming about through a great part of the community. People who have always lived in the older States, and who have always felt the influence of a healthy, Christian sentiment are not apt to understand that such a condition of things stands for the blessing of God upon years of seed sowing. Not only did people in general become, by degrees, more favorably disposed toward Christianity, but also among Christians there was advancement in the direction of higher ideals of Christian living.

This is the progress which, we are thankful to be able to say, is noticeable all the time among the Mormons. Although the great majority still proclaim themselves followers of their prophet, yet they are plainly doing so with more hesitation as they see their difficulties increasing, without any indication that they will be extricated from those difficulties, except by deserting Mormonism, the cause of those difficulties. There are difficulties with United States laws, State laws, the defense of indefensible doctrines, and quite as indefensible practices. These people are slowly learning the severe but important lesson that "The way of the transgressor is hard."

We held extra meetings for about a week in January, when we had the help of Bros. Mead and Lamb. Although there were no public declarations for a Christian life, yet the sobered countenances of the audiences indicated that God was not allowing his word to fall to the ground. I am satisfied that one explanation of the popularity of Mormonism with a certain class has been the claim, on the part of the priesthood, of ability to bestow spiritual blessings by an authorized word or act instead of directing the sinner to seek these for himself directly of Christ. The natural heart does not take kindly to repentance and a full surrender to the rule of Christ, hence the readiness to try to "climb up some other way." Our work therefore is all the harder because it is the undoing of what has been wrongly done, although done with great confidence in its effectiveness.

ARIZONA.

REV. ROBT. COLTMAN, *Flagstaff*:—With this report I close the labors of my first year in Flagstaff.

We have received on profession of faith, 22; by certificate, 9. Adult baptisms, 14; infant baptisms, 8.

Soon after my arrival here, we began the erection of a church 26 x 50, which we occupied for the first service on January 24, 1892.

If money matters improve a Manse will be commenced in the Spring.

Winslow, a railroad town—end of a division—fifty-eight miles east of here, should be added to this charge until a minister is located there. I could preach there on two Sabbath evenings in the month. The people are building a "Union Hall" for the purpose—the deed to which is held by the Episcopal Bishop of this Diocese. He is anxious that I should preach there, I am told by the Episcopal Missionary who travels this railroad. This will be an important town in the near future. A railroad is to be built from there to newly discovered coal fields, from which the railroad will get their supply of coal. This road will be continued on to the Grand Canon of the Colorado, which is now attracting so many tourists.

St. Johns, the county seat of Apache Co., having 2400 inhabitants, has no church of any denomination. Springerville, thirty miles from St. Johns, is a Gentile town of 1200 and has no church. I have another letter from there to-day, asking my aid in having a minister sent to them.

NEW MEXICO.

REV. J. J. GILCHRIST, *Mora*: The Church of Buena Vista is in good order, largely owing to our having a house bought for school and worship. Last night over 60 attended the services conducted by the Mexican evangelist, Burcelon. In Mora we have had quite an interest; on a recent Sabbath evening a congregation of 43 attended service. In the El Rito church we have seen the most interest. In March they contributed \$55 toward completing their new building; in October they entertained the Presbytery, and seemed to get more interested; a change in evangelists, I think, has aided in stirring both members and outsiders; as a result, we have received 9 members recently, and the members have bought a \$45 organ. During the quarter I have preached 85 times to congregations varying from 2 to 150 persons; baptized 4 babies and 8 adults; received 1 person by letter and 10 by profession of faith.

[Mr. Quintana uses his own language (Spanish) exclusively in his work and uses it with telling effect. He is only beginning to write the English].

EVANGELIST JUAN G. QUINTANA, *Ranchos of Taos*:—My labor is prosperous with the helpful-

ness of my Lord. I hold meetings on Tuesday nights here at Embudo. The congregations number from twenty-eight to forty-seven. My scholars recite verses of the Bible by memory, and some other persons read a chapter of the Bible. Of course that leaves some pleasure in the faces of the congregation about the word of God. Thanks to our Lord that His spirit penetrate to the hearts of sinners

And also I have meeting in Friday night, in Canoncito, in the school of my wife which was three miles from Embudo. The congregations number from fourteen to forty-six; and likewise that people had many wishes about the word of Jesus Christ. This is one of the works of God, that the Father is blessing. O, how great is the mercy of the Lord upon those that fear him!

One Saturday I went with Rev. F. Maes and Rev. Juan Menaual Martines to the village of Apodaca. We held three services with one congregation of fourteen, and at moment when we was concluded to talk the word of God, that people said, "We not want you no more here. Go away of our village, go away." A naughty person, a wicked man, walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet and teacheth with his fingers; frowardness is in his heart; he deviseth mischief continually; he soweth discord and they never hear the word of God, that person has eyes and does not see, has ears and does not hear.

I visit all the homes of my scholars. It is their wish that I visit them. I read the Bible at each home that I visit, and I talk to them of His salvation and of the one true God. In some of their homes much attention is given to the word of God, but in some homes they are still fanatical.

And I overspread (distributed) one number of 221 Spanish tracts, and all who received them had much pleasure and loved to read them. The Spanish tract work is one of the lovely works in the world, and is a necessary part to overspread (distribute) among the Mexican people. And I overspread some to Colo. The Spanish tract work is distinctly and emphatically a Home Mission work, inasmuch as it is preaching the Gospel of Christ by the printed pages, often where the living preacher cannot go.

The Mexican people know that missionary work brings the light of education to the youth. For many years these youth have been under the Roman yoke of bondage and ignorance. But to-day I give many thanks to my God and many thanks to the Board of Home Missions that help has come to New Mexico in our schools,

and that the youth that have been under the yoke of Roman bondage are growing in light and in the knowledge of the Gospel of Christ. And I give many thanks to the Board of Home Missions for sending preachers to New Mexico. It is very necessary that the word of God be in New Mexico. The harvest truly is plenteous, but the laborers are few. Pray ye the Lord, therefore, that He send forth more laborers to the harvest in New Mexico.

MISSOURI.

REV. H. A. TUCKER, *Carthage*:—Where Brother Keam has been faithfully sowing for the past six years, it was my privilege to join with him in reaping. I believe it requires more faith to be a good sower than to be a reaper. Eighteen Indians and one white man were received on examination. While on this field I delivered fourteen sermons through an interpreter. About two hundred Indians were in attendance. At the close of the meetings an elder, who has passed his seventieth year, made a short address in Choctaw. Then turning to me, with his hand extended, he said in broken English: "Goodbye, Tucker." Immediately the entire congregation arose and one by one took me by the hand. One mother, who could not speak English, after giving me her own hand held out the hand of her child to me. May God's blessing rest upon the children of the Territory. Brother Keam has the confidence and love of his people and is successfully reaching the Indians.

WISCONSIN.

REV. WM. J. TURNER, *Horicon*:—The work at Horicon is encouraging along all lines; the congregations are large for this "German" region, the little church being nearly filled at every service; the Sabbath-school has nearly doubled its membership, and now has a competent superintendent and corps of teachers. The pastor has a class of 18 young men. The Christian Endeavor, organized at the beginning of the quarter, has a membership of 40 and an attendance of 45. The weekly prayer meeting grows in numbers and interest. At Mayville the little church has been greatly crippled by the removal of our only Elder and his family and several other of the leading workers, leaving a little band of young people to carry on the work. They are plucky and work like beavers to sustain the work of the church. They are about holding their own on all lines; but they are a noble, sacrificing band, and must be cared for.

They are as lights shining in the darkness in that town of German infidels.

At the Minnesota Junction preaching appointment the attendance is good, and the little Sabbath-school is growing slowly. The field seems ripe for the harvest, and a hundred souls under our care here are *almost* persuaded to accept Christ. The work along all lines has been marvelous, considering the large field, but just now we are at a crisis. The *Word* has been preached as faithfully as the servant knows how, and many are halting, but I am resting in God and working in Christ's strength and I *believe* our next communion will be a glorious victory. It has been a hard thing to stay here with my large family on this small salary, when larger fields were calling me, but God has made it plain *that my work is here*, and I am happy in it.

I've done the work without a horse and buggy until now, walking or depending on the kindness of friends for transportation; but the work grew so that I could not handle it longer without a horse and buggy. I took it to the Lord and left it there, all my needs in this direction, and then a flattering call to a city church came, and I felt that the decision was to rest on the Lord's sending me a horse and buggy. While waiting to decide the matter, I was called some distance to conduct the funeral service for a wealthy Universalist gentleman's wife, and after the funeral he gave me a nice carriage and harness. When I got home I was presented with \$50 from the ladies of the church. This bought me a good horse. And so my prayer was answered, and I remained on this field to do my best for Christ's work.

COLORADO.

REV. GEO. CLARK, *Pueblo*.—My field is the eastern portion of Pueblo, separated from the rest of the city by a large stream. Its population is about 3000, the majority of whom are 'oncens' who (or their fathers) dropped their religion on their way West. We need a house of worship and shall be greatly handicapped till we get it. We have bought two fine lots and have raised the full amount. We need a building and are working for it.

WASHINGTON.

J. R. THOMPSON, D. D., *Centralia*.—An effort made yesterday to emancipate my brave little church from the thralldom of debt resulted in raising \$240, leaving only \$40 more to be raised, and that being in sight, will soon be in hand. On the announcement of the sum of \$240 we

rose spontaneously and in double short time sang the Doxology in L. M.

I do not know whether you have in the Mission offices any ammunition to explode over such a transaction, but, if you have not, you can call in a squad of the Salvation Army and let them "fire a volley."

Seriously: we rejoice greatly because of God's goodness as shown in the unanimity and enthusiasm of our doing; and all departments of church work have now a hopeful outlook.

MONTANA.

REV. GEO. EDWARDS, *Lewistown*.—Feeling the importance of a more thorough and personal acquaintance with the people throughout the county of which Lewistown is the centre, I organized a number of new stations in fields before unoccupied and proceeded to supply them with monthly services. In this way I have preached the gospel to many that had not heard a sermon for ten, fifteen or twenty years and visited many Christian families at whose table a minister had never before sat. This was a temporary arrangement for a summer's campaign. I could not carry on so much outside work permanently without neglecting the work at Lewistown. In fact in the winter months it is often not safe to travel in an open buggy. Four of my outside stations this summer were situated about eighteen miles distant at the four quarters of the compass; the other two, thirty and thirty-five miles distant.

Another labor of love that is consuming a good deal of time is the erection of a new church. The subscriptions are nearly all in, the work is well under way and progressing rapidly and there is every prospect of our being able to move from the little old school-house to our new home before the end of this year.

Last week a Christian Endeavor Society was organized with ten members.

Yesterday was our Quarterly Communion Service. There were twenty present who communed. Five were received into church membership, three by certificate and two by profession and baptism.

On the first Sabbath of the month there was an addition of two by certificate to the Philbrook church.

I have also to report the organization of a new church, called the Armell's Presbyterian Church, with a membership of fifteen. This is located to the north beyond the Judith mountains. What is somewhat remarkable eight of

the fifteen had never made a profession of faith before. I am planning to give them a monthly service during the coming year except during the winter months. The principal place of worship will be twenty miles from Lewistown.

The past year and especially the past quarter has been a very busy one and the work has been blest in many ways.

As soon as possible it is quite necessary that another man should be sent to this country to take part of the work. The people at Philbrook are not satisfied with one service a month. To maintain the work there it is necessary to have a resident minister.

OREGON.

REV. ROBT. MCLEAN, *Grant's Pass*:—Our people have contributed and expended during the current year the sum of \$2,500 in making an addition to our church building, and for this reason they might have been pardoned had they hesitated to jump from \$400 to self-support. In the question of need, however, we have placed our need by the side of those places that are still without the Gospel, and having done so do not feel that it would be honest for us to ask that they shall bear our burden. We do not rejoice in the fact that ours, one of the youngest of the churches in this Presbytery, should be the first to assume self-support; but we rejoice in the blessing of independence and the power that is born of a maintenance of self-support.

We are aware of the fact that every dollar received by churches after they are able, with sacrifice, to walk alone, is a positive injury. In as far as I may be able, I am going to insist that the new churches formed in growing communities keep within the five years' limit.

NEBRASKA.

REV. S. COOK, *Hebron*:—The session at its last meeting declared for self-support. It will be ten years in June since the church here was organized by Father Goodale, with 15 members. Now we number 78, with 10 on the reserved roll. Three years ago, when I took charge, we had no church building, and were receiving \$250 from the Home Board. Now we have a beautiful church, costing with lot over \$10,000, and are self-supporting. For these results we are very grateful for the assistance given by the Head of the Church through the Boards of Home Missions and Church Erection. Without this aid I doubt whether we would be anything but a feeble, struggling church yet.

During the last three years we have raised \$18,897, and added 87 to our membership, with a net gain of 52. And if the Lord prospers us in the future as in the past we will be able to repay the favors bestowed.

My observations, extending from Pittsburg to this place, are that few churches in the East are more liberal according to their means than the Western churches, and especially is it true of the church of Hebron. The Church at large may look for great things from the churches of the Central West in the next quarter century in their relation to Church extension at home and for the foreign work. You may always count myself with the people of this church as the fast friends of the Boards of Home Missions and Church Erection.

[The following letter written to a city pastor in the interest of a country church presents a typical case so clearly that we give it to our readers, though it was not intended for publication].

I would like to call your attention to the little "corner" church at G., where the precious revival work in our Presbytery started last September. It is only three years old and has never had a settled pastor. Brother T., in looking over this section, found that there was not a Christian young man for twenty miles. Near G. there was an old tumble-down church building, many years ago used by the Baptists, but now they were all dead and gone. One energetic and devoted Presbyterian woman living near this building induced Brother T. to hold a few services in the battered old shell. The result was the formation of this plucky little Presbyterian church, which in three years has grown to a membership of fifty-four. The core of this body is thoroughly Presbyterian, but of course there is a miscellany of other timber in process of education. The church has the entire confidence of the outlying community and its work is leaping forward. Every cent of the expense incurred in fixing up the old building has been paid by the people of G., and to-day you would find a snug well painted building, with a bell, a fine reed organ, an appropriate pulpit, opera chairs, etc. There is an earnest and growing Christian Endeavor Society and a well equipped and successful Sabbath-school. They have kept up preaching services from the beginning, at least once a month, but of late twice a month, and have paid their preachers well. But this occasional preaching does not satisfy the need of the field. The people are very anxious to have a settled pastor. They have made overtures to

Brother T. to come back and settle over the G. church, taking up also the little country church at C., three miles away. He has indicated his readiness to do so, provided he can receive a salary sufficient for his necessities. To this end the churches have nearly completed their subscription list,—\$400 for G. and \$200 for C. This looks small, but it is just double what they have ever been able to get at any previous occasion. But they are now planning to furnish a parsonage with a little land about it to give Brother T. a comfortable home. This will cost about \$1,000 and they are in a quandary what to do. They can raise \$400 there on the field, though it will be a hard struggle. They

have never asked a cent from outsiders, but now I see no other course for them. At Presbytery this week we shall ask all the churches to take up a collection to help them out. We expect \$200 from this source. We hope for \$200 from the Board of Church Erection (the Manse fund), but there will be needed \$200 more. I have wondered if your church would not give us a lift. The city has drained the best blood of the country, taken our brains, our enterprise (some of it), and perhaps she would do herself high honor in helping this plucky little church. Pardon this long letter, it comes from my heart. May I hear from you at your earliest convenience.

HOME MISSION APPOINTMENTS.

T. M. Davies, Westminster of Manchester,	N. H.	A. C. Kruse, Hope German,	Iowa.
D. B. McMurdy, Lynn,	Mass.	J. D. Howey, Hansen and stations,	Neb.
A. B. Pritchard, Arlington Avenue of Brooklyn,	N. Y.	F. W. Witte, Plattsmouth German,	"
J. A. Billingsley, Bethany of Brooklyn,	"	D. McMillan, Maryland, Belmont, Willow Creek and	"
C. H. Schwarbeck, Fifth German of Brooklyn,	"	Pine Ridge,	"
F. A. Cutler, Woodhaven,	"	D. Oastler, Bancroft,	"
A. R. Pennell, Cato,	"	J. C. Taylor, Hill Memorial of Kansas City,	Mo.
C. G. Matteson, Roslyn and Glenwood,	"	W. H. Hyatt, Third of Kansas City	"
H. P. McHenry, Ocean Side,	"	H. M. Campbell, Fourth of Kansas City and Wal-	"
J. C. Ball, Pompey Centre,	"	round Mission,	"
L. L. Cameron, Chestertown,	"	A. A. Boyd, Knob Noster and Salem,	"
C. H. Rhodes, Northwood,	"	W. Coleman, Greenwood and Centre View,	"
W. S. Lowry, Princeton Ist,	"	W. E. Voss, El Dorado Springs and Montrose,	"
J. Smith, Waverly,	Ky.	J. D. Perring, Oak Hill,	Kan.
J. Giffin, Fairfield,	Ohio.	C. W. Backus, Grand View Park of Kansas City,	"
F. M. Alexander, Murphysboro',	Ill.	E. B. Evans, Muldrow, McKey and Redland,	L. T.
J. H. Stevenson, D. D., Mt. Carmel,	"	W. L. Miller, Claremore, Mound and Canadaville,	"
D. Meyer, Ridott German,	"	R. M. Carson, Seymour and Throckmorton,	Tex.
W. Diekhoff, Third German of Freeport,	"	C. H. Cook, Sacaton Indian,	Ariz.
E. A. Hoffman, Denmark,	Mich.	R. Martini, Tucson Spanish,	"
T. G. Smith, Grand Rapids Mission Wood,	"	C. Schurz, Pima and Papago Indians (Helper),	"
C. D. Ellis, Immanuel of Saginaw,	"	J. Emanuel, Pima and Papago Indians (Helper),	"
W. Campbell, Crystal Bay and Long Lake,	Minn.	J. Menaul, M. D., Albuquerque and stations,	N. M.
A. Wadensten, Minneapolis Swedes,	"	M. Mathieson, Socorro and station (Spanish),	"
A. C. Pettitt, Maine Maplewood and Bethany,	"	M. Bercovitz Laguna,	"
W. L. Hackett, Kerk Hoven, Burbank and Hawick,	"	P. W. Brown, Glenwood Springs,	Col.
H. A. Thompson, Bethel and Brown's Valley,	"	T. H. Murray, Engle and El Moro,	"
M. N. Andreasen, St. Paul Scandinavian,	"	M. D. J. Sanchez, La Luz (Mexican),	"
R. Tweed, Fremont and Utica,	"	F. L. Hayden, Logan,	Utah.
F. C. Bailey, Preston,	"	J. Dunlap, Miles City,	Mont.
H. J. Colwell, Alden,	"	B. L. Aldrich, Wilkeson,	Wash.
E. G. Pearson, Henrytown,	"	J. M. C. Warren, Lopez Island and San Juan,	"
D. G. McKay, Rolla and station,	N. D.	C. J. A. Porter, Arbuckle,	Cal.
E. W. Symonds, Marne and stations,	Iowa.	T. S. Douglas, Anderson,	"
G. H. Sharpley, Perry Ist,	"	W. W. Faria, D. D., Franklin St. of San Francisco,	"
C. Dunlap, Minburn,	"	S. Jackson, D. D., Presbyterian Missionary,	Alaska.

EDUCATION.

The desirable development of the ministry depends chiefly on two things: one is a high tone of religious feeling in the Church at large out of which candidates spring, and the other is the state of the existing ministry, whether normal and healthful, inviting accessions or not. Of the former we have nothing at present to say. The religious temperament varies with times and places. The revivals which bless one locality often fail to affect another; and when widely prevalent are largely productive of candidates. Of the latter we can make some estimate from the statistics of the ministers given in the Assembly's minutes. These we have lately taken pains to summarize, and now give the results. In this summary we leave out of the account all who are marked as presidents, and professors, and teachers, and secretaries, and agents, and are otherwise employed or are honorably retired, and look solely at those who stand in some close relation to our Church here at home. Accordingly we find that out of 4468 ministers there are 2408 installed as pastors: 1194 are "stated supplies" in private engagement with the churches, being free to leave at their own option, or liable to be dismissed at the pleasure of the people; while 866 are marked either as evangelists, capable of doing some active work, though many may have passed the age of resettlement or as W. C., which may mean without charge and waiting for a call; or as "in transitu"—i. e. on the wing to some other and perhaps better place. That this is a satisfactory exhibit none will pretend. First, the abnormal relation of "stated supply" is altogether too prevalent in several quarters. Among the Freedmen there are two Presbyteries that have not a single pastor, and two that have only one; four that have only two. Now it does seem as if the churches at the South had been established long enough to have over them a minister duly ordained and installed according to

Presbyterial custom. There may be, however, some reason for the delay here. But what shall we say for some of our older states which have a large proportion of "stated supplies" not over small churches only, but over large ones also, numbering in many instances over 100 and even 200 members each, large enough, one would think, to be entitled to a "shepherd's tender care" and capable of sustaining him too. Why should these not have a pastor? Why rest content with employing a "stated supply" and thus lose the advantages which come from the greater stability and closeness of the pastoral relation, formally made under ecclesiastical sanction and ratified by solemn pledges mutually given and received. In such a case there is no "blessed tie that binds" and gives the parties a precious claim on each other. Both feel at liberty to part when occasion prompts, and the ease of a change often furnishes a temptation to make a change. And such changes, occurring too frequently, deprive the minister of that permanence which is so essential to his wider influence and usefulness, and often leave him a W. C., while on the other hand the church by these fluctuations in its ministry is often left vacant and fails to grow as it otherwise might. The effect of such a state of things, the possibility of being subject to such uncertainty in service, cannot but be discouraging to a young man who contemplates it. It is natural for a person to inquire in advance into the prospects before him of getting a position in whatsoever calling he may be disposed to enter and of securing a degree of continuance in it. Moreover we are warned against meddling with those who are given to change. What then must a young man think when he sees so many who have studied for the ministry, either without employment or having it only on the precarious tenure of a "stated supply?" This is an evil not confined to our

denomination alone. It exists elsewhere. Who is to blame for it, one cannot say. Perhaps it devolves, partly, on the ministers who, instead of consenting to settle down and make the most of the place where they are invited to labor, regard it only as a stepping stone to some better place; and, partly, on the people in their fondness for variety and in their impatience of what does not exactly suit them in the minister they happen to get. It is however an evil which ought to be corrected. Ministers may do much to abate it. Presbyteries ought to take it into consideration and see how far its existence is necessitated by circumstances and dissuade from it all they can. Its prevalence is hurting the Church in various ways and hindering the proper development of the ministry. The joy of the pastorate when duly formed and properly maintained exceeds that of all other callings. We watch with keen interest the growth of some valuable exotic that we have planted and are caring for, and rejoice as we see it putting forth its branches and bearing fruit and think that it is our work from the small beginning to its full maturity; what then must be the delight which a minister ought to feel who in the full assurance of faith has consented to take in charge a handful of people, like those we have hundreds of waiting to be cared for, has given himself wholly to them, and labored for the enlargement by frequent accessions and seen the once little church become a power for good in the place where it is located? His experience is one to be envied. And of such experi-

ences there are many. Now let them become more general so that the sign S. S. against a minister's name on the list shall be a rarity; and what an increase of strength would it give to our Church! Then instead of being obliged to depend so largely for our ministry on other denominations we would be able to enjoy the blessing of giving rather than receiving.

The other problem to be solved is in regard to utilizing those who are without charge and are desirous of a field of labor (a number of whom have been educated at the expense of the Church) in supplying our 1,238 vacant churches. The appearance of these W. C.'s gives to many the impression that we have already more ministers than we need. So young men hesitate about enlisting and churches refuse to contribute funds for educating more candidates. Not having any system for distributing and employing our forces we seem to be wasteful of them. What is required is the more active development of the episcopate in our Presbyteries to aid the vacant churches under their care in getting the men they need from among those who are looking for a flock to shepherd. No general plan will avail here. Each Presbytery must care for its own precinct, as being best acquainted with its necessities. A Presbytery is a society of *Episcopoi* (*i. e.*) bishops, which means *overseers*. This organized, faithful oversight in regard to both churches and ministers is what our denomination needs. The principle: "Every one for himself" has no place in Christ's Church.

COLLEGES AND ACADEMIES.

STATE SCHOOLS AND CHRISTIAN.— AN UNFINISHED PAPER.

BY THE LATE HERVEY D. GANSE, D. D.

How can these two sorts of schools be called for within the same commonwealths? The state schools are established, adequate means are behind them, all classes are taxed for their support. Why should any class of

citizens assume the task and expense of other schools which they call Christian?

Different answers are given. Concerning some classes of Christians it is said: They are afraid to have their children associate with children taught in other creeds than their own. Of some Christians that may be true. But of the supporters of the Christian schools which are argued for on these pages

it is utterly untrue. For the representation that is sometimes boldly made in hostility to Christian education, that the denominations severally wish to segregate their youth from those of other denominations is shown by every denominational college (the Roman Catholic alone excepted) to be so untrue as to be ridiculous.

It is said again that the Christian schools are intended to put into their instruction and into the minds of their pupils a denominational bias. With the exception just named that statement is for the most part as untrue as the other. For Christians of every denomination are accustomed to co-operate in large degree in providing both means and students for any respectable Christian school that is near them. It is understood, to be sure, that a Methodist *personnel* in the instructors in a Methodist college will effect a probable preponderance of Methodist attendance, and that under the constant association which other students in that college thus have with a Methodist majority both of teachers and companions, a Presbyterian or Baptist boy may turn out at last to be a Methodist minister or member. As much risk as that the Methodist boy runs in the Presbyterian or Baptist college. But the risk is too small to be worth counting. As to proselyting by the professors or president, it is a thing unknown among the manly men that conduct American Christian colleges.

Then why do Christians charge themselves with the maintenance of Christian schools? For a reason as large as this: Because they believe that the best interests and influence of educated youth turn upon no other one thing so much as the presence of predominant Christianity, not in some accessories of school work, nor even in their teachers out of school hours, but in every stage and department of their teaching work. Say this assumes that Christianity is true. That assumption Christians have the right to make, and so far as it controls their own acts and policy without doing wrong to other men, no one has a right to challenge them. Whenever those who believe the Christian facts count them the chief of all facts, they believe them to be indispensable to the best intellectual enlarge-

ment and delight; to the best personal character; to the best benevolence and prudence; to the best forms of good neighborhood and good citizenship; and to all real safety in life, in death, and after death.

Now if we could find in all youth an instinct by which these all-important Christian facts are sure to be known and accepted, we could well dispense with all pains in teaching them. But because they are not known instinctively we have, as we believe, a divine revelation of them; and because, even when known they are not instinctively accepted, we have the Holy Spirit and his organized agencies to persuade them. Some of these agencies are so well understood, and so universally esteemed, among Christians at least, that they do not require even to be named. In very early life these best-known agencies of the home and Church are of incalculable value

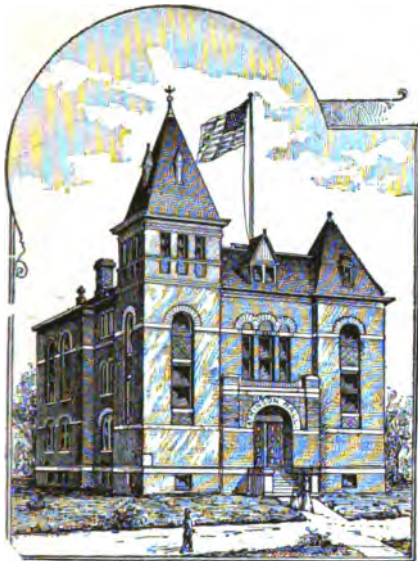
[The pen of the writer, as it dropped from the able hand, put no period at the close of this sentence: his work goes on. The reader's mind goes on to the conclusion the writer was eagerly looking toward and says: Surely the Christian college is an agency of the Holy Spirit for persuading bright youth of the Christian facts which shall give them "the best intellectual enlargement and delight, personal character, benevolence and prudence, forms of good neighborhood and citizenship, and safety in life, in death, and after death;" and the College Board is one of the Holy Spirit's agencies to promote them.]

GENESECO COLLEGIATE INSTITUTE.

REV. N. W. THORNTON, A. M., PRINCIPAL.

Geneseo Collegiate Institute was the first academy founded under the fostering care of the Board of College Aid. By the articles of incorporation two-thirds of the twenty-one trustees must be members of the Presbyterian Church. It was incorporated by the legislature of Illinois November 21, 1883, and formally opened for students September 16, 1884. The evening of the opening, Dr. H. D. Ganse delivered an address in the Presbyterian Church, Geneseo, on Christian Education.

Afterwards the audience proceeded to the Academy, where the President of the Board of Trustees, Rev. E. L. Williams, called the Assembly to order and with a few fitting



ATKINSON HALL.

words placed the keys in the hands of Principal N. W. Thornton. This school has not had an infancy. It started with a choice and substantial patronage which has been maintained.

The founders of the Collegiate Institute believe the Christian school must be side by side with the Church at home as well as on mission soil. Their wisdom is being demonstrated by results. The young people who have spent several years in Bible study and Christian associations invariably return home as humble Christians or with large sympathy for Christian service. The academy is proving to be a nourisher of the churches round about.

The school requires chapel and church

attendance and abstinence from tobacco and intoxicants while a student. Nine instructors are employed.

The courses of study are classical and philosophical—college preparatory, and three very satisfactory short courses of study for those who cannot complete a regular college course—English scientific, Latin scientific, German scientific.

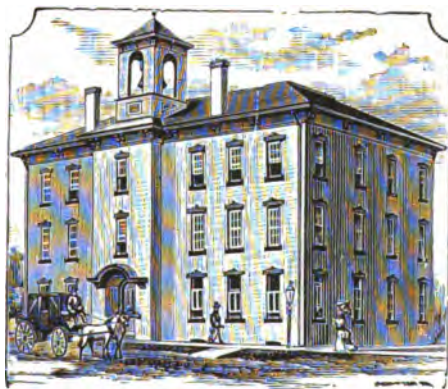
Courses of instrumental and vocal music, as given in the best conservatories, are in charge of graduates from standard conservatories.

The buildings consist of the Academy, Atkinson Hall, Ladies' Home, and Harding Place—the Principal's residence.

The Collegiate Institute needs \$25,000 endowment to give it independence financially.

Regular Y. M. C. A. and Y. W. C. A. are strong.

Fifteen conversions followed the Day of Prayer in January. Twenty members of the Senior class will graduate in June.



ACADEMY.

CHURCH ERECTION.

A HALF-CENTURY'S WORK.

The first action of our Church looking to the establishment of an organized plan for aiding in church erection was taken by the General Assembly (O. S.) meeting in Philadelphia in 1843. The present year therefore

completes a half-century since the inception of the movement.

As the last General Assembly directed that in connection with the "Religious Exhibit" at the World's Columbian Fair there should be included a survey of the work of our

Boards, the Board has been at some pains to tabulate the progress and results of its work for the half-century, the close of which thus happily synchronizes with the date of the great Fair.

In connection with its annual report, it has printed tables giving in detail the number of churches aided in each year since the beginning of its work, and the amounts expended in the different States.

It is interesting to note how regularly as the years go on the columns of these tables extend to the right indicating the westward reach of the work.

In the first year but twelve States are included, and of these three are in the South and one only (Iowa) beyond the Mississippi river. Before the close of the first decade Minnesota has been added, as also the names of Oregon and California, indicating the date of the gold excitement.

The route to these territories is, however, by the Isthmus of Panama; and from Minnesota and Iowa to the Pacific coast appears only a blank. In the second decade, Nebraska, Kansas, Indian Territory and South Dakota are seen upon the advancing line while Washington appears upon the Pacific coast. In this decade also a blank space in the centre of the table indicates the effect of the civil war withdrawing all the Southern States from representation in our Assembly. Later the names of some of these Southern States reappears as our work extended to the Freedmen and the immigrant population of the New South.

In the third decade we see the names of Colorado, New Mexico, Wyoming, Nevada, Utah and Montana, and in the fourth decade those of North Dakota, Arizona, Idaho and Alaska, leaving only Oklahoma to be entered during the last ten years.

The total number given is 6605; but as in this number are necessarily repetitions caused by special gifts and second grants, the total is somewhat in excess of the actual number of different churches aided.

The following brief statement gives in a few words the history and results.

HISTORY.

The Committee upon Church Extension of

the Board of Domestic Missions, authorized by the General Assembly (O. S.), of 1843, was appointed in 1844.

The Trustees of the Church Erection Fund were appointed by the General Assembly (N. S.) of 1854, and incorporated by the Legislature of the State of New York, March 31, 1855.

The Board of Church Extension until 1860, acting as a committee was organized by the General Assembly (O. S.), of 1855.

At the Reunion in 1870 these two Boards were consolidated under the name of THE BOARD OF THE CHURCH ERECTION FUND OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, and incorporated anew by the Legislature of the State of New York, March 27, 1871.

SUMMARY OF RESULTS.

	No. Churches Aided.	Amount Granted.
Committee upon Church Extension (O. S.) 1844-55.....	383	\$80,000 00
Trustees of the Church Erection Fund (N. S.), 1854-70.....	480	200,000 00
Board of Church Extension (O. S.), 1855-70.....	1,040	458,780 00
Board of Church Erection, 1870-93.....	3,363	2,417,845 00
Total.....	5,264	\$3,136,625 00
Approximate value of property secured		\$10,500,000.

THE FUTURE OF THE WORK.

In view of the results in the past it would seem as if a little need be said to show that a great work awaits this Board in the future. Our Church is constantly growing, and although every State be occupied, yet while population increases new congregations must be organized and new church edifices erected.

For the salvation of this great land all of our Christian denominations are working hand in hand. Some of them are far surpassing us in the number of the missionaries and the extent of their evangelical work.

That the Presbyterian Church, so greatly blessed of God in the past, may bear her just and glorious part in the great result towards which God's people are moving, she will need to rise to greater heights of self-abnegation and pour far larger gifts into the Lord's treasury.

This Board rejoices in the department of the work committed to it; it longs to meet adequately the responsibility with which it

is honored, but it can give only what it receives, and it is dependent, under God, for all success, upon the sympathy, the prayers and the co-operation of the 8,000 congregations that compose our Presbyterian host.

May it not as it enters upon its second half-century look confidently for contributions from a far larger number of churches, and for a substantial increase from those who have co-operated in the past?

In this coming year it will need not less than \$150,000 from the churches in addition to its other resources.

BUILT WITHOUT DEBT.

The pastor of the church at Wapello, Iowa, writes as follows:

I desire to convey to the Board the sincere thanks of the congregation for the generous appropriation which has enabled us to complete our beautiful home of worship. At the dedication there were present some 500 or 600 people and had the roads been good the house would not have accommodated the audience. Between \$800 and \$900 was raised at the close of the sermon for completing the furnishing of the church. We had not supposed that it was possible to raise that amount and so the Lord has rebuked our lack of faith.

I think one reason of our success was in the fact that we could say to the people: "thus far the church is paid for." We made it a "stand-

ing rule" of the Building Committee that we would not go in debt.

We have temporary seating and only the sand finished walls and also are using a stand for a pulpit, but we have the satisfaction of knowing that it is all paid for as far as we have gone, and now we have the money provided to complete the work which we will do immediately.

The people of the town are well pleased with the church. On all sides I hear hearty words of commendation for the Building Committee and church, and feel confident that another blessing is in store for us now in our better temple. As a congregation we can say "The Lord hath done great things for us whereof we are glad.

We clip the following from a letter signed "Circumspectus" in the *California Presbyterian*.

Your correspondent is chairman of Church Erection in this Presbytery, and never in three years have there been so many applications endorsed to the Board as during the past few months. Churches whose buildings were blown down are rebuilding. Organizations are seeking homes for themselves, and hired halls are being given up for the more worshipful church edifice. All of which means that the Eastern churches must help liberally the Board of Church Erection in its noble work to help these weak organizations—some of which, after a time, will become strong, and be able to reciprocate the benefactions.

FREEDMEN.

CHRISTIAN EDUCATION.

E. P. COWAN, D. D.

The effort that the Southern States are making to give to the colored people something of an education through the common school system must not be regarded as an evangelistic effort on their part, but rather as a purely protective measure. The public schools are not meant to be centres of religious influence. The teacher need not be a Christian; very often is not. The influence exerted over the child's moral character is not a matter of special inquiry. It may be good. It is often the opposite. The school may not be immoral;

but it is definitely settled that it is not to be a religious school. The scholar therefore may receive a common school education and, if he does the State has attained its object and has done this too as a protective measure on the ground that in any community knowledge is better than ignorance.

There is however in all this a dangerous feature; dangerous, not in what is done, but in what is left undone. Some men in the South are beginning to see trouble ahead without understanding the mistake that is being made, or discerning the omission that ought to be supplied.

A discovery, it is claimed, has been made that the partially educated negro is in this generation inclined more to crime than the uneducated negro of the generation that emerged from slavery. This discovery is filling some minds with alarm; and justly so, if the facts are as these men suppose.

A leading Southern paper, in one of its editorials not long ago, called attention to the fact that in a certain city where 80,000 colored people are congregated there were at one time eleven negroes in jail on the charge of murder, all of whom were brought up in freedom; and that in this place, and presumably in other cities the jail is mainly filled from the ranks of "educated negroes." As to the truth of the statement the evidence is not at hand; but in using the term "educated" the writer quite likely merely meant to convey the meaning that the men alluded to could probably read and write. This with some people means "education" as applied to negroes; for it is all that many concede that the negro is capable of attaining to.

This editor suggests that "perhaps their education has been forced too rapidly," and adds that if the negroes are "judiciously let alone, and left to work out their own destiny, all will be well."

While not agreeing as to the cause of the trouble or the remedy suggested, it will not do hastily to deny the facts. There is something in the statement that many of those born in freedom, and "educated," too, after a fashion, are restless, disinclined to accept quietly the present condition of things; inclined to make trouble, or to get into trouble.

Here is testimony from a different source. A colored lawyer, an elder in the Presbyterian Church, writes as follows on the same subject:

Our experience for the last sixteen years in the criminal courts of this county, has been that of the large number of Negroes convicted of crime during that time there has not been one in a hundred of the total number that came out of slavery. More than a hundred to one were young people who were born since the breaking out of the war. It is seldom, indeed that an old negro is brought before the Court charged with crime. Only those who never knew anything of the restraining influence of slavery, and who are without sufficient moral force within to regulate their

conduct, are caught within the meshes of the law.

Now, what is the inference from these facts? Not that slavery was better for the race; not that education spoils the negro; not that their education has been forced too rapidly; but rather that they have not had education enough, and that what they have had, in many cases, has not been of the right kind. Of course, if a man has been taught to read and write, and has had none of the principles of honor, purity, truthfulness and self-control instilled into him; if he has had his mind somewhat stimulated and awakened and his heart left untouched, he is, indeed, more of a power than before; but it is likely to be more of a power for evil than for good. Schools that only train the intellect are but partly developing the child.

The public colored schools of the South, where the teachers are not even moral, as is sometimes the case, are in danger of doing more harm than good.

Christian Church schools permeated with evangelical influence, where the child is taught not only to read and write, but to believe in prayer, revere the Bible, fear God and keep his commandments, are alone doing that thorough work that is always safe, that cannot be pushed too rapidly, and that will never be fraught with dangerous consequences, however far it may go, or however rapidly it may progress. Once make all the people of the South a God-fearing, law-abiding intelligent Christian people, and the menace that now dimly forms itself across the mental vision of thoughtful men, will disappear; or, if trouble comes, it will be when the stronger race is less Christian than the weaker.

The only safe, controlling influence of which it is impossible to have too much, is the controlling influence of the fear of God. With both white and black, this is indeed "the beginning of wisdom." Education without religion is to any race a doubtful blessing. Rear a generation of negroes within the borders of this nation, numbering eight or ten million, that "know a thing or two," and keep from them Christian faith, Christian conscience and Christian self-restraint, and one shudders at what the future may bring forth.

MINISTERIAL RELIEF.

STATISTICS FROM THE ANNUAL REPORT.

The thirty-eighth Annual Report of the Board to the General Assembly contains the following statistics. They are printed here for convenient reference by the readers of this journal:

THE ROLL.

The number on the Roll of the Board to whom remittances were sent upon the recommendations of the Presbyteries during the year from April 1, 1892, to April 1, 1893, was 694: that is, ministers, 276; widows of ministers, 389; orphan families, 26; two women, "who have given themselves to missionary work under the care of the Foreign or Home Boards for a period of not less than five years" (see printed minutes of the General Assembly, 1888, page 33), and one widow of a Medical Missionary (see printed minutes 1889, page 32). The number provided for during the year at the Ministers' House at Perth Amboy, N. J.,—recommended by Presbyteries in lieu of their receiving a remittance in money—was 28, making upon the Roll of the Board during the past year a total of 722 names. The Presbyterial recommendations in their behalf came from 176 Presbyteries.

It should be borne in mind that in the great majority of cases the name upon the roll of the Board represents more than one person. There are therefore very many more than 722 *persons* who share in these appropriations. The "family" to whom the remittance is sent is sometimes composed of an aged couple; or of a minister, laid aside in the midst of his usefulness by protracted sickness, with a wife and children to support; or of the widow of a minister needing help for her dependent children as well as for herself.

Upon the recommendations of the Presbyteries there were placed upon the roll during

the past year ninety-four new names. Fifty-one names have been removed from the roll by death. As in previous years, the withdrawals owing to a change in pecuniary circumstances or restored health, rendering further aid no longer necessary, the failure of some "renewals" by Presbyteries to reach the Board before the close of the year, &c., make the number actually upon the roll 722, as given above—a gain over the number reported to the Assembly last year, in Portland, of twenty-two.

THE NEW RULE OF THE ASSEMBLY.

There are now upon the roll of the Board 76 ministers who have applied for aid under the new rule of the Assembly which provides that: "Every honorably retired minister over 70 years of age, who is in need and who has served our Church as a missionary of the Home or Foreign Board, or as a pastor or stated supply for a period in the aggregate of not less than 30 years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support, without the necessity of being annually recommended therefor by the Presbytery."

The maximum sum to be paid by the Board upon such application, duly certified by the stated clerk of Presbytery, was fixed by the Assembly at \$300, and fifty-seven out of these seventy-six venerable men have certified to the Presbytery that they were in need of this sum annually for their support in their old age. The others applied for sums ranging from one hundred and fifty to two hundred and fifty dollars. The entire sum appropriated last year to these seventy-six aged ministers amounted to \$20,700—an average of a little more than \$272 to each family. The oldest of them is in his ninety-fourth year; thirty-five are over eighty. The average age is over 78, and the average number of years spent in the ministry is nearly 49.

During the four years in which this New Rule of the Assembly has been in operation, the whole number of ministers enrolled upon this list is one hundred and seven. Thirty-one have been called to their reward on high, leaving the present number as given above, viz., seventy-six.

During the past year one of the venerable guests at the Ministers' House at Perth Amboy died at the advanced age of ninety-nine years.

THE TREASURY.

The appropriations, including the expenses of the Ministers' House, amounted to \$152,492 37—the largest in the history of the Board; but, although the collections from the churches fell off \$5,030, the income of the Board was also the largest in its history. There was a slight increase (\$464) in the contributions from individuals, but the ability of the Board to meet the increased drafts made upon it by the Presbyteries during the past year was due to the increase in the interest from our invested funds, viz., \$7,022.

The result of the operations of the year is really a slight "balance" on the wrong side—\$156 29: that is to say, if the Board had commenced the year with nothing in the treasury, they would have reported to the Assembly a debt of \$156 29. But for several years past the Board has reported a large balance, which has been of great service during the summer months, when the contributions come in slowly while the demands upon our treasury are large. At the General Assembly in Portland this balance was \$24,063; this year it is reduced by the \$156 29 above referred to, but still leaving in the treasury \$23,907 to help tide the Board over the summer. Usually the large balance which the Board have reported to the Assembly (since 1887) has been entirely exhausted before the September appropriations were reached; and the Board have been obliged, in order to secure the prompt payment of the appropriations asked for by the Presbyteries during the fall months, to borrow temporarily from the funds in the Treasury awaiting permanent investment. The large balance reported to the Assembly this year was all gone before the summer months commenced!

The Treasurer's books were closed April 1, 1893, and at the May meeting of the Board—before the meeting of the General Assembly to which the report was to be presented—every dollar of this balance of \$23,907 was gone, and nearly a thousand dollars borrowed from the amount awaiting investment!

The Report gives the following comparative statement of receipts for current use:

	1891-92	1892-93
(1) Contributions from Churches and Sabbath-schools,.....	\$92,026 47	\$85,996 19
(2) Contributions from Individuals	11,817 65	12,283 62
(3) Interest from Permanent Fund	56,744 22	63,766 25
(4) " " Deposits in Bank	880 97	508 96
(5) Miscellaneous Receipts.....	245 12	245 12
	<hr/> \$161,714 43	<hr/> \$163,794 13

The usual tables, prepared by order of the Assembly, showing the amounts paid into the treasury from each Presbytery and the amounts drawn out, together with the contributing and non-contributing churches, will be found in the report; and it will be noticed that, as in previous years, more than one-half of the churches upon the roll of the Assembly contributed nothing whatever to our treasury. A detailed statement giving, by Synods and Presbyteries, the names of the contributing churches and the amount sent by each, will also be found in the report.

LEGACIES AND PERMANENT FUND.

During the past year \$84,789 32 were received by the Board in legacies, a detailed statement of which is given in the report. There were also two large donations—one of \$5,000 and the other of \$10,000—added to the Permanent Fund.

From legacies and special donations the Permanent Fund has been increased to \$1,304,872 53, of which \$1,022,089 21 are held by the Board, and \$282,783 32 by the Trustees of the General Assembly in trust for the Board. From this amount should be deducted the sum (\$28,038 02) upon which the Board pays interest during the lives of the donors. The report presents all the details.

LADIES' AID SOCIETIES.

The Report gives also the list of Societies sending boxes to the families on our Roll. The estimated value of these last year is \$6,950 21. The year before it was \$4,727 88.

PUBLICATION AND SABBATH-SCHOOL WORK.

WORK IN MINNESOTA.

The following letter from the Committee on Sabbath-school Work of the Presbytery of Duluth, Minnesota, is specially valuable as giving official information concerning the work already accomplished in that State, and the still greater work opening before us.

Dear Brother Sulzer:—From various sources we are well informed concerning the magnificent Sunday-school work that has been accomplished in Minnesota by yourself and your helpers under the guidance of our Sunday-school Board.

We are convinced that the time has come that more should be done within the bounds of Duluth Presbytery.

The next year or two will be a season of great material advancement within our bounds. The Duluth and Winnipeg Rail Road is to be extended through Itasca and Beltram Counties. The Great Northern is to build from Red River to Duluth, the whole breadth of the State. The Duluth and Mesabe and Northern either has built, or will in a few months complete, a total of 100 miles within the bounds of St. Louis County, a county as large as the State of Massachusetts, and much of it underlaid with rich iron ore. The Duluth and Iron Range is building an extensive spur, and the Port Arthur and Duluth has entered from the East and will shortly be completed across Cook and Lake Counties.

This all means additional inhabitants within the border of our Presbytery by tens of thousands.

It is not prospective work, however, about which we are at present concerned. The ministerial forces of our Presbytery are arranged, as we believe, to the best advantage. Yet we have no work going forward in Cook County, and but one pastor in Lake County, and one in Itasca, and Itasca alone is as large as the State of Vermont, and rich in lumber, soil and minerals, as well as water power. We have but one man in Crow Wing County, and none in Cass, Aitkin and Kenabec. There are many small villages which have no Sunday-school of any description, and some country places where Sunday-schools would be welcomed that are as yet untouched.

Now we appeal to you, dear Brother, to lay our case before the Board and secure a Sunday-school Missionary for this Presbytery.

We think he could and would if an efficient man, suited to our lumbering, mining and mixed populations, be able to organize a dozen new schools in as many new places inside the first three or four months of his labors here.

We trust that you will faithfully consider our necessities and secure for us such a helper in this cause as you yourself, understanding the situation, could heartily recommend, and we will ever remain,

YOUR BROTHER IN CHRIST.

Book Notices.

THE GOSPEL OF THE KINGDOM.—A popular exposition of the Gospel according to Matthew, by C. H. Spurgeon.

Published by the Baker & Taylor Co., New York, 740 and 742 Broadway.

Dr. A. T. Pierson, in an introductory note, speaks of this commentary as "the latest and ripest of Mr. Spurgeon's life's labors," and "predicts for it a larger sale than for any of Spurgeon's previous works." He says: "Every page is, like his sermons, full of his Master and yet sparkling with his own unique individuality."

We think this true, and not too high praise, yet

there may be some danger in indiscriminate laudation even of Spurgeon. When in his comment on Matthew 1:18, he affirmed that Jesus could not have been sinless if begotten by a human father, while he was so though born of a human mother, he came nearer than he suspected to accepting the papal dogma of the immaculate conception of Mary; and when, speaking of our Lord's baptism, he says, "Our Lord went down into the water, for *he went up out of the water*," he seems not to have noticed that in the Greek the preposition which Matthew here uses is the same which Luke uses (Luke 1:38,) where he says, in the account of the annunciation, "the angel departed *from* her." The revised version more correctly gives us "went up straightway *from* the water" in Matthew's

account of the baptism. This bit of narrow exegesis is as inconsistent with Spurgeon's true and great catholicity as that other bit of extra-scriptural speculation is inconsistent with the usual biblical simplicity and consequent power of his exposition.

PERSIA: EASTERN MISSION. [From *The American.*] A Narrative of the Founding and Fortunes of the Eastern Persia Mission. By Rev. James Bassett. Pp. 353. Price \$1.25.

Persia has an interest for the student of missionary history as being the field to which Henry Martyn intended to devote himself. But it has fallen to Americans to take up the work. First the American Board established in Western Persia a mission to the Nestorians. When the Reunion of 1869-70 sundered the New School Presbyterians from that Board, the Persian mission was one of those transferred to the Foreign Mission Board of the re-united Church. In 1874 it was resolved to extend operations to Eastern Persia, where the population is of the old Persian stock mainly, and not Kurds, Turks, Nestorians and Armenians, as in the West. Mr. Bassett was selected for the work, and in this book he states the results of the sixteen years' labor of himself and his brethren. Through the beginning thus made, he claims, both the Anglicans and the Roman Catholics have been stirred to greater exertions and outlays, and good results have been achieved directly, among the Armenians especially. The Sheah Moslems of Persia are more superstitious than the Sonnees of Turkey, Syria, Egypt and Arabia, but less intolerant, and the attitude of the Government has been one of protection to the mission.

Of especial interest are the notices of the Guebers, the last feeble remnant of the Zoroastrian faith, who are helped by the Parsees of Bombay to hold their ground. Mr. Bassett explodes many romantic myths, and shows Persia to be a much impoverished and by no means clean country.

PHILLIPS BROOKS.—A service in memory of this loved and honored minister—loved and honored in every branch of the Church—was held at Music Hall, New York, February 16, 1893, with addresses by ministers of several denominations. A pamphlet containing these and letters from some not present, beautifully printed, with a life-like portrait, is offered by Thomas Whittaker, Bible House, New York, for 25 cents.

The New York Observer has lately completed seventy years of continuous publication. We are late in joining our voice to the chorus of congratulation from its contemporaries, having received information of the interesting anniversary after our May number was made up for the press.

We are none the less hearty in this congratulation because late. As a shining light this paper has held on its way in advocacy of Christian truth and righteousness until it is venerable for age, but its vigor is unabated. May it continue to wax stronger and stronger for 7 times 70 years.

HENRY DARLING.—A memorial of this eminent minister—pastor and president—prepared by his son, Richard W. Darling, is a beautiful volume of 100 pages, containing a biographical sketch of 33 pages, the address at his funeral by Dr. T. Rabson Smith, the memorial address of Dr. Raymond at Albany and many editorial tributes; resolutions of trustees of Hamilton College, trustees and commissioners of Auburn Seminary and Presbytery of Albany; memorial services at Clinton with several addresses and numerous letters. The frontispiece is a life-like portrait showing at its best Dr. Darling's face of uncommon manly beauty.

Ministerial Necrology.

[NOTE.]—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DECKER, HENRY EDWARD.—Born March 14, 1833; a member of the class of 1854 at Williams College; graduated from the New Brunswick Theological Seminary, 1857; ordained by a classis of the Dutch Reformed Church, and settled, 1857, as pastor of the church at New Concord, N. Y.; continued in the ministry of the Reformed Church until 1881, when he joined the Presbytery of Hudson, having meanwhile supplied churches at Piermont, N. Y., Grand Rapids, Mich., Havana, Ill., Davenport, Iowa, and Blauveltville, N. Y. In 1884 he took charge of the church at Florida, N. Y., and from 1887 his ministry was to the church at Lyons Falls and Turin; died at Turin, N. Y., March 25, 1893. In 1857 he married Mary Cornelia Churchill, who survives him, with one daughter, Ella C. Decker.

HUNTER, WILLIAM.—Born in Ireland, Feb. 2, 1813; came to this country in childhood; united with the First Presbyterian Church, Watertown, N. Y., 1832; studied at Oneida Institute; graduated from Auburn Theological Seminary, 1841; ordained by the Presbytery of Ontario, Sept. 25, 1844; pastor of the Presbyterian Church, Springwater, N. Y.; resigned that pastoral charge, 1892; died at his home, March 29, 1893; Married, Auburn, N. Y., May 18, 1842, Miss Mary E. Morris, who survives him, and one daughter, two sons, and one grandson.

MITCHELL, ARTHUR, D. D.—Born in Hudson, N. Y., August 13, 1835; graduated, Williams College, 1853; tutor in Lafayette College one year; travelled in Eastern lands one year; graduated

from Union Theological Seminary, 1859; licensed by the Fourth Presbytery of New York, April, 1859, and ordained May, 1859; pastor, Third Presbyterian Church, Richmond, Va., 1859-1861; Second Presbyterian Church, Morristown, New Jersey, 1861-1868; First Presbyterian Church, Chicago, 1868-1880; First Presbyterian Church, Cleveland, O., 1880-1884; Corresponding Secretary, Presbyterian Board of Foreign Missions, 1884-1893; died at Saratoga Springs, April 24, 1893. Married, Oct. 1859, Harriet E., daughter of Dr. Alfred Post, of New York, who, with six daughters and one son, survives him.

YOUNG, JOHN N., JR.—Born, Fillmore, Mo., July 1, 1867; graduated from Park College, 1888; sailed, as a missionary, under the care of the Presbyterian Board, for Peking, China, Oct., 1891; died at Peking, Feb. 18, 1893.

In his correspondence with his father, respecting his choice of the foreign field, he wrote:

"Every one here, that desires, can hear the Gospel preached. I wish to go to a people that have no other means of hearing the Gospel."

To a loved class-mate he said: "It is the great desire of my heart to preach the Gospel to the heathen, and after I am gone, I want my grave still to witness for the Savior."

"Alas," writes his father, "How soon is that desire fulfilled! That grave in that far-away land, how it speaks for Christ! What a monument to Missions! And already we discern its effects in its fruitage for missions."

WILLOUGHBY, BENJAMIN FRANKLIN.—Born in Groton, N. Y., Sept. 10, 1833; united with the First Congregational Church in East Groton, 1847; graduated from Hamilton College, 1856; from Auburn Theological Seminary, 1859; ordained pastor at Canoga, N. Y. by Presbytery of Geneva, 1859; Canoga, 1859-61; Parishville, 1861-2; Verona, 1862-65; Augusta, 1865-69; Sanquoit, 1869-84; Lima, 1884-93. Married Miss Sarah E. Sittser, of Auburn, N. Y., Jan. 25, 1860. Died of heart disease at Lima, N. Y., April 1, 1893, aged 59 years, 6 months and 20 days. His wife, two sons and one daughter survive him.

Thoughts on the Sabbath-School Lessons.

June 4.—*Reverence and Fidelity*.—Eccles. v:1-12.

Selected passages from the books of Ecclesiastes and Proverbs, made up, as they often are, of a series of short, epigrammatic sayings, do not always furnish a single central thought around which the teachings of the lesson may be clustered. Perhaps no better

thread can be suggested on which to string the gems of the present lesson than the thought of complete consecration,—a consecration not only to be avowed once a month, but to be lived out every day, and to apply to every power of body and soul. Consecrated feet will step reverently as they enter the house of God; consecrated lips will utter no rash or unconsidered vows; consecrated hearts will look with sympathy and readiness to help upon the sorrows of the poor; consecrated business talent will regard silver and gold not as an end but as a means to make life beautiful and useful, a sacred trust of which careful account will be required. If by heart-to-heart talk and practical suggestions touching upon their own personal surroundings and temptations, we can help the young people with whom we study this lesson to realize more fully that the Christian religion has claims for every day and every hour, we may hope for an increase of *Reverence and Fidelity*.

"Take my life, and let it be
Consecrated, Lord, to thee.

Take my feet, and let them be
Swift and beautiful for thee.

Take my lips, and let them be
Filled with messages for thee.

Take my silver and my gold;
Not a mite would I withhold.

Take myself and let me be
Ever, *only*, ALL for thee."

June 11.—*The Creator Remembered*. Ecclesiastes xii:1-7, 13, 14. Remember now thy Creator *in the days of thy youth*.

During a revival in Scotland a minister had the following dream: The devil and his angels held a meeting to plan how they could hinder the work. The question was asked, "Who will go to the earth and put a stop to the interest?" "I will go," said one. "What will you say?" "I will tell them that the Bible is not true." "What! tell a Scotchman, who has always read the Bible and believed it, that it is not true? No, that will never do. Go back to your place." "I will go," said another. "What will you say?" "I will tell them that Jesus Christ is not divine." "What! try to make a Scotchman believe that Jesus Christ is not divine?"

It would be of no use." And so one after another proposed to attack the various points of Christian belief, but all their proposals were rejected as useless. At length one said, "I will go, and I will tell them that these things are all true; that they have sinned; that they must be lost forever unless they trust in Jesus; that all the threatenings and promises of the Bible are perfectly true; that Jesus Christ is just the Savior they need. But after I have told them all this I will whisper, 'There's plenty of time!'"

REV. E. P. HAMMOND.

June 18.—*Messiah's Kingdom*. Mal. iii: 1-12 (a Missionary Lesson).

However Christians may differ in their interpretation of prophecy, all missionary enterprise looks forward to the coming of Christ to claim his own. "Thy kingdom come" is the missionary prayer and "Prepare ye the way of the Lord" the standing orders of the missionary army. In this preparation there is much work to be done; there are wrongs to be righted; wandering footsteps to be retraced back to single hearted obedience to the ordinances of God; neglected tithes to be gathered into the Lord's treasury. "You in your small corner, and I in mine," have a responsibility in this preparation, if the Lord, when he cometh, is to find a pure faith on the earth, animating his Church to a pure living. The preparation that begins in the individual heart will reach out to the uttermost parts of the earth with helpful, uplifting, purifying influence. And the work is going on, not only in the United States but in China, and India, and Africa and the islands of the sea; souls are being redeemed from ignorance and sin, and made ready for a place among his jewels whenever and however he cometh.

June 25.—*Review*. Golden Text—"In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii: 6.

The lessons of the past quarter, being few of them historical, do not picture the experiences of God's children; but they are full of suggestions of the difficulties to be met, the questions to be decided. If the path of the Christian pilgrim does not "wind upward all the way" there are many steep places and

often the clouds gather thick and dark; but to those who are willing to be led our Golden Text promises safe guidance.

"I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand
To the friend who walks by my side.
And the only thing that I say to him
As he takes it, is 'Hold it fast,
Suffer me not to stray away,
But bring me safe home at last.'"

"Just as a weary traveler,
Alone in a stranger land,
Tells the guide his destined place of rest
And leaves all else in his hand.
'Tis home, 'tis home that we wish to reach
And our Guide may choose the way.
Little we care what road we take,
If nearer home each day."

Children's Church At Home And Abroad.

OUR PICTURES.

A good many children have looked up the Bible verses, for which pictures were offered in our April number, and have written for them. Pictures have been sent to all from whom letters have been received. Several of the children misunderstood our offer, and have asked for the picture of the Presbyterian House of the Korean Boys. If you will look again at our offer in the April number, page 314, and read it carefully, minding the commas, you will see that the picture of the Korean Boys is one picture and that of the Presbyterian House is another. Likely you found this out when the pictures came.

We still have plenty of copies of those pictures, and are glad to have children write for them. We would be glad to have any of the children or their mothers or teachers write to us about those two Bible verses, Judges ix: 49 and 2 Kings iii: 25, and mention some of the ways in which a great number of children can do a great deal of good by every one doing only a little. For every such letter, enclosing a postage stamp, we will send one of the pictures. You may choose either of those which have been mentioned before, or that of Dr. Mitchell, the beloved Secretary whom God has lately taken from us, which we print in this number.

SNOW IN SOUTHERN CHINA.

MARY MERRILL CROSSETTE.

The last winter was an unusual one all over China. In the month of January we had bitter cold weather, which meant much suffering among the poor. We learn that *Fouchow*, in Southern China, had a fall of snow. It is said that only *once* since the port has been opened to foreign trade has snow fallen in that place, and that was thirty-four years ago. Then it fell only to the depth of half an inch, but this year the earth was covered with snow to the depth of 6 to 9 inches. It was a wonderful sight to the natives who had never seen the like in all their lives.

One who writes of it to the *North China Herald*, says, when his Chinese boy came to his room with his cup of tea in the morning he asked him what all those "Hi Yahs!" he was hearing about the house meant, the boy replied, "Have got large rain." The boy had never seen or heard of snow before.

"There was great rejoicing among the people when the elderly folk told them what snow portended. It meant, they said, great happiness and prosperity for the coming year—especially for the tea trade,—promise of a good crop, a fact which had been handed down from their forefathers." He adds: "It was curious to notice the devices in snow—some grottoes, others animals—in the shop fronts—many of them colored. Large quantities of snow were collected in baskets, which on inquiry, we learned was for preserving in jars for *medicine* to be used in cases of scalds, fever, boils and skin diseases, for all of which it is considered a most efficacious cure."

At Hong Kong, which is situated within the tropics, there has even been frost—so one writes from there, and the people were only too glad to get on heavy coats and wraps. The writer says, "The pine trees on the hillside, from the top down to Bowen Road, were covered with icicles, which in the intervals when the rain and mist cleared off and allowed them to be seen through a clear atmosphere, had an extremely beautiful appearance, reminding one of an ideal wintry scene from a Christmas card."

NEW YEAR.

Feb. 15. We are just about entering upon

the Chinese New Year, for day after to-morrow it will be ushered in with one almost continuous bang of fire crackers. The happiest day of all the year to these people—or days, for the Chinese New Year extends into several holidays. For the well-to-do class it means a half-month's holiday of feasting, visiting and a good time generally, but the poorer class cannot afford to make merry for more than three or four days. On the 15th of the month begins the "Feast of Lanterns," which means the finishing up of the New Year festivities in one grand display for three nights in shop fronts of lanterns of all imaginable devices, presenting a most brilliant scene as far as the eye can reach, shop keepers vying with each other in their illuminations—some of them quite elegant. And so ends the *one* really, happy play time of this plodding people. The streets of the city present quite a *Sabbath-like* appearance during the day with the shop shutters all closed, as on no other day in the year.

Gleanings At Home and Abroad.

—The glory and heroism of Christianity, said Phillips Brooks, lies in its missionary life.

—The "Heavenly Foot Society" in China is attempting a crusade against the practice of binding the feet of women.—*Missionary Link*.

—The income of the Universities' Mission for 1892 was £21,483, the largest amount ever received in one year by the Mission.

—The foreign mission cause, says Bishop Thoburn, will be the leading enterprise of the coming century.

—The income of the Foreign Mission Committee of the English Presbyterian Church for 1892 was £28,260, which is £7,500 in excess of that received during any previous year.

—The best authorities agree in putting the Jewish population of the globe at six and one-half millions, of whom five and one-half millions live in Europe.

—A chief of the Cherokees, when asked why his people were so much in advance of the other Indian tribes, replied: "Because we have taken care to educate our women as well as our men."

—Says Morris in his "Winter in China." While the Chinese excel in intellectual ability, patience, practicability and cheerfulness, what they lack is character and conscience. And nothing less than the gospel will meet China's need.

—M. Delcommune has discovered that Lake Tanganyika is one of the sources of the River Congo. He followed the course of the River Lukuga from the lake to the point where it joins the Congo.—*New York Tribune*.

—Of the 1,870 persons received into Christian fellowship in the Swatow Mission of the Baptist Missionary Union nearly one-half were baptized after they were fifty years of age, and no less than 861 after they were sixty.

—Said Professor Phelps: Imagine that the writings of Confucius had made the Chinese Empire what the British Empire is to-day. Would philosophic minds look farther to discover the system of morals or religion which is destined to overspread the world?

—The Congo Balolo Mission, founded in 1888, is the only one that has attempted to evangelize the 10,000,000 people living in the horseshoe bend of the Upper Congo. In four missionary centres there are groups of believers who are influencing those about them to seek the truth.—*Missionary Link*.

—Recent disciples on Futuna, New Hebrides, were sacred men who professed to be able to make rain, and by sorcery to bring disease and death. When they joined the class for Christian instruction they willingly brought their sacred stones, held as dear as life itself, and burned them in the public square.

—The Doshisha, in Yokohama, during seventeen years, has graduated 110 men in theology and 214 from the collegiate department. Of the latter, 200 were professing Christians. In addition to this, 1,600 men have been connected with the school during a part of the course, and are now making their Christian influence felt.

—A Chinese convert was refused baptism by the officers of the church in his village because he was growing the poppy in his fields. He left the room where they were assembled, went to his poppy-fields, grubbed up the entire crop, and then returned with a happy face and was gladly received as a true disciple.—*Monthly Messenger*.

—Savage Island, rightly named by Captain Cook, was, as late as 1830, in so savage a state that no white man would go there. A native, returning from Samoa, first influenced his countrymen to seek better things. The island is now Christianized, one-third of its inhabitants are

church members, and there is family worship in every home.—*Rev. W. G. Laves*.

In the Abo country, Africa, societies have been formed among men who have little knowledge of God or the Bible. They call themselves "Men of God," and give up their idols and keep Sunday. Occasionally they send one of their number to the mission station of the Basle Society, that he may hear about God, and then return and tell his friends what he has learned.—*The Interior*.

—*The Missionary Herald* cites a native writer of India, as authority for the statement that, in proportion to their respective numbers, Christianity is making as much progress among the educated as among the uneducated in India.

—The same magazine reports "The Mohamadan Association of Madura" expressing gratitude to the "Madura Mission" (A. B. C. F. M.) for the efforts of Miss Dency Root in behalf of their girls, and desiring the extension of such efforts.

—Bishop Crowther, translating the Bible into Ibo, one of the languages of Sierra Leone, hesitated at Matt. 10: 34, "Think not that I am come to send peace on the earth," etc., fearing it might repel. But he gave the message and trusted God for the result. Inquirers read the words and were astonished. When the first converts were baptized their friends tried to persuade them that they might still continue to join in idol worship. Firm in their refusal, they suffered persecution, and afterwards said to the Bishop; "Now we know the meaning of those words of our Lord which seemed so hard before."

—Items from the last New Hebrides Mission Synod Report, in the *New Zealand Presbyterian*: The people of Tonga make weekly offerings, by which several native teachers have been supported. On Efate 100 of the remaining island people have moved shoreward and joined the Christian party. The cost of two churches on Anietyum is defrayed by the people. A church on Tanna, the gift of friends in Scotland, has been "the most effective sermon preached on that island."

—Mr. Cassidy of Toronto, having fitted himself for medical missionary work, sailed for China in 1887. To save expense he took steerage passage, and during the voyage engaged in evangelistic labor among the Chinamen on board. Small-pox broke out among them; and Mr. Cassidy, who devoted himself to caring for the sick, contracted the disease, was landed in Japan, and there died. Nothing further was

known of the passengers among whom he labored until recently. A native Christian in Seoul lost his house by fire. Among the subscriptions to aid him in rebuilding was \$15 from the American Minister, who explained, that \$10 of the amount was from his Chinese cook. On inquiry this generous Chinaman reported that while returning from America in 1887 he was taken sick with small-pox, cared for by a gentleman named Cassidy who told him about Jesus, with the result that he was converted.—*Canadian College Monthly*.

—For the maintenance of the sugar industry in Queensland young and able-bodied natives are deported from the New Hebrides. This prevents the development of industry, and hinders the advancement of civilization and Christianity in these islands. The large presents invariably given to the persons recruited or to their relatives are regarded by the natives as purchase money; and since they consider the transaction a traffic in human beings, the effect is demoralizing. The New Hebrides Mission Synod has presented a strong remonstrance.

—Manchuria, on the border land of China and Russia, has an area of 400,000 square miles and a population of 12,000,000. Missionary labor, begun in 1873 by Rev. John Ross, is carried on only by the Scottish United Presbyterian and the Irish Presbyterian Churches. The missionaries of the two Churches have united their forces and formed a common organization. In May, 1892, the Presbytery of Manchuria was organized, having no ecclesiastical connection with any occidental Church. There are 17 missionaries, 19 congregations, 57 native preachers and 2,000 communicants.

—Seventy years ago Kaffraria was part of "Darkest Africa." Rev. William Shaw's effort in 1828 resulted in the establishment of "Wesleyville." The South African Wesleyan Conference now numbers 72 native ministers. Some of these preach with acceptance in three languages, and are in every way capable of leading their own people in the forward march of civilization and Christian education. Grants from England are diminishing, and the ministry is largely sustained by the native churches.—*Wesleyan Missionary Notices*.

—The oldest Anti-Slavery Society in the United States, founded in 1774, reorganized in 1787, with Benjamin Franklin as President, is still in existence. Its last meeting, held January 3, 1893, in Philadelphia, in connection with the anniversary of emancipation, was not so much for the purpose of celebrating former trials and

achievements, as to emphasize the importance of the second emancipation of the Negro from ignorance and vice. The report of the treasurer showed that funds are still raised and distributed in aid of the colored people.—*American Missionary*.

—Rev. G. D. Buchanan, of Brisbane, pleads for three neglected classes in Queensland: 1. The Aborigines, who are fading away before the white man because they learn his vices, while there are but few to teach them of his virtues. 2. The Kanakas—South Sea Islanders, working on the sugar plantations, and who, after the three years' engagement will return injured by contact with the white race, unless taught the way of salvation. 3. Our own kith and kin, who, through neglect of the Church, seldom hear the name of Christ, except when used in blasphemy.—*Irish Presbyterian Missionary Herald*.

—*Hana*, meaning Heaven in the Korean language, is simply the word *hana* (one), with the letter *l* suffixed to distinguish it from the numeral. It represents pure beginning, for back of it there is nothing, and after it you find the composite. It also represents pure unity. Heaven is the source and beginning of all things, and contains all harmony and perfection. It is therefore the truest example of unity known.—*Korean Repository, condensed*.

—Ten years ago the Basutos in South Africa were threatened with ruin and extinction through the ravages of strong drink. At the earnest request of the chiefs the British Government prohibited the import of intoxicants. As a result the Basutos have made remarkable progress. The country is a center of loyalty and order, and a source of food and labor supply to the neighboring states. Last year the exports amounted to £250,000, and passes were issued to more than 50,000 natives who went to labor in the mines of Kimberley and Johannesburg.—*Monthly Messenger*.

—Let that day never dawn when we shall cease to unite worship with work, or when we shall disappoint that body of Christian believers which, wider than any species, makes up the generic church, and which the good phrase of the Episcopal liturgy describes as "the blessed company of all faithful people."—*President Stryker, of Hamilton College*.

—A Harvard man said that in his opinion we could better spare the big universities than the little colleges. Doubtless, but we cannot spare either.

NOTES ON JAPAN.

—It pays a missionary, going to a new place, to do a great deal of *being* before he tries to do much *doing*. He must show himself worthy as a man before he can hope to be thought worthy as a teacher.

—The Japan that the Church hears about is largely the two or three million Samurai who rule the thinking of the Empire; the Japan that we see contains, besides, between thirty and forty millions of tradesmen, artisans, farmers and laborers.

—Statements of most opposite character may be truthfully made about the Japanese.

G. R. P.

STENOGRAMS FROM CHINA.

REV. W. P. CHALFANT, *I Chinfu*: Christians under our care, 200; five organized churches, north and northeast, distant 25 to 100 miles.

—All these churches visited last year. New communicants, 14; deaths, three or four; candidates for baptism, 20.

—Several trips into new territory, well received; quite a number of callers from city, trying to get a street chapel within gates.

—Literary examinations good opportunity for getting hearing for Gospel. These held twice every three years in each of the prefectural cities; representative scholars from all districts in prefecture.

—Many of these called; entertained 75, "pouring tea," explaining principles of Christianity, giving suitable literature; much interest in "the doctrine;" uniform courtesy and attention.

—Even the illiterate have great respect for scholars; scholars at such centres gathered for examinations, being favorably impressed, scatter the good influence afar.

—Class of 80 Christians and enquirers from various outstations, spent three weeks in special study; advanced class taken through Epistle to Hebrews; middle class, "Life of Christ;" enquirers, in elementary catechism; ages of students, 16 to 70 years; oldest, a blind man, picked up knowledge by listening to others conning lessons.

—Lectures on rudiments of physical science; some chemical experiments; a little simple apparatus would help greatly; quickening effect on minds, seeing how God works in nature.

—Evening entertainment at homes of missionaries; pleasant games and refreshments.

—Lord's supper on last day of the institute; six enrolled as candidates for baptism—one of these a literary graduate.

Thus, in season and out of season, adapting methods to people and utilizing all sorts of occasions and opportunities, do missionaries strive "by all means to save some." Thus are they here and there inserting the gospel leaven, with well-founded expectation that thus at length shall the whole lump be leavened.

Speaking of system in giving a writer in the *Church Building Quarterly* says:

The wit and wisdom of nineteen centuries at least have been at work on plans for raising money for religious uses. Yes, away back in the days when the first building for God was to be built, a plan was given to Moses from heaven for raising a sum which Bush the Commentator estimates at \$1,250,000. God told Moses to call on all the people to make an offering to Him. That call is a nutshell condensation of the whole matter, principle and particulars. Any act that by any proper use of language can be called benevolent is an act between the soul and God; an act of worship. Who would have thought that the Israelites in the wilderness, just out of Egyptian bondage, could have raised any such sum as \$1,250,000, or made any approach to it? How did they do it? They made it a matter intensely personal as between each individual soul and God. It was therefore easily done. Turn now from this history, away back in Exodus, forward three-fourths the way through the New Testament, to 1 Corinthians 16:2. "Upon the first day of the week let each one of you lay by him in store as he may prosper;" or, as the old version has it,—"as God hath prospered him;" the same principle repeated. The father of the wisest man that ever lived says, (1 Chronicles, 29:12) "Both riches and honor come of thee." God gave us our powers of acquisition, and so all we have acquired. Out of this, God tells us by his divinely inspired servant Paul, to lay by in store on the first day of the week as God has prospered us.

Let the smallest, poorest parish in Christendom conscientiously, faithfully and persistently do this, year in and year out, on the first day of every week, the "struggles" in four-fifths of the struggling and dependent churches would be at a perpetual end. Parish expenses would be easily met; gifts to benevolence would be doubled at once and go on increasing.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.—*East Florida*—Green Cove Springs, 5; San Mateo, 35; Waldo, 2. *Knox*—New Hope, 4. *McClelland*—Mattoon, 3. *South Florida*—Kissimmee, 4; Tarpon Springs 1st, 2; Upsala, 2; Winter Haven, 10. 67
BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d additional, 9 54; — Abbott Memorial, 2; — Covenant, 3; — Fulton Avenue, 2; — La Fayette Square, 6; — Madison Street, 2; — Westminster sab-sch, 10; Bohemian and Moravian, 1; Canton, 1; Cumberland 1st, 10; Frederick City, 3 23; Govanstown sab-sch, 2; Sparrow's Point, 3; Zion, 1. *New Castle*—Buckingham, 3; Delaware City, 6 88; Drawyer's, 1; Pencader, 2; Red Clay Creek, 8; Rehoboth (Md.), 2; Smyrna, 7; West Nottingham, 10; White Clay Creek, 3 48; Wilcomico, 13. *Washington City*—Boyd's, 3; Hyattsville, 5; Neelsville, 5; Washington City 15th Street, 5; — Gursley Memorial, 1; — Metropolitan, 25; — New York Avenue, 81 50. 287 60
CALIFORNIA.—*Benicia*—Arcata, 10; Covelo, 5; Fort Bragg, 2; Fulton, 11; Kelseyville, 4 90; Mendocino, 10; Napa, 40; Shiloh, 3; Vallejo, 9. *Los Angeles*—Azusa Spanish, 4; Colton, 5 70; Coronado Beach Graham Memorial, 16; Elsinore, 12; Los Angeles Immanuel, 70; — Spanish, 2; — Welsh, 1 50; National City 1st, 6 50; Ojai, 8 10; Rivera 1st, 4 65; San Bernardino, 4 75; *San Diego 1st, 50; San Gabriel Spanish, 4; Santa Monica 1st, 14 25; Santa Paula, 10 65; Tustin, 2 25. *Oakland*—Berkeley 1st, 11 55; Danville, 2 25; Oakland Brooklyn, 11 80. *Sacramento*—Chico 1st, 10; Colusa, 5; Davisville, 3; Elk Grove, 5; Red Bluff, 10; Sacramento 14th Street, 2; Virginia City, 5. *San Francisco*—San Francisco Franklin Street, 2; — Trinity, 23 25; — Westminster (sab sch, 3 15), 51 75. *San Jose*—Los Gatos 1st, 5; Santa Cruz 1st, 11 50. *Stockton*—Oakdale, 3; Clements, 5; Fowler 1st, 5; Grayson, 5; Sanger 1st, 5; Tracy, 5. 500 46
CATAWBA.—*Cape Fear*—Shiloh, 2. *Catawba*—Lloyd's, 20 cts.; New Hope, 20 cts. *South Virginia*—Allen Mem'l sab-sch, 1; Ebenezer, 1; Grace Chapel, 2; Great Creek, 1; Holbrook Street, 1; Russell Grove, 2. *Yadkin*—Bowers Chapel, 1; Hannah, 1; Winston, 2. 14 40
COLORADO.—*Boulder*—Boulder 1st (sab sch, 2), 28; Fort Collins, 10; Rawlins, 1; Vailmont, 24 cts. *Denver*—Denver Hyde Park, 4; Highland Park, 4; Idaho Springs 1st, 13; Wray, 5. *Gunnison*—Lake City, 6; Poncha Springs, 1 50; Salida, 3. *Pueblo*—Canon City (sab-sch, 5), 8; Chincero, 2; Colorado Springs 1st, 10 25; — 2nd, 1 50; Coostilla, 2; Cucharas Mexican, 1; Eastonville, 1; Huerfano Canon, 6; La Luz, 1; Pueblo 5th Mexican, 1; San Rafael Mexican, 1; Silver Cliff, 1; Table Rock, 2; Trinidad 1st sab-sch, 5; — 2d, 1; Valley View, 1; Walsenburgh, 3. 123 59
ILLINOIS.—*Alton*—Alton 1st (sab-sch, 3 23), 26; Belleville, 3; Chester 1st, 2. *Bloomington*—Bloomington 2d, 75; Danville 1st, 13 81; Fairbury, 5; Monticello, 5; Onarga, 18; Piper City, 10; Urbana 1st, 1. *Carro*—Du Quoin 1st, 10; Harrisburg, 6; Metropolis, 4; Mount Carmel, 8; Mount Vernon, 10; Shawneetown, 10; Sumner, 3. *Chicago*—Austin 8 65; Chicago 1st, 22 46; — 1st German, 1; — 2d, 125; — 2d sab-sch, 12 64; — 4th, 30; — 6th, 127 08; — 9th, 2; — 41st Street, 47 71; — Emerald Avenue, 2; — Endeavor, 3 55; — Grace, 2; Holland, 3; — Lawn, 2; — Olivet, 1 25; — Onward, 1 75; — Pullman, 3; — Ridgway Ave., 50 cts.; — Scotch, 3 75; Elwood, 1 50; Evanston, 21; Homewood, 2 60; Joliet Central, 78; Kankakee, 5; La Grange, 1 50; Moreland, 1; Morgan Park, 3; Oak Park 1st, 72 30; South Chicago, 5. *Freeport*—Oedarville 1st, 3; Linn and Hebron, 6; Oregon, 10. *Mattoon*—Arcola, 2; Bethel, 5; Morrisonville, 1; Newton, 1; Oakland, 5 50; Shelbyville 1st, 10; Tower Hill, 6. *Ottawa*—Earlville, 1 50; Morris 1st, 5; Sandwich, 5; Troy Grove, 5. *Peoria*—Ipava, 13 80; Knoxville, 25 cts.; Limestone, 9 24. *Rock River*—Spring Valley, 1; Sterling 1st, 76 57. *Schuyler*—Brooklyn, 3; Clayton 1st, 3; Doddsville, 5; Kirkwood, 4; Prairie City, 6. *Springfield*—Farmington, 8; Lincoln, 2; Macon, 5; Maroa, 8; North Sangamon, 10; Pisgah, 1 60; Unity, 46 cts.; Williamsville Union, 1. 1,034 12
INDIANA.—*Crawfordsville*—Attica, 2; Bethel, 3; Delphi, 5 48; Hopewell, 4; Lebanon 1st, 7; Rockville Memorial, 1 11; Spring Grove, 13 60; Sugar Creek, 2; Thorntown, 10; Williamsport, 2. *Fort Wayne*—Auburn, 4; Bluffton, 10; Huntingdon, add'l, 3; Kendallville, 4 75; Ossian, 4 81; Warsaw, 6. *Indianapolis*—Greencastle, 13 90; Indianapolis 7th, 6 55; — East Washington Street, 5; — Tabernacle, 95. *Logansport*—Logansport 1st, 16 91; Michigan City 1st, 5; Mishawaka, 2; Monticello, 10; Mount Zion, 3; Valparaiso, 2 15. *Muncie*—Elwood, 3; Kokomo, 6; La Gro, 2; Marion, 9; New Cumberland, 1; Peru 1st, 7 61; Portland, 3; Union City, 5; Wabash, 53 41. *New Albany*—Madison 2d, 5; New Albany 1st, 5 65; — 3d, 10; Salem, 4. *Vincennes*—Mount Moriah, 3; Princeton, 14; Vincennes, 9. *White Water*—Cold Spring, 1; Dilaboro, 1; Sparta, 1; Versailles, 1. 290 12
INDIAN TERRITORY.—*Cherokee Nation*—Barren Fork, 5; Muldrow, 4 95; Park Hill, 5; Pleasant Valley, 2 05; Vinita, 5. *Choctaw*—McAlester, 3; Pine Ridge, 2. *Oklahoma*—Chickasha, 4; Edmond 1st, 4; Kingfisher, 5; Oklahoma City 1st, 7; Purcell, 5. 62
IOWA.—*Cedar Rapids*—Blairtown, 5 55; Cedar Rapids Bohemian Y. P. S. C. E., 2 22; Centre Junction, 5 90; Linn Grove, 5; Scotch Grove, 4. *Corning*—Brooks, 1 20; Lenox, 3 75; Nodaway, 1 20; Prairie Chapel, 3 26; Red Oak, 7 90; Shenandoah, 4; Villisca, 16. *Council Bluffs*—Audubon, 10; Carson, 8; Guthrie Centre, 8 50; Lone Star, 2; Marne, 3; Menlo, 4; Shelby, 3. *Des Moines*—Allerton, 4; Des Moines 6th, 10; — Bethany, 2; — Central (sab-sch, 5), 23 59; — Highland Park, 11; Earlham, 2 50; Garden Grove, 3 90; Leighton, 5; Linville, 6; Medora, 2 26; Milo, 10. *Dubuque*—Centretown German, 2; Dyersville, 1; Farley, 2; Hazleton, 3; Independence German, 6; Lansing German, 2; Volga, 1 15. *Fort Dodge*—Coon Rapids, 4 65; Dedham 1 25; Fort Dodge 1st, 27 48; Ramsey, 3 25; Rockwell City 1st, 8. *Iowa*—Keokuk Westminster, 12 94; Middletown, 40 cts.; Montrose, 3; Sharon, 1; Sherman, 1; St. Peter's Evangelical, 1; West Point, 2. *Jowa City*—Atalissa, 2; Bethel, 1 40; Columbus Central, 1; Crawfordville, 1 60; Davenport 1st, 23 18; Deep River, 7 80; Le Claire, 1; Maloom, 5; Montezuma, 13 40; Mount Union, 1; Muscatine 1st, 81; Princeton, 2; Skourney 1st, 1; Sugar Creek, 3; Summit, 2 87; Washington, 4 62; West Liberty 1st, 3 50; Wilton, 13. *Sioux City*—Battle Creek, 5; Liberty, 3; Meriden 1st, 3; Odebolt 1st, 12; Plymouth Co., 4; Providence, 3 26; Sac City, 2; Sanborn, 3; Sioux City 2d, 3; Union Township, 10. *Waterloo*—Cedar Falls 1st, 5 50; Cedar Valley, 3; Clarksville, 10; Steamboat Rock, 2 60; West Friesland German, 5. 490 75
KANSAS.—*Emporia*—Argonia, 84 cts.; Caldwell, 6; Emporia 2d, 10; Lyndon 1st, 2 43; Peotone, 2; Wellington 1st, 17; White City, 5; Wichita 1st, 5 80. *Highland*—Horton (Y. P. S. C. E., 2), 10; Marysville, 4; Troy, 1. *Larned*—Bellefont, 1; Chase, 5; Harper, 3; Hutchinson 1st, 25; Kingman, 5 25; Liberal 1st, 16 50. *Neosho*—Caney, 2; Carlyle, 13 cts.; Coffeyville, 3; Independence 1st, 3; Louisburg, 3; Moran 1st, 2 45; Mound Valley, 4; Oswego, 15 80; Parker 1st Parker Class, 4 65; Pleasanton, 5. *Osborne*—Hill City, 3; Long Island, 5; Oberlin, 2; Phillipsburg 1st, 5; Russell, 5. *Solomon*—Bennington, 6; Carlton, 3; Dillon, 2; Fort Harker, 2; Manchester 1st, 3 25; Scotch Plains, 2 05. *Topeka*—Junction City 1st, 10; Lawrence 1st, 11 06; Olathe 1st, 2; Topeka 2d, 3 83; Vineland, 2; Wakarusa, 11. 241 13
KENTUCKY.—*Ebenezer*—Ashland 1st, 24 86; Ebenezer, 2; Greenup, 1 75; Lexington 2d sab-sch, 3 91; Maysville 1st, 14; Mount Sterling 1st, 90 cts.; Sharpburg (sab-sch, 1), 4 15; Valley, 1. *Louisville*—Penn'a Run, 1; Pewee Valley, 8; Shelbyville 1st, 8 98. *Transylvania*—Danville 2d, 25; East Bernstadt, 3; Harmony, 3; Harrodsburg, 10 40; Livingston, 3. 113 86
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 14; — Trumbull Avenue, 25; Holly, 2; Howell 1st, 15; Milford

*Under Minutes of Assembly, 1883.

(United Presbyterian and Congregational sab-sch.) 10. Flint—Bridgehampton, 1; Elk, 2; La Motte, 3; Sanilac Centre, 1; Vassar, 5. *Grand Rapids*—Montague Y. P. S. O. E., 5; Muir, 3 55; Tustin, 1. *Kalamazoo*—Richland, 5 75. *Lake Superior*—Iron Mountain, 7; Ishpeming, 9; Manistique Redeemer, 11 68; Negaunee, 25; Red Jacket, 5; St. Ignace, 6. *Lansing*—Brooklyn, 5 89; Homer, 13 56; Jackson 1st, 9 78; Lansing Franklin St., 6 26; Mason 1st, 15; Parma, 1 48; Windsor, 5. *Monroe*—Coldwater, 5 67; Hillsdale, 5; Jonesville, 5; Quincy, 10. *Petoskey*—Conway, 1. *Saginaw*—Alma 1st, 15; Mt. Pleasant, 2; Saginaw Immanuel W. S., 8. 265 63

MINNESOTA—Duluth—Hazelwood Park, 4; Hinckley, 3; House of Hope, 3; Pine City, 1; Sandstone 1st (sab-sch, 75 cts.; Mission Band, 50 cts.), 3 50; Willow River, 3 50. *Mankato*—Blue Earth City, 6; Currie, 1; Delhi, 7 56; Jasper, 8; Lakefield, 5; Marshall 1st, 2; Pipestone, 4 30; Redwood Falls, 1; St. James, 5; Slayton, 5; Swan Lake, 2 50; Tracy, 12; Wells, 1; Worthington Westminster, add'l, 2 14. *Minneapolis*—Minneapolis 1st, 3; House of Faith, 2. *Red River*—Enclid, 50 cts.; Maine, 3; Maplewood, 3; Moorhead 1st, 17 51. *St. Cloud*—St. Cloud, 11 19; Willmar 1st, 2. *St. Paul*—Red Wing, 3 86; Rush City (and Peers sab-sch, 3 77), 5 77; St. Paul East, 1; Goodrich Ave, 1. *Winona*—Chatfield, 6 15; Frank Hill German, 2; Owatonna 1st, 5; Winona German, 2. 158 73

MISSOURI—Kansas City—Butler, 48 cts.; Creighton, 2; Deepwater, 5; Holden, 9 18; Jefferson City, 10; Kansas City 1st, 86 17; 5th, 19; Hill Memorial, 5; Linwood, 1 60; Nevada, 4; Sedalia Central sab-sch, 5 18; Warrensburg 1st, 25 75. *Ozark*—Carthage Westminster, 18; Irwin, 1; Lockwood, 4; Mount Vernon, 15; Ozark Prairie, 7 15; Salem, 1; Springfield 2d, 2; Calvary, 20 75; Webb City 1st, 15; White Oak, 1. *Palmyra*—Bethel, 2 45; Birdseye Ridge, 5; Edina, 3; Macon, 1st, 6; Newark, 1; Unionville, 9 30. *Platte*—Akron, 4; Albany 1st, 4; Avalon, 3; Bethel, 1; Graham, 3; Grant City, 15; Hamilton, add'l, 3; Jameson, 1; King City, 7; Kingston, 1; Knox, 2 05; Lathrop, 4; Maryville 2d, 2; New Point, 3; Savannah, 6 55; Stanberry, 2 70; Tarkio, 10. *St. Louis*—De Soto, 7; St. Louis 2d, 100; 1st German, 5; Glasgow Avenue, 10; Webster Grove, 35; White Water sab-sch, 19 cts.; Windsor Harbor, 2. *White River*—Holmes' Chapel, 1; Westminster, 7. 531 53

NEBRASKA—Hastings—Axtell, 5; Hansen, 3; Hastings 1st German, 3; Holdredge 1st, 7 40; Oak, 2 50; Ruakin, 1 25. *Kearney*—Broken Bow 1st, add'l, 6; Fullerton, 7 25; Gandy, 3; Kearney German, 5; Litchfield, 4 10; Ord 1st, 7; Wilson Memorial, 3; Wood River, 7 55. *Nebraska City*—Auburn 1st, 4 09; Beatrice 1st, 20 36; Beatrice 2d, 5; Hickman German, 10; Hubbell, 4; Lincoln 2d sab-sch, 11; Staplehurst, 3; Tamora, 2; Tecumseh 1st, 11. *Niobrara*—Atkinson, 1 55; Bethany, 2; Cleveland, 2 08; Emerson, 5; Hartington, 5 50; Inman, 2; Lambert, 2; Madison, 4; Millerboro, 1; Osmond, 3; Pender, 10; Scottville, 2 94; Stuart, 3 30; Wayne, 9 55; Willowdale, 1. *Omaha*—Black Bird Hills, 1 76; Columbus, 2; Schuyler, 5 70; South Omaha, 7. 207 23

NEW JERSEY—Elizabeth—Bayonne City 1st, 10; Bethlehem, 5; Clinton, 11 08; Elizabeth 1st German, 10; Hope Chapel, 4; Lower Valley, 5; Metuchen, 1 20; Plainfield 1st, 17; Bethel Chapel, 1; Pluckamin, 1 50; Roselle, 6 09; Springfield, add'l, 4; Westfield, 17 47; Woodbridge, 14. *Jersey City*—Englewood, 115 55; Garfield 1st, 9 80; Hackensack 1st, 6; John Knox, 5; Passaic, 1; Paterson 1st, 13 55; 1st German, 5; Paterson Broadway German (sab-sch, 1; Y. P. S. C. E., 1; Ladies' Society, 1), 8; Rutherford 1st (sab-sch, 90), 141 37. *Monmouth*—Allentown, 20; Asbury Park 1st, 11; Barnegat, 1; Columbus, 3 25; Cranbury 1st, 26; 2d, 5; Hightstown (sab-sch, 2 65), 25; Jamesburgh, 10; Keyport, 6; Long Branch, 11 07; Mattawan, 19 60; Plattsburgh, 2 50; Red Bank, 10; Shrewsbury, 10; Whiting and Shamung, 2. *Morris and Orange*—Chester sab-sch, 3), 13; Dover, 27 08; Welsh, 4; East Orange Brick, 77 39; Fairmount, 1; German Valley, 5; Madison, 6 50; Mendham 2d, 9; Mine Hill, 7; Orange Valley, 3; Parsippany, 10; Pleasant Grove, 1 61; Schooley's Mountain, 4; South Orange 1st, 15 32; Trinity, 25; St. Cloud, 12; Succasunna, 5 50. *Newark*—Montclair Trinity, 6; Newark 2d, 18 80; 1st German, 5; Bethany, 5; Calvary, 9 48; High Street, 32 25; Park, 55 75; Roseville, 239 57; Wickliffe, 8 49. *New Brunswick*—Dayton, 1 88; Frenchtown (sab-sch, 2), 2 61; Hamilton Square, 13; Hopewell 1st, 8; Kingston, 5; Kingwood, 2; New Brunswick 2d, 5; Princeton 2d, 27 44; Trenton 5th (sab-sch, 3), 13; 1st Chapel, 5; Prospect Street (sab-sch, 5 06), 39 19; Brookville sab-sch, 1 13. *Newton*—Asbury, 15; Branchville, 13; Danville, 4; Delaware, 7; Knowlton, 1; Musconetcong Valley (New Hampton sab-sch, 3), 8; Oxford 2d, 6 33; Stanhope, 3; Stillwater, 5; Wantage 2d, 8; Washington 1st, 50. *West Jersey*—Billingsport, 1; Bridgeton 1st, 30; West, 30; Clayton, 10; Deerfield, 7; Elmer W. H. and F. M. S., 2 50; Gloucester City 1st, 2; Janvier, 1;

Pleasantville, 4; Swedesboro, 3; Tuckahoe, 2; Wenonah 1st, 60; Williamstown (sab-sch, 2 50), 6 50; Woodstown, 1. 1,586 64

NEW MEXICO—Arizona—Florence, 5; Phoenix 1st, 12 25. *Rio Grande*—Albuquerque 1st (sab-sch, 10), 26 25; Jemez, 1; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 3; Raton 1st, 3; 2d, 6 25; Santa Fe 1st, 2. 56 73

NEW YORK—Albany—Albany 4th, 30; 6th, 5; Madison Avenue Y. P. S. C. E., 25; State Street, 33 33; West End, 14; Batchellerville, 5; Gloversville 1st, 71 40; Jermain Memorial, 23; Johnstown, 20; Mayfield Central, 1; Princetown, 11 40; Sand Lake, 5; Schenectady 1st, 60 66; Stephentown, 3. *Binghamton*—Binghamton 1st, 39 01; North 15; Conklin Y. P. S. C. E., 3; Cortland, 26 50; Marathon, 1; Smithville Flats, 2. *Boston*—Boston 1st, 30 02; St. Andrews, 10; Lonsdale, 10; Lowell, 5; Providence 1st, 5; Quincy 1st, 25; Somerville, 25; South Ryegate, 7. *Brooklyn*—Brooklyn 1st, 387 86; Arlington Avenue, 2; Bethany, 2; Cumberland Street, 2 50; East Williamsburg German, 2; Friedenskirche, 3; Mount Olivet, 2; Noble Street, 10; Prospect Heights, 10; Brooklyn South 3d Street sab-sch, 20. *Buffalo*—Buffalo 1st, 300; Bethany, 25 56; Redeemer, 1; Westminster, 15 05; East Hamburg (sab-sch, 2), 7; Franklinville, 3; Olean 1st, 3 25. *Cayuga*—Auburn Cavalry, 3 52; Dryden, 4; Genoa 1st, 2; 3d, 1 05. *Chemung*—Elmira 1st, 22; Franklin Street, 4. *Columbia*—Spencertown, 1; Valatie, 4. *Genesee*—Bergen 1st Cong., 14 29; Byron, 6; Corfu, 5; Perry, 15. *Genesee*—Bellona, 3; Branchport, 1; Seneca Castle, 2 40; Trumansburgh, 15. *Hudson*—Amity, 2; Centerville, 1; Clarkstown German, 3; Congress 1st, 3; Denton, 2 10; Florida (sab-sch, 10), 25 60; Hamptonburgh, 10; Haverstraw 1st, 3; Hempstead, 2 18; Liberty, 10; Middletown 1st, 30; 2d, 19 43; Milford, 6; Monroe, 6; Nyack German, 1; Palisades, 11 75; Port Jervis 1st, 10; Ramapo, 10; Ridgebury, 41c. *Long Island*—Cutchogue, 6; Franklinville, 3; Greenport, 2; Moriches, 18 79; Port Jefferson, 10; South Haven, 2. *Lewis*—Fairville, 3; Sodus Centre, 2. *Nassau*—Greenlawn, 2; Melville, 1; Newtown, 15; Smithtown, 11 75; St. Paul's German, 2. *New York*—New York 1st German, 5; 2d German, 2; 5th Avenue, 9, 959 56; Allen Street, 1; Bethany (sab-sch, 10), 11; Calvary, 7 44; Mount Taber, 1; Mount Washington, 59 64; Puritans, 29 13; Scotch, 139 44; Sea and Land, 5; University Place, 1, 107 86; West, 724 21; Westminster West 23d Street, add'l, 13 30; Zion German, 5. *Niagara*—Albion 1st, 13; Mapleton, 1. *North River*—Amenia, 5; Canterbury, 15; Cold Spring, 12; Highland Falls, 4; Malden, 4; Matteawan, 9 30; Newburgh 1st, 21 55. *Otego*—Cooperstown, 22 51; Delhi 1st, 40; 2d, 20; Hobart, 11. *Otego*, 3. *Rochester*—Avon Central, 3; Brighton, 10 07; Genesee Village (Y. P. S. C. E., 3), 37; Ogden, 1 33; Rochester 1st, 150; Memorial, 1; Sparta 2d, 5; Springwater, 2; Wheatland, 1. *St. Lawrence*—Cape Vincent, 3; Chaumont, 5; Dexter, 2; Gouverneur, 16 29; Oswegatchie 1st, 10; Theresa, 6 53. *Steuben*—Addison, 20 69; Angelica, 3 13; Arkport, 1 25; Bath, 40; Campbell 1st, 10 33; Corning 1st, 8 81; Cuba, 18 40; Jampet, 3 28; Prattsburgh, 4 65; Pulteney, 3. *Syracuse*—Baldwinsville, 4; Cazenovia 1st, 9 20; Fayetteville, 3 75; Fulton, 17 50; Hannibal, 5; Oswego Grace, 41 02; Syracuse 4th, 11 02. *Troy*—Chester, 3; Hebron, 1; Troy 3th, 30; Waterford 1st, 7 49. *Westchester*—Croton Falls, 6; Greenburgh, 70; Mt. Kisco, 13; New Haven 1st, 2; Port Chester, 5; Poundridge, 4; South East, 2; White Plains, 18 71; Yonkers Dayspring, 5. 8,483 31

NORTH DAKOTA—Bismarck—Bismarck 1st, 5. *Fargo*—Fargo 1st, 7 50; Hillsboro, 2; Oakes, 3; Sheldon, 4; Tower City 1st, 3. *Pembina*—Backoo, 3; Bay Centre, 5; Drayton, 7 06; Glasston, 3 10; Mekinok, 13; St. Thomas, 6 35; Tyner, 7 40. 69 61

OHIO—Athens—Athens sab-sch, 2; Bashan, 1; Beverly, 5 71; Deerfield, 4; Gallipolis 1st, 11; Marietta 4th Street, 7; Middleport 1st, 5; New Matamoras, 5; Stockport, 58 cts. *Bellefontaine*—Bellefontaine 1st, 3 73; Huntsville, 55 cts.; Kenton, 16 55; Rushsylvania, 5. *Chillicothe*—Chillicothe 1st, 10; Greenfield 1st Men's Society, 23 45; Hillsboro, 25 87; Marshall, 3 50; Mount Pleasant, 2; New Petersburg, 5; Wilkesville (sab-sch 3 45), 17; Wilmington 1st, 2. *Cincinnati*—Cincinnati 6th, 14; 2d German, 1; Central 18 15; Ludlow Grove, 1; Madisonville, 2; Morrow 1st, 7; Pleasant Run, 1; Silverton, 2. *Cleveland*—Cleveland 1st, 70 80; 2d, 130; Calvary, 48; Case Avenue, 20; South, 3; Milton, 3; New Lyme, 5; Parma, 2. *Columbus*—Circleville, 10; Mount Sterling, 3 75. *Dayton*—Dayton Memorial, 11 50; Eaton, 5; Ebenezer, 1; Oxford, 7 50; Somerville, 1; Springfield 2d, 64 82; 3d, 7 08. *Huron*—Elmore, 4; Genoa, 2; Olena, 2. *Lima*—Convoy, 1 30; Delphos, 3; Enon Valley, 11 45; Findlay 1st, 55; Harrison, 1; Leipsic 1st, 5; Middletown, 1; New Stark, 2 60; Ottawa 1st, 4; Rockford, 5; Van Buren, 1; Van Wert 1st, 14. *Makoning*—Coltsville, 1 25; East Palestine, 1; Hanover, 3 25; Hubbard, 2; Lowell, 1 40;

Massillon 2d, 5; Middle Sandy, 5; Mineral Ridge 1st, 1; Niles, 5; North Benton, 10; Salem, 11; Warren 1st, 14. *Marion*—Chesterville, 6 05; Marion 1st add'l, 8. *Mau-mee*—De Verne, 1; Eagle Creek, 1; Edgerton, 3; Mont-peller, 2; North Baltimore, 6; Pemberville, 2. *Porta-mouth*—Hanging Rock, 5; Jackson, 1 50; Portsmouth 1st German, 10. *St. Clairsville*—Bethel, 6; Cadiz, 37 30; Coal Brook, 3 65; Nottingham, 14 15; Seneca, 1. *Steubenville*—Amsterdam (sab-sch 1), 3 50; Bethlehem, 5; Bloomfield, 2; Cross Creek, 4; Dennison, 7; East Liv-erpool 1st, 63 16; Island Creek, 3; Leesville, 1 14; New-cornertown, 1; New Philadelphia (sab-sch 2), 14; Oak Ridge, 4 46; Ridge, 3; Salineville, 5; Steubenville 3d, 3; Still Fork, 5; Toronto, 14; Waynesburgh, 3; Wellsville 1st, 20; West Lafayette, 2 63. *Wooster*—Orrville, 2. *Zanesville*—Brink Haven, 4; Coahocton, 17 20; Dresden, 3; Fredericktown, 3; Jefferson, 4; Keene, 7; Kirkersville, 3; Mt. Vernon, 12; Muskingum, 3; New Concord, 1; Norwich, 1; Pataakala, 5. 1,087 46

Oregon—*East Oregon*—Faker City, 6; Grass Valley, 4 90; Unatilla, 3. *Portland*—Bay City 1st, 2 50; Fair-view Smith Memorial, 1; Mizpah, 3 10; Portland 4th, 11 75; Sellwood 1st, 6; Tualatin Plains, 5. *Southern Oregon*—Grant's Pass, 5; Phoenix, 2. *Willamette*—Brownsville, 2; Crawfordsville, 3; Dallas, 5; Eugene 1st, 10; Woodburn, 5. 74 23

PENNSYLVANIA—*Allegheny*—Allegheny 1st German, 2; Providence, 19; Hoboken, 2; Millvale, 5 73; Sewickly, 66 75; Vanport, 3 37. *Blairsville*—Derry, 4 30; Ebens-burgh, 5; Manor, 3; Murrysville, 7 28; Salem, 5; Turtle Creek, 7 23. *Butler*—Allegheny, 1; Crestview, 2; Jeff-erson Centre, 1; North Liberty 1st, 8; Westminster, 2; Zellenople, 2. *Carlisle*—Chambersburgh Central, 9 39; Duncannon, 15 34; Fayetteville, 1; Great Conewago, 1 50; Green Castle, 8 50; Harrisburgh Market Square, 15 61; Lower Marsh Creek, 3 35; McConeillsburgh, 3 37; Middle Spring, 15; Rocky Spring, 2; Saint Thomas, 3; Waynesboro, 7 34. *Chester*—Bryn Mawr, 50 51; Calvary, 8 55; Darby 1st, 8; Doe Run, 2; Fairview, 5; Media, 44 23; Middletown, 5; New London, 15; Phoenixville 1st, 4; Upper Octorara, 35. *Clarion*—Big Run 1st, 2; East Brady, 3 10; Elkton, 1; Greenville, 3 71; Johnsonburg, 49 cents; Reynoldsdale, 20; Wilcox, 1 04. *Erie*—Coch-rant, 1; Conneautville, 3; Erie 1st, 35 31; —Park, 25; Fredonia, 2 90; Meadville 1st, 5; Mercer 1st, 16; Oil City 1st, 7 43; Stoneboro, 5 50; Sugar Creek Memorial, 1; Tideoute, 8; Union, 10. *Huntingdon*—Altoona 2d, 26; Bedford, 10; Beulah, 3; Curwensville (sab-sch, 1) 4 33; Everett, 3; Houtsdale, 2 40; McVeytown, 31 33; Mann's Choice, 1; Mount Union sab-sch, 4; Peru, 3; Pine Grove Mills sab-sch, 1 05; Schellsburg, 5; Shade Gap, 5; Spruce Creek, 36 03; Upper Tuscarora, 5; West Klaha-cocquillas, 17 10. *Kittanning*—Bethel, 1; Cherry Run, 6; Concord, 3; Currie Run, 4; East Union, 1; Elderton, 6; Ford City 1st, 2 50; Gilgal, 3; Harmony, 3; Homer, 3; Jacksonville, 7; Kittanning 1st, 10; Mechanicsburgh, 4; Midway, 3; Mount Pleasant, 1; Rockbridge, 3; Rural Valley, 4; Saltsburgh (sab-sch, 10), 33 33; Washington, 6. *Lackawanna*—Brooklyn, 6; Franklin, 1; Great Bend, 5; Greenwood, 3 50; Honesdale 1st, 20 94; Montrose, 28; New Milford, 9 15; Orwell, 1; Pittston (sab-sch, 14 84), 20 15; Rome, 2; Sugar Notch, 5; Ulster, 2; Wilkes Barre 1st, 159 24; Wyalusing 1st, 8; —2d, 3; Wyoming, 6. *Lehigh*—Easton 1st, 31; Ferndale Ladies' Aid Society, 11 58; Lock Ridge, 3; Mahanoy City, 9; Mountain, 7 50; Pen Argyle 1st, 5; Port Carbon, 5; Reading Washington Street, 2; Weatherly, 10. *Northumberland*—Bethany, 1; Briar Creek, 2; Buffalo, 3; Chillisquaque, 1 80; Grove, 47; Montgomery, 10; Orangeville, 6; Renovo, 11; Shamokin 1st, 6 05; Williamsport 1st, 15. *Parkersburg*—Clarksburg, 80 cts.; Grafton, 5; Mannington, 3; Mor-gantown, 5; Sistersville, 4; Sugar Grove, 5; Weston, 4. *Philadelphia*—Philadelphia 2d, 45 68; —4th, 13 06; —Beacon, 5; —Carmel German, 1; —Grace, 5; —Green Hill, 5; —Greenway, 5; —Greenwich Street, 10; —Pat-erson Memorial, 4; —Susquehanna, 5; —Tabernacle (sab-sch, 37 91), 63 91; —West Arch Street, 73 90; —West Park, 10; Woodland additional, 203 23. *Philadel-phia North*—Abington, 14 77; Carmel, 2; Frankfort, 11 93; Jeffersonville Centennial, 8; Lawndale, 2; Lower Merion, 3; Narberth, 5; Norriton and Providence (Per. Mrs. A. G. Stinson), 10. *Pittsburgh*—Amity, 10; Bethany, 10; Chartiers, 3; East Liberty (sab-sch, 53 31), 93 21; Highland, 38; Homestead sab-sch, 2; Lebanon, 20; Middle-town, 12; Monongahela City, 25; Mount Carmel, 3; Mount Pisgah, 4; North Branch, 4; Oakmont, 12; Phillipsburg, 4; Pittsburgh 6th, 40; —Bellevue, 37 50; —South Side, 10; Point Breeze, 130 03. *Redstone*—Connellsville, 10; Fairchance, 4 38; McClellandtown, 3 50; McKees-port additional, 50; —Central, 7; Old Frame, 1 50. *Schenango*—Beaver Falls, 10; Enon, 4. *Washington*—Bethlehem, 6; Cross Creek, 16; Frankfort, 5; Washington 2d, 18; West Liberty, 4; West Union, 3;

Wheeling 3d, 7. *Wellsboro*—Antrim, 2; Arnot, 5; Beecher Island, 1 31; Mount Jewett, 4. *Westminster*—Bellevue, 4 50; Chanceford, 8; Chestnut Level add'l, 2 05; Donegal, 3; Hopewell, 15; Lancaster 1st, 22; Pine Grove, 10; Slate Ridge, 8; Slateville, 8; Stewartstown, 15; Union, 5; York Westminster, 4. 2,641 04

SOUTH DAKOTA—*Aberdeen*—Leola, 3; Pembroke, 3. *Black Hills*—Bethel, 3; Hot Springs 1st, 3; Rapid City, 10 10. *Central Dakota*—Blunt, 6; Brookings 1st, 12 70; Hitchcock, 5; Miller, 5; Pierre, 5; Rose Hill Y. P. S. C. E., 4; St. Lawrence, 3; White, 2. *Dakota*—Ascension, 2; Flandreau 1st, 5; Long Hollow, 7. *Southern Dakota*—Bridgewater (sab-sch, 3), 10; Brule Co. 1st Bohemian, 1; Canton, 5; White Lake, 3. 96 80

TENNESSEE—*Holston*—College Hill, 2; Greenville, 6; Johnston City 2d, 2; Olivet, 1; St. Marks, 1. *Kingston*—Dayton 1st, 2; Piney Falls, 1 15. *Union*—Erin, 2 60; Knoxville 2d, 1; —4th, 11 61; —Belle Avenue, 3; Mt. Zion, 2; New Market 1st, 10. 45 36

TEXAS—*Austin*—Galveston German, 5; Georgetown, 4; New Orleans Immanuel, 5 63; San Antonio Madison Square, 15. *North Texas*—Adora, 5 50; Bowie, 3; Den-son 1st, 26; Henrietta, 6; Montague, 4 75; Saint Jo, 6 75. *Trinity*—Baird, 4; Dallas 2d, 3 85; —Exposition Park, 2; Windham, 1. 91 48

UTAH—*Montana*—Anaconda, 8 80; Deer Lodge, 3; Granite, 32 37; Kallispell 1st, 7; Missoula, 10. *Utah*—Amer-ican Fork, 4 80; Ephraim, 5; Huntington, 3; Kayesville Haines Memorial, 3; Mantle, 5; Mendon, 1; Mount Pleasant 1st, 1 50; Pleasant Grove, 3; Richmond Chapel, 1; Salt Lake City 3d, 4. *Wood River*—Boise City, 2; Caldwell, 3; Paris, 2 25. 115

WASHINGTON—*Alaska*—Sitka, 3 50. *Olympia*—Monte-sano 1st, 16; Olympia, 4; Fuyallup 1st, 1; South Bend 1st, 1 50; Wynooche, 9 30. *Puget Sound*—Ballard, 3; Lake Union, 1; Lopez, 1; Port Townsend Bay, 2; San Juan, 1; Seattle Welsh, 3; Westminster, 5; White River, 3. *Spokane*—Coeur d'Alene, 4; Rathdrum 1st, 5; Waterville, 1. *Walla Walla*—Moscow 1st, 11 35; Walla Walla 1st, 2 90. 77 55

WISCONSIN—*Chippewa*—Bethel, 6; Big River, 5; Cadott, 3; Eau Claire 1st, 5; Oak Grove, 3; Phillips, 10. *La Crosse*—La Crosse 1st (sab-sch 1 50), 4 60; New Amster-dam, 2. *Madison*—Fancy Creek, 3; Madison St. Paul's German, 1; Pleasant Hill, 1; Richland Centre, 3. *Mil-waukee*—Beaver Dam 1st, 8 50; Bohemian Brethren, 2; Horicon, 5; Manitowoc, 1 24; Milwaukee 1st German, 3; —Holland, 6; —Westminster, 4. *Winnebago*—Buffalo, 4 05; Depere, 7; Marshfield, 4; Oakkoah, 9 13; West Mer-rill, 5; Weyauwega sab-sch, 1 05. 123 02

Total from churches and Sabbath-schools. 19,006 46

OTHER CONTRIBUTIONS.

"A Minister's Tithe," Athens Presbytery, 1 37;
"A Minister's Tithe," Fargo Presbytery, 1 38;
"A Minister's Tithe," Parkersburg Presbytery, 1 38; Bogota, S. A., 1; "Cash" found in Letter Box, 2 50; "O. Penna," 8;
Rev. E. R. Davis, 10; "D. G.," 5; M. E. Drake, Brockport, N. Y., 3; Rev. D. E. Finks, Brooklyn, N. Y., 5; Louis R. Fox, Philadel-phia, Pa., 25; Mary S. Fox, Philadelphia, Pa., 25; "Hapand," Chicago, Ill., 100; "H. L. J.," 15; Rev. Wm. Hoppaugh, Spring-field, N. J., 10; "H. T. F.," 5; Jas. Lavender, Gilman, Ia., 5; Rev. and Mrs. E. B. Love, Gallipolis, O., 4; John Mains, New York City, 5; Rev. Thos. Marshall, Chicago, Ill., 5; Jas. Mawha, New York City, 5; Rev. E. N. B. Millard, 2; "M. M.," Binghamton, N. Y., 25; Rev. H. N. Payne and wife, Atlanta, Ga., 5; Rev. H. T. Scholl, Big Flats, N. Y., 3; Rev. Jos. D. Smith, Delta, Pa., 1; State of Cal-ifornia, 1,500; Geo. W. Sweasey, Rising Sun, Ind., 5; Miss H. S. Swezey, Amityville, N. Y., 80 cts.; Rev. W. L. Tarbet and wife, 1 60;
Rev. A. J. Waugh, Cleveland, O., 8.....\$ 1,794 53

LEGACIES.

Estate of Joseph W. Edwards,..... 267 50

MISCELLANEOUS.

Interest on Investments.....1,324 00
Sales of Book of Designs, No. 5..... 5 37
Plans and specifications..... 18 00
Total loss recovered..... 500 00
Paid on church mortgage..... 41 20
Premiums of insurance..... 567 46 2,455 93

SPECIAL DONATIONS.

INDIANA.—Crawfordsville—Crawfordsville Centre, including \$60 75 from the ladies.....	\$91 48
NEW JERSEY.—Jersey City—Paterson 2d, 60. Morris and Orange—New Vernon, 25.....	85 00
NEW YORK.—Troy—Lansingburgh 1st 30 2; Troy 1st, 46 79. Utica—Northwood, 5; Oneida, 14 45; Oneida Castle Cochran Memorial, 13 48.....	109 98
PENNSYLVANIA.—Philadelphia—Philadelphia Tabernacle, 20. Philadelphia North—Chestnut Hill, 30; Forestville, 5; Germantown 2d, 57 27; Market Square, 45 47; Huntingdon Valley, 10; Norristown Centre, 14 02	181 70
Estate of W. S. Ladd.....	100 00
	568 16
	<u>\$ 24,092 58</u>

MANSE FUND.

KENTUCKY.—Transylvania—Richmond 2d.....	11 00
OHIO.—Cleveland—Cleveland 1st.....	50 00
"H. L. J.".....	10 00
	71 00

MISCELLANEOUS.

Installments on Loans.....	1,322 00
Interest.....	43 00
Premiums of insurance.....	36 00
	1,401 00
	<u>\$ 1,472 00</u>

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
58 Fifth Avenue, New York.

REOMPTS FOR MINISTERIAL RELIEF, MARCH, 1893.

ATLANTIC.—East Florida—Green Cove Springs, 5. South Florida—Bartow, 2; Kissimmee, 4; Winter Haven, 27.

BALTIMORE.—Baltimore—Annapolis, 10; Baltimore 1st, 508; — 2d, 39 69; — Bohemian, 1; — Covenant, 2; — Fulton Avenue, 5; — La Fayette Square, 20; — Sparrows' Point, 2; — Westminster (sab-sch, 2 30); 30; Cumberland 1st, 21; Fallston, 3; Frederick City, 5 25; Govanstown, 10. New Castle—Chesapeake City, 12; Christiana, 5; Pencader, 2; Smyrna, 8; White Clay Creek, 10 44; Wilmington 1st, 3 46. Washington City—Boyd's, 1; Georgetown West Street, 40 47; Hyattsville, 5; Neelsville, 5; Washington City 1st, 16; — 15th St., 8; — Gurley Mem., 63; — Metropolitan, 25; New York Avenue, 114 66; — North, 3.

CALIFORNIA.—Benicia—Arcata, 7; Fort Bragg, 2. Los Angeles—Azusa, 1; Burbank, 1; Cucamonga, 7; Los Angeles Boyle Heights, 15; — Spanish, 2; Los Nietos Spanish, 1; Orange, 12 20; Pasadena 1st, 35; Pomona 1st, 27; Rivera 1st, 5 55; San Bernardino 1st, 5 35; San Gabriel, 1; Santa Monica 1st, 13. Oakland—Oakland Central, 20; Berkeley 1st, 9 20. Sacramento—Chico, 12; Colusa, 5; Davisville, 3; Red Bluff, 5. San Francisco—San Francisco Franklin Street, 5; — Trinity, 26 28. San Jose—Cambria, 10; San Jose 1st, 27; — 2d, 10; Santa Cruz 1st, 3. Stockton—Bethel, 2; Columbia, 2; Fowler, 5; Sonora, 3.

CATAWBA.—Catawba—Lloyd's, 20 cts.; New Hope, 20 cts.; South Virginia—Grace Chapel, 1; Holbrook St., 1. Yadin—Bowers Chapel, 1; Chapel Hill, 1.

COLORADO.—Boulder—Fort Collins, 25; Rawlins, 10 60; Valmont, 27 cts. Denver—Denver Highland Park, 7 25; — Westminster, 3; Idaho Springs, 1; Otis, 2 50. Pueblo—Canon City 1st (sab-sch, 4), 38; Colorado Springs 1st, 16 35; Eastonville, 1; Huerfano Cañon, 1; Pueblo 1st, 23 28; Silver Cliff, 1; Table Rock, 1; Trinidad 1st, 7; — 2d, 2; Valley View, 1.

ILLINOIS.—Alton—Alton 1st, (sab-sch, 1 41), 20; Belleville, 4 50; Ebenezer, 2; Upper Alton, 3. Bloomington—Alvin, 2; Bloomington 2d, 100; Cookville, 8 50; Danville 1st, 18 79; Lexington, 5; Mackinaw, 5; Monticello, 4 12; Onarga, 31; Rossville, 4; Urbana 1st, 3. Cairo—Du Quoin, 1st, 10; Metropolis, 4; Saline Mines, 2; Tamora, 6 47. Chicago—Chicago 1st, 41 44; — 2d, 160; — 3d, sab-sch, 18 79; — 4th additional, 40; — 9th, 3; 41st Street, 31; — Brookline Park, 5 18; — Grace, 1; — Holland, 2; — Morgan Park, 4 20; — Olivet, 1 34; — Onward, 2; — 1st Scotch, 5 25; — Ridgeway Avenue, 50 cts.; Du Page 1st, 25; Elwood, 2; Evanston 1st, 24; Highland Park, 48 86; Joliet Central, 85; Kankakee 1st, 10 50; La Grange, 1; Moreland, 1; Oak Park 1st, 17 40; Pullman, 3; South Chicago, 5. Freeport—Cedarville 1st, 3; Foreston Grove German, 21; Galena 1st, 20 40; Linn and Hebron, 15; Oregon, 10; Rock Run, 4; Zion German, 5. Mattoon—Morisonville, 2. Ottawa—Earlville, 10; Morris 1st, 6; Sandwich, 5. Peoria—Canton 1st, 5 50; Eureka, 22 41; Farmington, 12; Ipava, 18 05; Peoria 1st German, 1 01; — Grace, 7 67. Rock River—Alexis, 15; Coal Valley, 1 06; Dixon, 4 65; Pleasant Ridge, 1 55; Spring Valley, 1; Sterling (sab-sch, 4 28), 99 83. Schuyler—Camp Point, 15; Doddsville, 2; Herman, 15; Kirkwood, 5; Prairie City, 5. Springfield—Farmington, 9; Greenview 1st, 9 20; Irish Grove, 4 20; Jacksonville United Portuguese, 3; — Westminster, 38 17; Maroa, 8; North Sangamon, 15; Pisgah, 27.

INDIANA.—Crawfordsville—Attica, 3; Bethel, 4; Delphi, 6 16; Fowler, 1; Lafayette 1st, 13 84; Rock Crook, 2 8; Rockville Memorial, 1 25; Thorntown, 16; Williamsport, 3. Ft. Wayne—Elkhart, 18; Huntingdon 1st, 3; Kendallville, 12; Lima, 6; Oaslan, 9 84. Indianapolis—Acton, 3 7; Greencastle, 12 45. Indianapolis Tabernacle, 108; White Lick, 8. Logansport—Logansport 1st, 19 02; Michigan City 1st, 5; Mishawaka, 4; Monticello, 10; South Bend 2d, 2. Muncie—Anderson 1st, 22; Elwood, 2; New Cumberland, 8; Peru 1st, 16 26; Portland, 3; Wabash, 65 78. New Albany—Madison 1st, 10; New Albany 1st, 34 41; Seymour, 4; Vernon, 20. Vincennes—Spencer, 4; Vincennes, 5. White Water—Dillsboro, 1; Ebenezer, 2; Lewisville, 2; Sparta, 1.

INDIAN TERRITORY.—Cherokee Nation—Park Hill, 10; Pleasant Valley, 3 05; Choctaw—Bethel, 1 50; McAlester, 2; Pine Ridge, 1 25; Sans Bois, 1 75. Oklahoma—Edmond 1st, 4; Oklahoma 1st, 8; Purcell, 5. Iowa.—Cedar Rapids—Mechanicsville, 8; Scotch Grove, 4. Corning—Lenox, 13. Council Bluffs—Audubon, 19; Carson, 6; Griswold, 9 40; Marne, 4; Menlo, 4; Shelby, 2. Des Moines—Allerton, 7; Des Moines Bethany, 1; — Central, 64 35; Earlham, 3 50; East Des Moines, 13 80; Garden Grove, 6 05; Lineville, 6; Milo, 5; Winter set, 17. Dubuque—Centretown German, 2; Dubuque 1st German, 10; Dyersville German, 1; Farley 1st, 3; Independence 1st, 20 50; — German, 4; Lime Spring, 2 7; Volga, 1 16. Fort Dodge—Fort Dodge 1st, 18 15; Rockwell City 1st, 4 88. Iowa—Keokuk Westminster, 14 35; Montrose, 3; Primrose, 1; Sharon, 2; Shuman, 1; St. Peter's Evangelical, 5. Iowa City—Bethel, 1 57; Crawfordsville, 1 50; Keota, 3; Lafayette, 3; Muscatine 1st, 19; Sugar Creek, 3; Washington, 41 15; West Liberty 1st, 8; Wilton, 20. Sioux City—Plymouth Co., 3; Union Township, 2; Odebalt 1st, 5; Battle Creek, 3; Sioux City 2d, 4. Waterloo—Holland German, 18; Morrison, 3 75. Steamboat Rock, 2; Union, 10.

KANSAS.—Emporia—Argonia, 29 cts.; Burlington, 4; Conway Springs, 2 40; El Paso, 4 01; Emporia 2d, 10 12; Howard, 2; Peotone, 2; Waverly 1st, 4 78; Wellington 1st, 8; Wichita 1st, 19 62. Highland—Clifton, 6 60; Horton 1st (C. E. Society, 2 75), 11; Marysville, 4. Larned—Harper 1st, 1; McPherson, 8; Pratt 1st, 8 75. Neosho—Carlyle, 14 cts.; Coffeyville, 4; Oswego, 15; Ottawa 1st, 8 48. Osborne—Oberlin, 3; Osborne, 3; Phillipsburg 1st, 4; Russell, 5. Topeka—Gardner, 3 50; Junction City 1st, 7; Olathe 1st, 3; Riley Centre German, 2; Wakarusa, 2.

KENTUCKY.—Ebenezer—Ashland 1st, 34 97; Lexington 2d sab-sch, 2 35; Sharpsburg sab-sch, 1 50. Louisville—Louisville Central, 134 55; Penn's Run, 1. Transylvania—Danville 2d, 25; Richmond 2d, 11.

MICHIGAN.—Detroit—Detroit Bethany, 9 50; — Forest Avenue, 15 15; — Fort Street, 266 62; — Trumbull Avenue, 23 94; Howell 1st, 15; Marine City 1st, 3 43; Ypsilanti 1st, 6 57. Flint—Flushing, 2; Morrice, 3 95. Grand Rapids—Montague 1st, 6 07. Kalamazoo—Kendall, 5. Lake Superior—Iron Mountain, 7; Ishpeming, 9; Marquette 1st, 58 41; St. Ignace, 7. Lansing—Albion, 25; Brooklyn, 3; Concord, 2; Parma, 1 67. Monroe—Coldwater 1st, 7 53; Hillsdale, 5; Quincy, 10. Petoskey—Conway, 1. Saginaw—Alma, 12; Saginaw Immanuel, 5.

MINNESOTA.—Duluth—Duluth 1st, 42 40; Duluth 2d, 4; Hinkley, 1; Two Harbors, 3; Willow River, 2; Marshall 1st, 2; Redwood Falls, 6; Tracy, 7; Wells 1st, 2; White

bago City, 2; Worthington Westminister, 353. *Red River*—Crookston sub-sch, 4; Elbow Lake, 2; Euclid, 50 cts.; Maine, 2. *St. Cloud*—Willmar 1st, 2. *St. Paul*—East St. Paul, 3; Rush City and Peers sub-sch, 424; St. Paul Bethany, 1; — Goodrich Avenue, 225. *Winona*—Chatfield, 718; Frank Hill German, 2; Owatonna 1st, 3; Winona German, 3. 111 09

MISSOURI.—*Kansas City*—Brownington 1st, 1; Butler, 54 cts.; Creighton, 2; Deepwater, 4; Jefferson City, 10; Kansas City 1st, 61 60; — 3d, 2 50; — 5th, 25 21; — Hill Memorial, 2; — Linwood, 1 60; Nevada, 4; Rich Hill, 9 15. *Ozark*—Brest, 4 50; Mount Vernon, 9; Springfield Calvary, 4. *Palmyra*—Birdseye Ridge, 5; Edina, 5; Knox City, 2; Macon 1st, 2; Newark, 1; Wilson, 1. *Platte*—Akron, 1; Chillicothe, 3; Grant City, 4; Kingston, 2; Maryville 1st, 10; — 2d, 11; Mirabile, 1. *St. Louis*—De Soto, 3; Kirkwood (sub-sch, 12 18), 55 23; St. Louis 2d, 100; — 1st German, 8; — Carondelet, 11 50; — Glasgow Avenue, 20; — Memorial Tabernacle, 2; — Washington and Compton Avenue, 200; White Water sub-sch, 21 cts. *White River*—Westminister, 7; Holmes Chapel, 2. 506 93

NEBRASKA.—*Hastings*—Hansen, 2; Hastings 1st German, 2; Oak, 3 50; Wilsonville, 4. *Kearney*—Litchfield, 2; Ord 1st, 5; Wood River, 5. *Nebraska City*—Auburn 1st, 3 40; Beatrice 2d, 3; Hickman German, 11 50; Plattsmouth German and sub-sch, 2; Seward, 2; Staplehurst, 2; Tamora, 2. *Niobrara*—Atkinson, 1; Cleveland, 1 50; Madison, 4; Millerboro, 2 40; Osmond, 3; Pender, 8; Ponca 1st, 7 65; Stuart, 1 55. *Omaha*—1st German, 5; Schuyler, 5 20. 64 70

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 25; Bethlehem, 5; Clinton (sub-sch, 15), 42 08; Elizabeth 1st German, 5; — 2d, 26; Lammington sub-sch, 20 95; Lower Valley, 10; Plainfield Hope Chapel, 2; — Crescent Avenue, 640; — Bethel Chapel, 2; Pluckamin, 2 70; Roselle, 6 77; Springfield, 24; Westfield, 14 08; Woodbridge, 15. *Jersey City*—Jersey City John Knox, 5; — Westminister, 11 20; Passaic, 1; Paterson 1st, 14 15; — 1st German, 10; — 2d, 121 68; Rutherford 1st, 35; West Hoboken 1st sub-sch, Miss Assen, 35; West Milford, 2. *Moonmouth*—Allentown, 20; Barnegat, 1; Calvary, 7; Cranbury 1st, 30; Freehold 1st, 24 47; Hightstown (sub-sch, 5 55), 35; Jamesburg, 15; Keyport, 8; Matawan, 37 55; Plattsburgh, 2; Red Bank, 10; Sayreville German, 3; Shrewsbury, 10; Tennent, 11 87; Whitin and Shamong, 1. *Morris and Orange*—Boonton (sub-sch, 28 40), 50 40; Chester (sub-sch, 2), 12; Dover, 75 68; — Welsh, 5; East Orange Brick, 27 07; — Arlington Avenue, 15 75; Fairmount, 1; German Valley, 5; Madison, 7 31; Mine Hill, 2 50; Orange 1st German, 10; Parsippany, 8; Pleasant Grove, 9; Schooley's Mountain, 15; South Orange 1st, 17 25; Summit Central, 10; Wyoming 1st, 2. *Newark*—Newark 1st, 5; — 2d, 54 97; — 6th, 6 38; — 3d German, 10; — Bethany, 3; — High Street, 24 75; — Park (sub-sch, 47 39), 101 11; — Trinity, 5. *New Brunswick*—Dayton, 6 49; Frenchtown (sub-sch, 3 30), 4 01; Hamilton Square, 20; Hopewell 1st, 3; Kingston, 15; Kingwood, 2; Kirkpatrick Memorial, 5; New Brunswick 2d, 5; Princeton 2d, 23 40; Trenton 1st chapel, 5; — 3d, add'l, 28 20; — 5th (sub-sch, 3 51), 14; — Prospect Street Brookville sub-sch, 3 23. *Newton*—Asbury, 15; Belvidere 2d, 7 50; Danville, 4; Greenwich, 4; Musconetcong Valley, 10; Oxford 2d, 7 68; Stillwater, 10; Wantage 2d, 9. *West Jersey*—Billingsport, 3; Blackwoodtown, 20; Bridgeton 1st, 100; Camden 2d, 22; Deerfield, 15; Elmer, 3 40; Gloucester City 1st, 5; Swedesboro, 2; Tuckahoe, 2; Wenonah 1st, 65; Woodstown, 8. 2,396 55

NEW MEXICO.—*Arizona*—Florence, 2; Sacaton 1st, 2. *Rio Grande*—Albuquerque 1st sub-sch, 5; Jemes, 1; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 2; Raton 1st, 2; Santa Fe 1st, 2. 17

NEW YORK.—*Albany*—Albany 1st, 5; — 4th, 100; — Bethany, 66 47; — Madison Avenue, 25; — State Street, 37 49; — West End, 15; Batchellerville, 5; Corinth, 2; Gloversville 1st, 61 20; Jefferson add'l, 5; Jermain Memorial, 25; Johnstown, 25; Northampton add'l, 1 28; Rockwell Falls, 5; Schenectady 1st, 5; Stephentown, 3. *Binghamton*—Binghamton 1st, 76 29; — North, 10; Conklin Y. P. S. C. E., 3; Marathon, 1; Union, 10. *Boston*—Boston 4th, 15 94; — Scotch, 4; Lawrence German, 7; Lowell, 5; Quincy 1st, 3; Roxbury 1st, 20; South Reigate, 4. *Brooklyn*—Brooklyn Arlington Avenue, 2; — Cumberland Street, 2 50; — Friedenakirche, 4; — Memorial, 91 03; — Prospect Heights, 15; — South 3d Street sub-sch, 28. *Buffalo*—Buffalo 1st, 400; — Central, 64 50; — Westminister (sub-sch 20), 40 78; Ellicottville, 5; Olean, 24 15; Orchard Park (sub-sch 5), 11; Sherman, 23. *Cayuga*—Auburn Calvary, 12 16; Dryden, 2; Genoa 1st, 11. *Champlain*—Keeneville, 13 62. *Chemung*—Elmira Franklin Street, 3. — *Columbia*—Spencertown St. Peter's, 2; Windham Center, 20. *Genesee*—Attica, 25 16; Byron, 7; Perry, 23. *Genesee*—Branchport, 1 25; Gorham, 9 10. *Hudson*—Clarkstown German, 2; Congers, 4; Denton, 7 10; Florida, 14 87; Hempstead, 2 46; Liberty, 8; Middletown

1st, 30; Montgomery 1st, 2; Mount Hope, 3; Nyack German, 1; Otisville, 4; Palisades, 13; Port Jervis 1st, 10; West Town, 7. *Long Island*—Bellport, 3; Franklinville, 2; Greenport, 8; Moriches, 15 51; South Haven, 2. *Lyons*—Junius, 2; Sodus Centre, 2. *Nassau*—Hempstead Christ Church, 10; Melville, 2; Newtown 1st, 50; Ocean Side, 2; St. Paul's German, 2. *New York*—New York 1st, 50; — 2d German, 3; — 5th Avenue, 3 500 93; — Bethany (sub-sch 10), 19; — Calvary, 8 57; — Christ, 16; — East Harlem, 9 34; — Harlem, 15 75; — Mount Tabor, 1; — Phillips sub-sch, 25; — Puritans, 33 77; — Rutgers Riverside, 170 20; — Zion German, 4. *Niagara*—Albion 1st, 18; Lockport 1st, 36 64; Wilson 1st, 2; North River—Malden, 5; Newburgh 1st, 34 96. *Otsego*—Cherry Valley, 42 15; Delhi 2d, 36. *Rochester*—Avon Central, 2; Brighton, 10 07; Ogden, 1 55; Parma Centre, 4; Rochester 1st, 100; — Grace, 2; — Memorial, 3; Sparta 2d, 5; Sweden 1st, 9 81; Wheatland 1st, 3. *St. Lawrence*—Dexter, 3; Oswegatchie 1st, 12; Theresa, 3 18. *Steuben*—Angelica, 3 52; Arkport, 1 40; Corning 1st, 9 92; Cuba, 7 95; Howard, 10; Prattburgh, 6 25. *Syracuse*—Baldwinsville, 4; Fulton, 12 50; Oswego Grace, 46 15; Syracuse 4th, 26 50; White-law, 2. *Troy*—Brunswick 1st, 8 25; Chester, 2 25; Glens Falls, 60; Hebron, 1; Troy 1st, 95 40; — 9th, 40; — Second Street, 164 70; Warrensburg, 4; Waterford 1st, 7 49. *Utica*—Little Falls, 24; Oriskany, 3; Turin, 8 87; Vernon Centre, 4 31. *Westchester*—Croton Falls, 8; Greenburgh, 59 53; Hartford 1st, 6; Huguenot Memorial, 55; Mt. Kisco, 15; Peekskill 1st, 59 45; Poundridge, 4; Yonkers Day-spring, 15; Yorktown, 15. 6 623 36

NORTH DAKOTA.—*Bismarck*—Bismarck 1st, 5. *Fargo*—Fargo 1st, 7 50; Sheldon, 2; Tower City 1st, 2. *Femina*—Emerado, 11; Park River, 8; St. Thomas, 3 25. 39 75

OHIO.—*Athens*—Athens sub-sch., 2; Beech Grove, 2; Deerfield, 1; Gallipolis 1st, 18; McConnellsville, 1; Marietta 4th Street, 10; New Matamoras, 5; Stockport, 99 cts. *Bellefontaine*—Bellefontaine 1st, 3 07; Bucyrus, 7 11; Huntsville, 1 50. *Chillicothe*—Belfast, 3; Chillicothe 1st, 10; Greenfield 1st, 24 45; Mount Pleasant, 8 35; New Petersburg, 10; Wilmington 1st, 2. *Cincinnati*—Cincinnati 6th, 14; — Central, 30 40; — Mount Auburn, 66; Ludlow Grove, 2; Madisonville, 2; Morrow 1st, 22; Wyoming sub-sch, 25. *Cleveland*—Ashtabula 1st, 14 57; Cleveland 1st, 79 65; — 2d, 5; — Case Avenue, 15; — Euclid Avenue Ladies' Beneficial Society, 25; — Wilson Avenue, 7 50; Milton, 2; Northfield, 6. *Columbus*—Circle-ville sub-sch, 20; Columbus Westminister, 5. *Dayton*—Dayton Riverdale, 4 23; Ebenezer, 3 40. *Huron*—Chicago, 2 50; Elmore, 3; Genoa, 2. *Lima*—Enon Valley, 1; Findlay 1st, 25; Leipsic 1st, 5; Lima 1st, 20; Ottawa, 4; Van Buren, 1. *Mahoning*—Canton 1st, 25 35; Coltsville, 2 23; East Palestine, 4; Hubbard, 2; Lowell, 2 18; Massillon 2d, 10; Mineral Ridge, 8; New Lisbon 1st sub-sch, 6 57; Niles, 7; North Benton, 12; Salem, 9; Vienna, 1. *Marion*—Marion 1st, 10; Richwood, 3; York, 3 70. *Mau-mee*—Bryan 1st 8 15; De Verne, 1; Lost Creek, 1 70; Pemberville, 2; Toledo 1st German, 3. *Portsmouth*—Decatur, 2; Ironton, 12; Jackson, 9 24; Manchester, 10; Portsmouth German, 10. *St. Clairsville*—Cadiz, 60 85; Seneca, 3. *Steubenville*—Amsterdam (sub-sch, 1), 2 50; Bloomfield, 5; Cross Creek, 4; Dennison, 3; Island Creek, 1; Potter Chapel, 2 92; Ridge, 3; Salineville 1st, 8; Scio, 4; Still Fork, 6; Wellsville 1st, 31. *Wooster*—Jackson, 4 04; Orange and Bethel, 5. *Zanesville*—Bladensburg, 2; Brink Haven, 2; Dresden, 3; Jefferson, 6; Keene, 8; Martinsburgh, 3 60; Mt. Pleasant, 2 33; New Concord, 2; Norwich, 1; Pataaskala, 3 50; Zanesville Putnam, 7 52. 851 64

OREGON.—*East Oregon*—Moro, 2 20; Umatilla, 10. *Portland*—Portland Misspah, 2; — 1st, 20; — 3d, 4 58; Sellwood, 1; Fairview Smith Memorial, 1. *Willamette*—Crawfordville, 1 40; Dallas, 3. 45 88

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 2; Cross Roads, 3; Emsworth, 17 08; Hoboken, 1; Millvale, 11 41; Pleasant Hill, 3; Sewickly, add'l, 43 10. *Blairsville*—Edensburgh, 10; Murrysburg, 14 22; Salem, 4 97. *Butler*—Allegheny, 1; Concord, 5 71; Harlansburgh, 5; Jefferson Centre, 1; New Salem, 4; North Butler, 5; North Washington, 2; Westminister, 2. *Carlisle*—Dickinson, 2; Duncannon, 28; Greencastle, 10 08; J. Williams Biddle Memorial, 2-08; McConnellsburgh, 3 28; Middle Spring, 15. *Chester*—Bethany, 13; Media, 67 95; New London, 2; Phoenixville 1st, 4; Rutledge Calvary, 7 55; Trinity Berwyn, 6; Upper Octorara, 49; West Chester 2d, 1. *Clarion*—Elkton, 1; Johnsonburg, 56 cts.; Perry, 3 50; Reynolds-ville, 9; Sugar Hill, 2; Wilcox, 1 17. *Erie*—Belle Valley, 3; Cochranton, 5; Fairfield, 1; Franklin, 3 80; Meadville 1st, 6; Mercersburg, 19; Oil City 1st, add'l, 11 52; Sugar Creek, 2; Sugar Creek Memorial, 1; Sugar Grove, 1; Warren, 161. *Huntingdon*—Altoona 2d, 23 50; Curwensville 1st, 1; Everett, 3; Little Valley, 2 50; Mount Union sub-sch, 4; Peru, 3; Phillipsburgh, 7 44; Pine Grove Mills sub-sch, 1 18; Robertsdale, 1; Shade Gap, 5; Upper Tuscarora, 7. *Kitt-*

tanning—Bethel, 2; Cherry Run, 8; Clinton, 1 20; Currie's Run, 10; East Union, 2; Elderton, 15; Ford City 1st, 2; Gilgal, 3; Glade Run, 7 93; Harmony, 2; Homer City, 3; Indiana sab-sch, 65; Mechanicsburgh, 2; Midway, 2; Mt. Pleasant, 2; Rayne, 1; Rockbridge, 3; Saltburgh (sab-sch, 10), 37 64; Washington, 10. *Lackawanna*—Bernice, 5; Brooklyn, 5; Greenwood, 2; Montrose, 35; Nicholson, 2; Pittston 1st (sab-sch, 6 38), 88 38; Rome, 1; Scranton 1st, 131; — Providence, 8; Sugar Notch, 2; Ulster, 1; Wilkesbarre 1st, 20; — Grant Street, 7; Wyalusing 1st, 8; — 2d, 4. *Lehigh*—Audenreid, 20; Bangor, 7; Catasauqua 1st L. Ass'n, 16; Easton 1st, 40; Ferndale L. Aid, 14; Lock Ridge, 11; Mahanoy City (sab-sch, 16), 29 38; Port Carbon, 10; Reading Washington Street, 4; Weatherly 10. *Northumberland*—Briar Creek, 2; Buffalo, 3; Chillisquaque, 3 95; Grove, 70; Jersey Shore, 40; Lycoming Centre, 5; New Berlin, 16; Orangeville, 8; Renovo, 25; Shamokin 1st, 13 26; Williamsport 1st, 25. *Parkesburgh*—Clarksburgh, 90 cts.; Grafton, 5; Sistersville, 4. *Philadelphia*—Philadelphia 4th, 5 70; — 10th (sab-sch, 19 35), 403 83; — Grace, 15; — Greenway, 5; — Greenwich St., 10; — Hope, 7; — Union, 10; — Union Tabernacle, 15; — Arch St., 75 31; — Beacon, 5; — Carmel German, 1; — Central, 40; — Green Hill, 10 22; — Temple, 20; — West Park, 20. *Philadelphia North*—Ashbourne, 20; Chestnut Hill Trinity, 26 94; Conshohocken, 2; Edge Hill Carmel, 3; Forestville, 5; Frankford, 16 69; Germantown Market Square, 25 18; — Redeemer, 63 10; Huntingdon Valley, 4; Lawndale, 2; Lower Merion, 3; Narberth, 5; Newtown sab-sch, 23 68; Norriton and Providence, 60; Springfield, 2. *Pittsburgh*—Amity, 5; Chartiers, 9; Duquesne, 5; Edgewood, 6 92; Hilland, 40; Lebanon, 10; Monongahela City 1st, 25; Pittsburgh Bellefield, 137 50; — Covenant, 17 35; — East Liberty, 45; — South Side, 12; Point Breeze, 202 54. *Redstone*—Dunlap's Creek, 10; McClellandtown, 3 50; McKeesport Central, 9; Old Frame, 1 50. *Shenango*—Beaver Falls, 13; Enon, 5; New Brighton 1st, 37 18; Slippery Rock, 8. *Washington*—Bethlehem, 3; Burgettstown (sab-sch, 17 66), 29 04; Cove, 4; Washington 2d, 25; West Alexander, 20; West Liberty, 5; West Union, 3 50; Wheeling 3d, 9. *Wellsboro*—Arnot, 3; Beecher Island, 3 42; Covington 1st, 2; Elkland and Osceola, 10; Farmington, 2. *Westminster*—Bellevue, 4; Chanceford, 15; Donegal, 5; Lancaster 1st, 2; Pine Grove sab-sch, 2; Slate Ridge, 13; Slateville, 11 77; Stewartstown, 12; Union, 10; York Calvary Self Denial, 75. 3,326 23

SOUTH DAKOTA.—Aberdeen—Leola, 2; Pembroke, 1. *Black Hills*—Hot Springs 1st, 3; Rapid City 1st, 5. *Central Dakota*—Hitchcock, 5; Rose Hill Y. P. S. C. E., 8; White, 4. *Dakota*—Ascension, 2. *Southern Dakota*—Bohemian 1st, 1; Turner co. German, 3; White Lake, 2. 33

TENNESSEE.—Holston—Greenville, 9. Union—Knoxville 2d, 2; Mt. Zion, 8; New Market 1st, 5. New Salem, 3. 22

TEXAS.—Austin—Georgetown, 4 50; San Antonio Madison Square, 40. *North Texas*—Henrietta, 2; Wichita Falls 1st, 6 75. 33 25

UTAH.—Montana—Lewistown, 8; Miles City, 5; Missoula, 6. *Utah*—Ephraim, 3; Huntington, 1 45; Hyrum Emmanuel, 2; Haines Memorial, 5; Manti sab-sch, 7; Mendon 1st, 1; Mount Pleasant, 1; Richmond, 1; Salt Lake City 3d, 3. *Wood River*—Caldwell, 1; Franklin, 1. 44 45

WASHINGTON.—Alaska—Sitka, 7 10. *Olympia*—Olympia, 4; South Bend 1st, 2. *Walla Walla*—Lewistown 1st sab-sch, 5. *Spokane*—Rathdrum 1st, 2. *Puget Sound*—Sedro sab-sch, 66 cts. 20 76

WISCONSIN.—Chippewa—Ashland Bethel, 5; Cadotte, 5; West Superior Westminster, 10. *Madison*—Madison German St. Paul's, 1; North Freedom, 1; Pleasant Hill, 1. 29

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1893.

ATLANTIC.—South Florida—Winter Haven, 2; Upsala, 2 75. 4 75

BALTIMORE.—Baltimore—Baltimore 1st, 50; — 2nd, 5; — Covenant, 8; — Knox sab-sch, 2; — La Fayette Square, 7; — Light Street sab-sch, 5; — Westminster, 10 42; Bohemian, 2; Cumberland sab-sch, 37; Sparrows' Point, 2; Zion, 1. *New Castle*—Buckingham, 5; Chesapeake City, 10; Elkton, 30; Green Hill, 2; Pencader, 2; White Clay Creek, 9 28. *Washington City*—Georgetown West Street, 10; Hyattsville, 6; Neelsville, 11; Washington City 1st, 8 81; — 4th sab-sch, 10; — 15th Street, 5; — Assembly (sab-sch, 15), 25; — Gurley Memorial, 5 50; — New York Avenue, 23 50. 287 51

CATAWBA.—Catawba—Lloyd's, 10 cts.; New Hope, 9 cts. *South Virginia*—Allen Mission sab-sch, 2. 2 19

COLORADO.—Boulder—Valmont, 9 cts. *Pueblo*—Canon City, 8; Colorado Springs, 4 15; Huerfano Canon, 1; 1

1. *Milwaukee*—Bohemian Brethren, 1; Cedar Grove, 2; Milwaukee 1st German, 3 15; — Grace, 9 50; — Westminster, 4. *Winnebago*—Depere, 5; Marshfield, 4 30; Oshkosh 1st, 13 01; Wausau 1st, 78 66; West Merrill, 2. 146 55

From the churches and Sabbath-schools.....\$ 18,551 43

FROM INDIVIDUALS.

Amanda L. Gerard, Ashburne, Pa., 10; "T. and M.," Chicago, 3; Mrs. Caleb S. Green, Trenton, N. J., 1,000; Miss Rose M. Moore, Kansas City, Mo., 5; Miss Jane C. Latimer, York, Pa., 5; Miss Jane L. Cathcart, York, Pa., 20; "O. W. P.," 5; Rev. H. H. Benson, Wautoma, Wis., 2; Rev. J. S. Lord, Lansingburgh, Mich., 1; Rev. Thomas Marshall, D. D., Chicago, 10; Rev. and Mrs. J. W. Ray, Lake City, Minn., 10; Dr. C. T. Ball, Terre Haute, Ind., 2; Rev. O. H. Wheeler, Preston, Ill., 2; "H.," Phila., 5; Rev. Oliver Hemstreet, Baltimore, Md., 10; C. H. Randall, Cleveland, O., 5; Rev. L. R. Fox, Phila., 75; Mrs. Mary Smith Fox, Phila., 75; Rev. Samuel Ward, Emporia, Kans., 5; Rev. John Newton, Pensacola, Fla., 5; John Zollars, Macon, Ill., 2; James Mawha, New York, 4; John Mains, New York, 5; "S. C. M.," Phila., 5; J. D. Thompson, California, 1,000; Rev. A. W. Marling, West Africa, 10; Rev. and Mrs. Buell Love, Gallipolis, O., 5; "B.," 5; Miss H. S. Swezy, Amityville, N. Y., 50 cts.; Rev. Joseph D. Smith, Delta, Pa., 1; J. E. Tinker, Rock Stream, N. Y., 2; Rev. Wm. Hoppaugh, Springfield, N. J., 12; Rev. O. H. Elmer, Crookston, Minn., 2; "Bogata," S. A., 1; Rev. and Mrs. H. A. Payne, Atlanta, Ga., 5; "A Friend," Ben Avon, Pa., 5; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; Rev. A. M. Lowry, 8; "C. Penna.," 6; "H. T. F.," 5; "A steward," 5; Rev. M. May, Dallas, Texas, 4; Rev. E. N. Millard, Las Animas, Colorado, 3. 2,359 30

Interest from Permanent Fund (including \$1,978 71 from the Roger Sherman Fund).... 9,393 40

For the current fund.....\$ 30 493 12

PERMANENT FUND.

(Interest only used.)

Legacy from Miss Laura Caster, deceased, Geneva, N. Y., less tax, 4,750; Donation of W. H. Hunter, E. Grand Forks, Minn., 2; Sale of allotments of N. Y. N. H. and H. R. Road, 74 75; Donation of First Church of Cleveland, O., through Mrs. Flora S. Matheas, 500; Donation from Mr. J. D. Thompson, California, 5,000; Donation of Rev. G. W. Fisher, Neoga, Illinois, in memory of Mr. George W. Fisher and his sons, James and William, all deceased, 300. 10,095 75

Total for March, 1893.....\$41,119 57

Total for the Current Fund for the fiscal year ending April 1, 1893..... 163,794 13

Total for the Current Fund for the fiscal year ending April 1, 1892..... 161,714 43

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1893.

Table Rock, 7; Valley View, 1. 21 34

ILLINOIS.—Alton—Alton (sab-sch, 3 18), 16; Belleville, 2 50. *Bloomington*—Clinton sab-sch, 12 34; Danville, 3 20; Onarga, 7; Urbana, 1. *Caizo*—Oobden, 4 25; Du Quoin, 7. *Chicago*—Brookline, 15 50; Chicago 1st, 11 99; — 1st German, 1; — 2nd, 196 33; — 4th, 15; — 9th, 2; 41st Street, 33 50; — Emerald Avenue, 8; — Grace, 1; — Holland, 2; — Onward, 1 25; — Ridgeway Avenue, 50 cts.; — Scotch, 3 75; Evanston South, 36; — 1st, 8; Joliet Central (sab-sch, 60 35), 112; Kankakee, 5; Moreland, 1; Morgan Park, 1 80; South Chicago, 3; Wheeling German, 1. *Freeport*—Oederville, 2; Galena South (sab-sch, 7 23), 12 83; Monticello, 8; Oregon, 2. *Mattoon*—Toledo, 7 10; Vandalla, 8 25. *Ottawa*—Mendota, 10; Morris, 3; Sandwiche Y. P. S. C. E., 6 50. *Peoria*—Ipava, 12 40; Knoxville, 35 cts.; Yates City, 3 25; *Rock River*—Dixon sab-sch, 19 90; Viola, 4 40. *Schuyler*—Doddsville, 2; Ellington Memorial, 2; Kirkwood, 2; Perry, 2; Prairie City, 5. 1

- Springfield*—Farmington 8; North Sangamon, 12; Petersburg, 5 58; Pisgah, 56 cts. 566 99
- INDIANA**.—*Crawfordsville*—Bethel, 3; Delphi, 2 60; Rockville, 41 cts.; Thorntown, 5. *Fort Wayne*—Ossian, 5 62. *Indianapolis*—Greencastle, 11 58; Indianapolis Tabernacle, 35. *Logansport*—Logansport 1st, 6 34; Michigan City 5 10; Mishawaka, 2; Monticello, 10. *Muncie*—New Cumberland, 1; Wabash, 3 76. *New Albany*—Jefferson sab-sch, 4 33; Madison 2nd, 3; New Albany 1st, 4 50. *Vincennes*—Brazil sab-sch, 5. *White Water*—Cold Spring, 1; Dillsboro, 1; Lewisville, 1; Sparta, 1; Versailles, 1. 112 68
- INDIAN TERRITORY**.—*Cherokee Nation*—Pleasant Valley, 2 05. *Chickasaw*—Edmund, 2. *Choctaw*—Bethel, 2 25; McAlester, 2; Sans Bois, 2. *Muscogee*—Achena, 1. 11 30
- IOWA**.—*Council Bluffs*—Audubon, 6; Griswold, 8 06; Marine, 2; Menlo, 2. *Des Moines*—Allerton, 2; Des Moines 5th sab-sch, 3; — Bethany, 1; Earlham, 2 50; Linnville, 1; Milo, 5. *Dubuque*—Centretown German, 1; Dyersville German, 1; Farley, 3; Independence German, 2; Pine Creek, 13; Volga, 1 16. *Fort Dodge*—Alta sab-sch, 1; Battle Creek, 1; Coon Rapids, 2 86; Fort Dodge, 14 68; Rockwell, 2; Sioux City 3rd, 4; Union Township, 2. *Iowa*—Keokuk Westminster, 4 31; Sharon, 2; Shunnam, 1; West Point, 2. *Iowa City*—Bethel, 53 cts.; Crawfordville, 60 cts.; Malcom (sab-sch, 3), 5; Muscatine 1st, 18; Sugar Creek, 3; Washington, 1 73; Wilton Junction, 8. *Waterloo*—Bristow, 5; Cedar Valley, 2; West Friesland German, 3. 136 63
- KANSAS**.—*Emporia*—Howard, 5; Marion (sab-sch, 8), 22; Wichita 1st, 5 40. *Highland*—Hiawatha, 4 40; Horton sab-sch, 1. *Larned*—Anthony sab-sch, 9; Harper, 1. *Neosho*—Carlyle, 5 cts. *Osborne*—Goodland, 1; Oberlin, 1. *Solomon*—Belleville, 6; Glasco sab-sch, 2; Minneapolis sab-sch, 80 85. *Topeka*—Wakarusa, 2. 140 70
- KENTUCKY**.—*Ebenezer*—Ashland sab-sch, 17 31; — church, 16 50; Lexington 2nd sab-sch, 2 30. *Louisville*—Owensboro 1st, 5. *Transylvania*—Danville 2nd, 10. 51 61
- MICHIGAN**.—*Detroit*—Detroit Fort Street, 119 31; — Forest Avenue, 6 30. *Grand Rapids*—Grand Haven sab-sch, 31 73. *Kalamazoo*—Kendall, 5. *Lansing*—Brooklyn sab-sch, 11 80; Parma 56 cts. *Monroe*—Coldwater, 3 60; Hilldale 30 50; Quincy, 10. *Petoskey*—East Jordan sab-sch, 18 50. *Saginaw*—Alma, 7; Sanilac Centre sab-sch, 4. 947 69
- MINNESOTA**.—*Duluth*—Willow River sab-sch, 1. *Manakato*—Redwood Falls, 5; Tracy, 6; Winnebago City, 1; Worthington Westminster, 18 69. *St. Paul*—St. Paul East, 1; — Knox sab-sch, 25 cts.; White Bear sab-sch, 2. *Winona*—Chatfield, 11 63; Ebenezer (sab-sch, 23 cts.), 1 34; Winona 1st, 8; German, 1. 57 10
- MISSOURI**.—*Kansas City*—Appletown City, 2 55; Butler, 18 cts.; Jefferson City church, 7; — sab-sch, 28 63; Kansas City 3rd, 18; Nevada, 2. *Osark*—Brest, 4; Irwin, 1; Salem, 1; Springfield Calvary, 5. *Palmira*—Hannibal, 10; Macon, 4 30. *Platte*—Kingston, 1; Maryville, 1 35; Mirabelle, 1. *White River*—Westminster, 4 50. *St. Louis*—St. Louis 2nd, 100; — 1st German, 5; — North sab-sch, 15. 211 41
- NEBRASKA**.—*Hastings*—Hansen sab-sch, 5; Hartwell sab-sch, 8 35; Hastings German, 1. *Kearney*—Broken Bow sab-sch, 5; Burr Oak, 2; Ord, 4; Wood River sab-sch, 10 70. *Nebraska City*—Plattsmouth German, 2. *Niobrara*—Millerboro, 1 30; Willowdale, 1. *Omaha*—Fremont sab-sch, 31 39. 63 74
- NEW JERSEY**.—*Elizabeth*—Bayonne City, 10; Clinton, 15 37; Cranford (sab-sch, 13 40), 25 68; Elizabeth 1st German, 5; — Marshall Street, 26 69; Lower Valley, 5; Metuchen, 6 80; Plainfield Bethel Chapel, 2; — Hope Chapel, 2; Pluckamin, 1; Roselle, 2 26; Westfield, 13 67; Woodbridge, 12. *Jersey City*—Jersey City 1st, 61 57; Passaic, 1; Paterson 1st, 2; Paterson 1st German, 5; — 2nd sab-sch, 30; Rutherford, 15. *Monmouth*—Allentown 20; Asbury Park sab-sch, 13 50; Barnegat sab-sch, 2; Calvary, 6; Freehold, 13 48; Keyport, 2; Matawan (sab-sch, 30), 68 26; Oceanic, 4; Plattburgh, 2 50; Red Bank sab-sch, 25. *Morris and Orange*—Chester sab-sch, 15; Dover, 24 88; — Welsh, 4; German Valley, 5; Madison, 2 44; Mine Hill, 2; Parsippany, 5; Pleasant Grove, 5; Schooley's Mountain, 5; South Orange, 5 75; St. Cloud, 3. *Newark*—Montclair Trinity, 5; Newark 2d 9 04; — 6th, 4; — 3d German sab-sch, 5; — 3rd German, 5; — Bethany, 2; — High Street (sab-sch, 14 61), 37 63; — Park, 15 64; — Woodside sab-sch, 5. *New Brunswick*—Dayton, 1 33; Frenchtown, 61 cts.; Kingston, 20; Princeton 2nd 14 79; Trenton 3d sab-sch, 13 67; — 5th, 2; — Prospect Street (sab-sch, 15 68), 46 68. *Newton*—Asbury, 10; Belvidere 1st, 25; Danville, 6 60; Greenwich, 2; Musconetcong Valley, 5; Newton sab-sch, 25; — church, 25; Oxford 2d, 2 56; Phillipsburgh 1st (sab-sch, 10 28), 28 28; Stewartville sab-sch, 13 44; Wantage 2d, 3. *West Jersey*—Blackwood-
- town, 10; Bridgeton 1st, 35; — West, 93 30; Deerfield, 8; Gloucester City, 5; Wernonah, 23; Woodstown, 4. 961 50
- NEW MEXICO**.—*Rio Grande*—Jemez, 1; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 2; Raton 1st, 2; Santa Fe, 2. 8
- NEW YORK**.—*Albany*—Albany 4th, 30; — State Street, 12 50; Amsterdam 2d, 23; Gloversville, 53 25; Hamilton Union, 5; Jermain Memorial, 9; Johnstown, 10; Stephentown, 1; West Galway, 1. *Binghamton*—Binghamton 1st, 50 86; — Ross Memorial, 4; Cortland sab-sch, 100; Marathon, 1; Union, 16. *Boston*—Houlton sab-sch, 12; Lowell, 10; Quincy, 2. *Brooklyn*—Brooklyn Arlington Avenue, 1; — Cumberland Street, 2 50; — Friedenskirche, 3; — Memorial, 20 76; — Prospect Heights, 10; — South 3d Street sab-sch, 10; — Throop Avenue sab-sch, 25. *Buffalo*—Buffalo 1st, 100; — Westminster (sab-sch, 40), 49 57; — West Avenue, 4; East Hamburg, 6; Olean sab-sch, 10 58. *Cayuga*—Auburn Calvary sab-sch, 2; Dryden, 2. *Champlain*—Beekmantown, 2. *Columbia*—Durham 1st, 1; Spencertown, 1; Valatie, 5. *Genesee*—Attica, 13 03; Byron, 2. *Geneva*—Canandaigua, 10 84; Geneva North, 50; Ovid sab-sch, 25 49. *Hudson*—Amity, 2; Clarkstown German, 3; Congers, 2; Denton, 3 06; Florida, 79 cts.; Goshen, 21 23; Hempstead, 83 cts.; Middletown 1st, 25; Montgomery, 9; Nyack German, 1; Otisville, 2; Palisades, 10 64; Port Jervis, 4; Washingtonville 1st sab-sch, 20 68; West Town, 2. *Long Island*—East Hampton, 10; Greenport, 2; Moriches, 5 18. *Lyons*—Junius, 1; Wolcott 1st, 4 18. *Nassau*—Huntingdon 1st, 20 79; Melville, 1; Newtown, 10; Springfield, 10. *New York*—New York Bethany, 1; — Calvary, 2 79; — Mt. Tabor, 1; — Puritans, 10 93; — Rutgers Riverside sab-sch, 14 46; — Zion German, 3. *Niagara*—Albion, 6 75; Niagara Falls (sab-sch, 9 21), 24 75. *North River*—Milton, 2. *Otsego*—Delhi 2d, 10. *Rochester*—Avon Central, 1; Dansville, 5 53; Genesee Village, 20 80; Ogden, 53 cts.; Rochester 1st, 100; — Memorial, 1; Sparta 2d, 5; Springwater, 2. *St. Lawrence*—Dexter sab-sch, 1; Potsdam (sab-sch, 15), 21; Sackett's Harbor, 3; Theresa, 2 36; Waddington, 23 39. *Steuben*—Arkport, 47 cts.; Canaseraga, 6; Corning, 2 31; Painted Post sab-sch, 10; Pultney, 12. *Syracuse*—Amboy, 6; Chittenango, 5; Fulton, 4; Oswego Grace, 15 23; Syracuse 4th, 11 93. *Troy*—Cambridge, 1; Chester, 75 cts.; Hebron, 1; Waterford, 3 74. *Westchester*—Darien, 10; Greenburgh, 47 27; Mt. Kisco, 5; Yonkers Dayspring, 5. 1,389 46
- NORTH DAKOTA**.—*Bismarck*—Bismarck, 2. *Pembina*—Arlita, 3; Emorado, 10. 15
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- OREGON**.—*Portland*—Portland St. John's, 3 65. *East Oregon*—Moro, 2 15. *Willamette*—Dallas, 3; Sinalaw, 9. 17 80
- PACIFIC**.—*Benicia*—Fulton sab-sch, 5. *Los Angeles*—Azusa, 1; Burbank, 1; Los Angeles Spanish, 3; San Gabriel, 1. *Sacramento*—Chico, 12; Davisville, 2; Red Bluff, 2. *San Francisco*—Berkeley, 23 30; San Francisco 1st sab-sch, 25; — Franklin Street, 3; — Trinity, 8 76. *San José*—San José 1st, 10; — 2d, 5; Santa Cruz, 4 15. *Stockton*—Fowler, 5. 111 11
- PENNSYLVANIA**.—*Allegheny*—Allegheny 1st German, 2; Cross Roads, 2 16; Leetsdale sab-sch, 7 50; Millvale, 33 41; Sewickly, 31. *Blairsville*—Blairsville (sab-sch, 23), 52; Ebensburg, 5; McGinnis sab-sch, 4; Murrayville, 3 96; Salem, 10. *Butler*—Allegheny, 1; New Salem, 2; North Washington, 2; Portersville, 3; Westminster, 2. *Carlisle*—Big Spring, 10; Duncannon, 11 92; Great Conewago, 60 cts.; Green Castle, 3 36; Lebanon 4th Street sab-sch, 5; Lower Marsh Creek, 2 55; Middle Spring, 10; Shippensburg, 18 18. *Chester*—Darby 1st sab-sch, 28; Forks of Brandywine, 18; New London (sab-sch, 8), 21. *Clarion*—Big Run, 1; Elkton, 1; Johnsonburg, 18 cts.; Reynoldsville, 15; Sugar Hill, 2; Wilcox, 29 cts. *Erie*—Concord, 1 10; Erie Park

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SOUTH DAKOTA—Black Hills—Hot Springs, 4; Rapid City, 2. *Central Dakota*—Huron, 28 71. Turner Co., 1st German, 2. 26 71
TENNESSEE—Holston—Greenville, 7; Jonesboro, 93 cts. Union—Knoxville 2d, 4 50; Mt. Zion, 1. 13 43
TEXAS—Austin—Georgetown, 1 50; San Antonio Mad-ison Square, 25. 26 50
UTAH—Montana—Granite, 25; Lewistown sab-sch, 10; Stevensville sab-sch, 1 30. *Utah*—American Fork (sab-sch, 6), 7 25; Ephraim, 4 50; Huntington, 2; Kaysville, 5; Mendon sab-sch, 8; Manti, 2 50; Mount Pleasant sab-sch, 5; Pleasant Grove, 1. *Wood River*—Richmond, 5 25. 78 00
WASHINGTON—Alaska—Sitka, 3 90. *Olympia*—South Bend, 1. *Spokane*—Waterville, 1. 5 90
WISCONSIN—La Crosse—Greenwood, 2. *Lake Superior*—Ishpeming, 7; Marquette, 49 01. *Madison*—Madison German, 1; Oregon sab-sch, 6 67. *Milwaukee*—Bohe-mian Brethren, 1; Cedar Grove sab-sch, 5; Milwaukee Grace sab-sch, 6 25; — Holland, 8; — 1st German, 2 51; — Westminster, 4. *Winnebago*—Buffalo sab-sch, 4; Marshfield, 2; Omro, 3; Oakkosh, 6 53; Packwaukee sab-sch, 4. 116 96

Total from Churches, March, 1893..... \$3,242 00
Total from Sabbath-schools, March, 1893..... 1,606 10

Total from Churches and Sabbath-schools
March, 1893..... \$6,948 10

MISCELLANEOUS.

Hanover German sab-sch, Neba., 90 cts.; Mrs. M. V. McLean, Shushan, N. Y., 7; C. R. Haines, Newark, N. J., 25; "State of Cal-ifornia," 1,000; Rev. Y. T. Todd, Wis., 50 cts.; John Hunter, Dellwood, Mich., 3; M. H. Hag-ler, Arkansas, 40 cts.; S. R. Ferguson, Min-nesota, 9 23; W. H. Long, North Carolina, 3 23; State C. E. Union, Florida, 14; M. H. Mead, Washington, 7 50; G. T. Dillard, South Carolina, 65 cts.; German Mission Sab-bath-school, Michigan, 2 50; J. D. Irwin, Kentucky, 2; W. S. Ely, Michigan, 20; Terry Union Sabbath-school, South Dakota, 7; W. A. Yancey, South Virginia, 1; C. McKee, Cantrall, Nebraska, 80 cents; I. N. Lucas, South Dakota, 39 cents; Newaukum Sab-bath-school, Wash., 55 cts.; Jos. Brown, Wis-consin, 1 50; H. B. Wilson, Georgia, 50 cts.; R. F. Sulzer, Minneapolis, 60 cts.; Interest on Bank Balances, 517 50; Rev. Thos. Marshall, D. D., Chicago, Ill., 5; A. C. G., 5; C. T. Ball, Terra Haute, Ind., 1; Interest, J. C. Green Fund, 1,486 69; Rev. L. R. Fox, Philadelphia, 25; Mrs. L. R. Fox, Philadelphia, 25; John Main, Newark, N. J., 4; James Mawha, Newark, N. J., 2; Bogota, S. A., 1; Rev. R. B. Love, Gallipolis, Ohio, 2; W. A. Caldwell, Nelson, L. T., 5; Miss H. B. Swezey, Amity-ville, N. Y., 30 cts.; B. O. Wade, Shamong, N. J., 1; Elisha L. Miller, Biehle, Mo., 7 cts.; Interest from Trustees, 1,470 10; Rev. W. L. Tarbet and wife, 60 cts.; "C. Penna., 1..... 4,680 21

Total..... \$11,606 21
Deduct, Contribution, Pres. Denver, Den-ver Central Church, November 16, 1893, should have been for "Educa-tion"..... 89 75
Deduct, Contribution, Pres. Cleveland, Cleveland, Wilson Avenue Church January 11, 1893, should have been for "Education"..... 5 50 95 25

Total receipts, March, 1893..... 11,512 06
Amount previously acknowledged..... 84,843 86

Total receipts for the year..... \$96,355 94
C. T. McMULLIN, Treasurer,
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Jersey City—Arlington, Sabbath-school Missionary So-ciety, 10; Claremont, 8; Jersey City 2nd, 9 39; King-land Mission Chapel, Y. P. S. C. E., 5; Passaic 1st, sab-sch, add'l, 16 53; Paterson 2nd, 227 25; — 1st German, 14; Rutherford, 81 53, sab-sch, 60; Tenafly, 23 80. 455 53
Monmouth—Barnegat, 3 50; Burlington, 67 53; Cran-bury 1st, 81 66; Forked River, 2 50; Jamesburg, 50; Lakewood, 30; Oceanic, 25; Tennent, 29 40. 290 53
Morris and Orange—Chatham, 93 50; Chester, 15, sab-sch., 3; Dover, 108 62, Y. P. S. C. E., 6 80; — Welsh, 8; East Orange Brick, 200; Mine Hill, 5 50; Morris-town South Street, 125; Myersville German, 5; New Providence, 7; New Vernon, 17 32; Summit Central, 118 07. 711 81
Newark—Bloomfield 1st, 175; Montclair Grace, 23 64; Newark 3rd, 230; — 6th, 23; — 3rd German, 20; — Bethany, 5; — Calvary, 53 26; — High Street, 23 50; — Memorial, 23; — South Park, 174; — Woodside add'l, 4 08. 808 53
New Brunswick—Dayton, 30 23; Dutch Neck, 40; Flemington, 123; Frenchtown, 29; Hopewell, 5; Kingston, 27; Lambertville, 65; New Brunswick 1st, 46 33; Prince-

ton 1st add'l, 46 77; Stockton, 15; Trenton 1st, Chapel, 10, — 3rd, 130; — Prospect Street, 70, Brookville Mission; Sabbath-school, 1 57. 636 49
Newton—Bloombury, 8 68; Greenwich, 10; Hackett-town, 75; Phillipsburgh 1st, sab-sch., 10 69; — Westmin-ster, 11. 115 97
West Jersey—Bridgeton 2nd, 49 69; — West, 46 50; Cape Island, sab-sch, 13 61, Y. P. S. C. E., 14 27; Deer-field, 30; Elwood Brainerd, 13 50; Janvier, 3; May's Landing, 25; Salem, sab-sch, 23 60; Woman's Home Mis-sion Society, 15; Tuckahoe, 10; Wenonah, 37; Williams-town, 20; Woodbury, 35 24. 344 44

Contributions as above..... \$4,072 67
A member of Presbytery of New Bruns-wick, 200; Frank L. Jansway, 408; "J." of Presbytery of West Jersey, 15; B. O. Wade, 1.
Donations as above..... 616 00

Received in three months..... \$4,688 67
Previously acknowledged..... 1,235 00
\$3,513 67

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N B.—Real Estate devised by will should be carefully described.

THE CHURCH

AT HOME AND ABROAD

PUBLISHED MONTHLY

BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

VOLUME XIV

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,
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PHILADELPHIA, PA.

1893.

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THE CHURCH AT HOME AND ABROAD.

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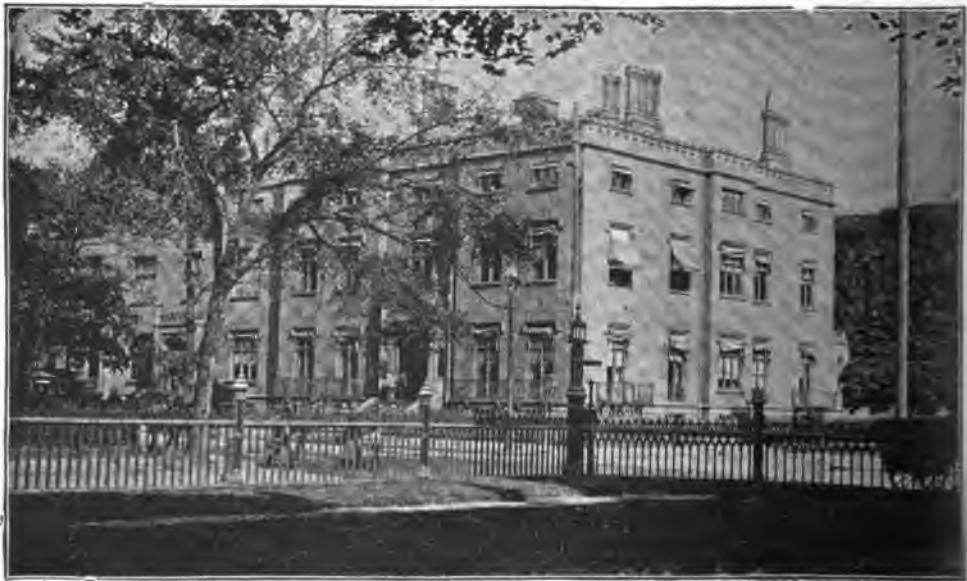
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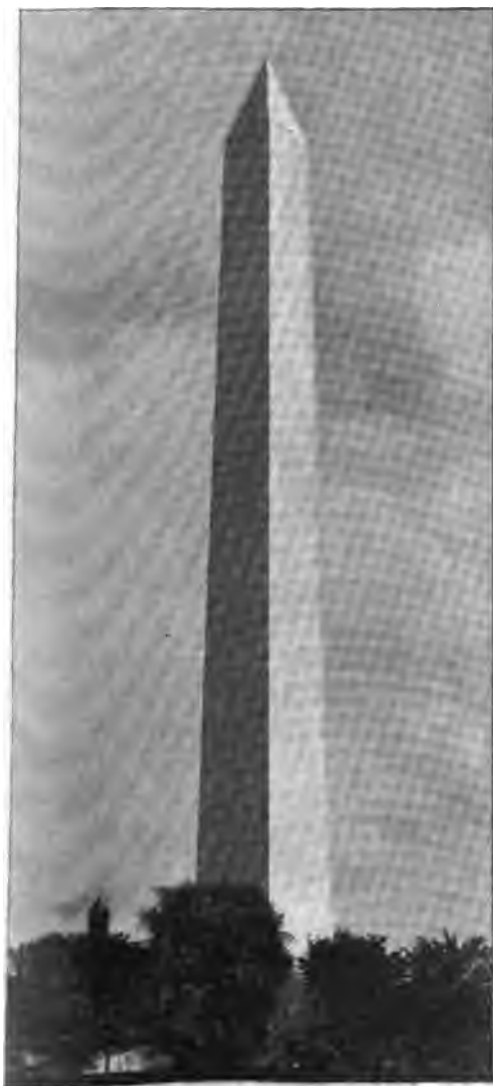
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PRESBYTERIAN HOUSE, 53 FIFTH AVENUE, NEW YORK CITY.

THE CHURCH AT HOME AND ABROAD.

JULY, 1893.



THE GENERAL ASSEMBLY IN WASHINGTON.

From Philadelphia to the national Capital was a quite different affair from our journey of a year ago to Portland. An easy and swift passage of three hours brought us hither. But it is to meet men who have been journeying across the continent from the Pacific coast, and from all parts of the broad area between the two oceans, to gather here to "consult, vote and determine" upon the many questions of practical administration and upon some most serious questions of ecclesiastical procedure and principle; to take account, from the Church's stewards, of the missionary, educational and other beneficent work of the past year; and to give shape, direction and impulse to the whole work for the year to come.

The accounts of their stewardship from the various boards and committees of the Church are highly satisfactory to the Assembly; the outlook for the coming year in every department is hopeful; the appeals for united endeavor for generous and brave advance all along the line have the strength of sober and lucid argument and the "clearness force and earnestness," which the great senatorial orator declared to be "the qualities which produce conviction."

No experienced and thoughtful person can sit in the gallery of the New York Avenue Church and look down on this Assembly, as it sits listening to reports and speeches on the several departments of church work, and not feel assured that both this body and the people whom it represents "have a mind to work."

The courageous forward look of the Assembly is well illustrated by its action on Foreign Missions.

The Board of Foreign Missions having reported over one million dollars received and disbursed during the year, and the year ended *without debt*, passed the following among other vigorous resolutions:

That we thankfully recognize the good hand of our God in the gift of the Church to the heathen world, and in proof of our gratitude and in joyful recognition of the outfield opportunity and the infield sufficiency, we will aim at \$1,200,000 this coming year as the sum to be given the work of foreign missions, counting on the noble women of our Church to help us in this enlarging work, and sure that the self-sacrificing liberality and the enthusiastic devotion which have always marked their co-operation will not fail us in this new movement.

That such advance is within the Church's ability together with proportionate advance in all other branches of her work, probably no one will question. That it can be made under the impulse of any but the highest spiritual motives and forces is not to be expected. That, if it shall be *thus* made, all other branches of the Church's work will make like advance, we have no doubt. Wisely calculated to promote such advance we deem the resolution, moved by Rev. J. J. Lucas of India and adopted unanimously, as follows:

In view of the great need of laborers and of the command that we should pray the Lord of the harvest to send forth laborers, we urge that constant

definite, and importunate prayer for laborers be offered; and assured that the Lord of the harvest will hear this prayer thus offered, we urge on all our people the duty and privilege of constant self-denial to the end that the Lord may bless us at home, that His way may be known on earth, His saving help among all nations.

"Constant, definite and importunate prayer for laborers" and "the duty and privilege of self-denial," in order to the intensifying of prayer and the increase of ability to give, seemed to the Assembly, as to the earnest and experienced missionary whose motion they adopted, better and of more durable efficacy than any such specialty as "a week of self-denial." Dr. Lucas properly and fervently urged upon us our Lord's call to deny ourselves *daily* and follow Him.

For *home missions* the receipts of the two boards between which this work is divided, (the Board of Home Missions and the Board of Missions for Freedmen,) went far beyond "the million line."

We have called the work of both these boards *home missions*, and we know of no reasonable definition of that phrase which does not cover both. The fields of both are in the home land. The subjects of both are inhabitants of the home land. The work of both is a necessary means of saving the home land. And yet there are prominent features of their work which strikingly assimilate it to foreign missions and illustrate anew that remark of Dr. Timothy Hill, so often quoted, that the two are so blended that it is impossible to tell where one ends and the other begins.

While the work of the Board of Missions for Freedmen is, in most of its features, a *home* work and is wholly for people of the home land, they tell us truly that the population for whom that Board works—the portion of that population which it has not yet

reached—are only a few generations removed from ancestors who were heathen savages in Africa and their minds are yet far more occupied and controlled by heathen superstitions than by Christian truth.

—

The Board of Home Missions has now assumed the work for American Indians heretofore conducted by the Board of Foreign Missions. This is happily significant of the success of that work as heretofore conducted, bringing those tribes so far on in Christian civilization as to be nearly ready to be merged in American citizenship. With this we have a good while been familiar. But are there many of us who were prepared for the startling statement made by Secretary Roberts to the General Assembly that the Board of Home Missions, in its efforts to evangelize the immigrant multitudes whom we are so rapidly admitting to American citizenship, is aiding in the support of ministers who preach in thirty languages?

With the constantly enlarging work and opportunities of the two boards of home missions, for immigrant candidates for American citizenship, for native Americans of European descent, for native Americans of African descent, and now for those superlatively native Americans who know no ancestry and no history other than American—the two boards to which this amazing work is committed already receiving and usefully disbursing more than one million dollars ought rapidly and steadily to extend their work, and, if they do so wisely and efficiently, we confidently predict that the people will set no definite limit to the amount of money they will gladly furnish them.

No consideration that can be expressed by \$ is to make our Church deaf to the clarion cry of her honored Kendall, “Advance! Advance! Advance!”

Kendall, Allen, Mitchell—all these were reported to this year's General Assembly (as was Secretary Ganse last year) as having ceased from their labors. Can we doubt that their works do follow them? Can we fitly honor them—much more, can we supremely honor Him who gave them to us and has now taken them to Himself, in any other way than by steady and determined advance in the great work in which so lately they were our gallant and devoted leaders?

—

We have not space in this number to expatiate upon the work of the other boards reported to the General Assembly. But our readers know how we regard them all as necessary to each other, and to the Church, and this is not the last number in which we expect to let our readers read of them.

—

COURTESIES TO THE ASSEMBLY were abundantly and gracefully offered by the Christian people of Washington through the Committee of Arrangements. Among these were drives about the city in carriages furnished by citizens, and an excursion by steamboat to Mount Vernon.

The President of the Republic, with his honored wife received the Commissioners, accompanied by many of their wives and daughters, taking each of them by the hand with evident cordiality.

To the Moderator's address on this occasion, the President responded in words worthy of his high position and character, and most suitable to be preserved in this official magazine of the Church to whose representatives he addressed them.

We still profess to be a Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentiment. It means that the religious teaching of our people should lead them to exact, from those who make and execute their

laws, a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty, and it means that those who assume to be religious teachers in this land where the people rule are related in responsibility to those in public station. You therefore will, I hope, permit me to say that though you do well to insist upon the conscientious discharge

of official obligations, and though you ought never to shrink from the exposure of official shortcomings, the contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality.

THE RICHARDSON HOME FOR CONVALESCENTS.

In our March number, 1891, on pages 196 and 197, we showed our readers two beautiful cuts of buildings then new, presented to the Philadelphia Presbyterian Hospital, one by Mr. John Converse of Philadelphia, and the other by Lady Kortwright of England, a native of Philadelphia. That generous lady did not cease from such beneficence with the finishing of that "Woman's Surgical Ward." Authorized by her, and furnished with all needed funds, the trustees of the Presbyterian Hospital have purchased a tract of fifty-two acres about sixteen miles west of Philadelphia on the main line of the Pennsylvania Railroad, near the station named Devon. The tract of land is beautifully picturesque, and the accompanying cut speaks for itself of the new building, which the trustees have erected by Lady Kortwright's directions, and with funds furnished by her.

It was a beautifully simple and appropriate service with which this Home was opened and dedicated to-day, May 15, 1893—dedicated to God, with tender and thankful remembrance of his gracious acceptance of whatever is done for his suffering children in the name of his Son.

The President of the Board, Rev. C. A. Dickey, D. D., read those words of Christ, in Matthew xxv, about kindnesses of every sort

done to him by relieving the needs of his brethren. He gracefully received the keys gracefully presented by Mr. Paul, an elder of the Calvary Church to which Dr. Dickey has so long ministered and one of his coadjutors in the care of the hospital. In appropriate terms he gave account of this addition to the hospital, and made fitting acknowledgement of the gift which had provided it, and of the plans for further enlargement, in a Home for Incurables in process of erection, a Home for Consumptives, for which he hopes in the not far distant future, a chapel in the same grounds, and whatever else may be needed for the largest usefulness of the institution. The intelligence and earnestness with which he spoke seemed to justify his recent proposal to resign his pastoral charge and give the remainder of his life to the development and supervision of this great and growing enterprise of Christian beneficence, and the consent of his people and Presbytery to this proposal.

Lady Kortwright graced the occasion with her presence, and must have enjoyed the unostentatious and impressive services of dedication. In the entrance hall we noticed a tablet, as modest as it is beautiful, indicating that the edifice is a memorial to her deceased parents. Accordingly she has given it their name, RICHARDSON.



RICHARDSON HOME FOR CONVALESCENTS, PRESBYTERIAN HOSPITAL, PHILADELPHIA.

THE HOLY SABBATH.

Those who do not accept the Bible as a divine book nor acknowledge the Sabbath as a sacred day may be fairly and respectfully asked, "Why it is that liberty has found a safe refuge and successful defense in no country in which that book and that day have not been regarded as holy; that no people have been found capable of steadily maintaining liberty regulated by law, who have not been instructed by the Bible, and disciplined in Sabbath observance?" If any allege that no obvious dictate of reason demands the hallowing of just one day in every seven above all the other six, and if it were questioned whether our alleged divine institution may not be a device of human superstition or of human tyranny, we may fairly and respectfully ask them to account for this fact, viz: that wherever the Sabbath is most sacredly kept, there all the obvious and acknowledged dictates of natural, rational morality are most faithfully observed; that among whatever people the Sabbath is most religiously esteemed, among them all moralities and all virtues are found most to flourish; that in whatever neighborhood the Sabbath's silence and quietness are the most

unbroken, there the whole week is the most free from acts of violence and wrong and from scenes of profligacy; that in whatever communities the young are most carefully trained to religious observance of the Lord's Day, in them the adult generation are ever the most industrious and sober, the most intelligent, virtuous, enterprising and free. If that which thus guards and upholds all human virtue is not enjoined by any dictate of human reason, did it originate from above or from beneath? That by which every virtue is nourished, and from which every influence emanates that could improve and adorn human character and human society, and which claims for its origin a divine Commandment—is that the base offspring of superstition or the cheap device of tyranny?—its high claim an impious lie? Fairly and frankly we appeal to candid skeptics, whether any other so reasonable account can be given of the origin of such an institution as that its claim of a divine origin is true. That which man's reason could not have devised, but which ages of experience so fully commend to human reason—whence is it?—from Heaven, or — whence?

SABBATH-KEEPING AND BUSINESS.

The Japan Christian Chronicle and Missionary Tidings contains the following concerning a citizen of Colorado, who with his wife was among the passengers whose lives were lost in a recent shipwreck in the China Sea.

Nearly twenty-five years ago Mr. Chain was a student in Jacksonville, Illinois, with the Gospel ministry in view. His health failing, especially his eye-sight, compelled him to turn his attention to business pursuits. He sought the bracing climate of Colorado, and after rusticationg a year or more, on the open plains at the

base of the Rocky Mountains, he opened a small book store in Denver.

His first Sunday in the then wild western community of Denver revealed his staunch Christian character. On Saturday night he closed his place of business, and did not open again till Monday morning. At once a committee of business men waited upon him early that Monday and remonstrated with him. They said: "Out here in this newly settled country in the west we all do business on Sunday as on any other day, and you will not succeed if you lose the best day in the week for trade. Besides we can not afford to have such a precedent established among us."

With that quiet but very firm Christian dignity the young Mr. Chain replied: "Gentlemen, what little money we have we made by keeping God's holy Sabbath back in Illinois, and God is the same here and there, therefore, if we fail in business in Colorado by observing his holy day, we shall be willing to lose our money." Instead of failure, however, he and his partner, S. B. Hardy, who also came from the same city in Illinois, were blessed with phenomenal success. Their noble example on Sunday closing was soon followed by others, and now the city of 150,000 population is as orderly on that day of the week as any city in America. It was simply God fulfilling His promise, in so blessing those two Christian young men, as stated in Isaiah lvi: 13, 14 and other places in His Word: "If thou turn away thy foot from the Sabbath from

doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; not doing thine own ways nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Their business was so richly blessed that their wholesale and retail house—known now as "The Chain and Hardy Book, Art and Stationary Company, of Denver," has become one of the largest and most influential in promoting literary and Christian culture, west of the Mississippi river. For two decades it has been the rendezvous for clergymen of all denominations, and literary people of that and adjacent States.

BIBLE LANDS MISSIONS AID SOCIETY.

The Society hitherto known as "*The Turkish Missions Aid Society*" has recently changed its name, as above. It seems to us a pleasant change. In our issue of January, 1889, we said:

We know of no missionary organization in the world the spirit and aims and methods of which are marked by a more unselfish catholicity than those of the *Turkish Missions Aid Society*.

We have no reason to modify that opinion. The Society under its new name continues its old generous work of raising funds in Britain to aid missions over which it has and desires to have no control.

The worthy Secretary of that Society, Rev. Dr. T. W. Brown, has, on account of impaired health, recently retired from that office, in which he has done faithful service for eleven years, and is succeeded by Rev. W. A. Enery, who generously undertakes the duties without any emolument. In Dr. Brown's "Farewell," in *The Star in the East* (the Society's organ), we find these earnest and wholesome words:

"The work in which we are engaged is emphatically the Lord's. In this sense we have 'the mind of Christ.' What He contemplates regarding those Eastern races we have set before us as the one object to be aimed at—viz., their

rescue from sin and misery, through the knowledge and power of the truth. For the instrument employed is the Word of God, which is able to make men wise unto salvation, and so to elevate them to a higher and better life. And already the light is breaking over those lands—the dawn of a brighter day is appearing in the East. Tokens of encouragement abound—in all quarters there is a spirit of enquiry. We hear of droppings of what will prove showers of blessing, and for this the missionaries themselves long and pray. Ought we not assume the same attitude of expectation, and plead for a Pentecostal effusion of the Spirit's grace? He will be enquired of by us. Let us wait on the Lord.

What is our duty towards those in the mission field? In subscribing to this Society we profess to identify ourselves with them; let us sympathize with them to the full. They are worthy that we should do this. My personal intercourse with them has deepened my impression of their excellence and moral worth. I am free to declare that they form a consecrated band of workers of whom any Church or missionary society may be proud. Brethren, let us thank God for such laborers, and hasten to cheer them with our gifts, as well as with our prayers on their behalf."

Our American readers will thankfully rejoice in the catholic and brotherly spirit in which British brethren continue to coöperate in a work so largely directed and prosecuted by American boards and missionaries.

REPORT OF THE COMMITTEE ON THE CHURCH AT HOME AND ABROAD.

Your Special Committee would respectfully present their Seventh Annual Report, to the General Assembly.

Early in the past autumn your Committee met in New York for reorganization; and immediately thereafter addressed themselves to the careful consideration of the resolutions, recommendations and suggestions of the Assembly of 1892. The result of that long and thoughtful conference has been a steadfast and earnest effort to comply with and fulfill, as far as possible, the desires of the Church as they were expressed one year ago.

ARRANGEMENTS WITH THE BOARDS.

In accordance with the following recommendation, which the General Assembly adopted, That the Secretaries nominated by the Boards of Home and Foreign Missions be added to the Assembly's Committee, one from each of these Boards, increasing the number of the Committee by an additional member—there being now a single vacancy—your Committee requested the Boards of Foreign and Home Missions to select one of their Secretaries to be enrolled members of the Assembly's Special Committee having charge of the magazine. In compliance with this request and with the most eminent and manifest propriety, Dr. F. F. Ellinwood was chosen by the Board of Foreign Missions and Dr. W. C. Roberts by the Board of Home Missions. Your Committee have now in their work the benefit of the full and cordial co-operation of these experienced brethren.

In accordance with the second resolution of the Assembly, "That the Committee be recommended to confer with the Boards with the view of having the matter furnished by them to the Church in a more attractive, compact and popular form; . . . and also to have each Board appoint as special representative one of its secretaries or members, who shall be the Board's special correspondent with the editor and the Chairman of Assembly's Committee, and that a full list of these representatives appear on the cover of the magazine;" your Committee communi-

cated with the several Boards and their executive officers, and pressed on their immediate attention the wishes of the Church as they were strongly expressed at the last meeting of the Assembly. Great benefits at once resulted; and the improvements have been steadily marked. In the coming years these will be doubtless still greater. Time and patience, however, are both needful.

The cover of the magazine now contains the names of the various Secretaries appointed by the respective Boards as Editorial Correspondents. By this arrangement, the Editor and the Chairman are kept in close and constant touch with the great centres of our Church's missionary activities and movements. More than ever, all who are engaged in this great and common work feel that we are brethren and have but one object and one interest. In the present report, your Committee desire to express most heartily through the supreme judicatory their thanks to the several Boards and their honored Secretaries for this fraternal co-operation.

A LARGER USE OF ILLUSTRATIONS.

Increasing attention from month to month has been given to the fulfillment of the wish that there should be in our magazine "a more liberal use of illustrations." Every number has been brightened and made more helpful and attractive by the insertion of cuts and important maps. This feature has called forth much praise from all parts of the Church. Not a few of these illustrations have been singularly good.

THE GROUPING OF KINDRED TOPICS.

In the practical work of arranging the contents of the magazine, your Committee were confronted with two demands. On the one side, it was required, and very strongly and clearly, that the consolidated magazine should not be merely seven or eight pamphlets clumsily bound together; but that there should be such freedom of arrangement and thorough editing as would secure attractiveness in contents and appearance. On the other side it was required, and with equal and growing positiveness of demand,

that the tables of contents and the reading matter should be so arranged that kindred topics might be grouped together, in order that busy men and women could at once find what they needed for public addresses or personal reference and private information. The task was not an easy one. But after thorough consideration of the matter, your Committee, assisted by the Secretaries of the several Boards, have adopted the present plan of presenting from month to month the various subjects, which has won marked approval. One of the Secretaries has said emphatically, "For my part, I do not see what more could be desired."

THE INTRODUCTION OF BRIEF ITEMS.

For several years there has been a demand made upon your Committee to give more space in the magazine to short, crisp statements in regard to all the parts and phases of the wide and varied field of Christian missions and general charity. Few have realized how hard it is to find skilled hands who know how to pick up and furnish for a magazine those "crisp, snappy paragraphs that mark, and make, the wide-awake American newspaper." But your Committee and Editor believe that they have at last succeeded; and they offer the latest numbers of *The Church at Home and Abroad* as witnesses to the fact. Here at least there is a partial satisfaction of the desire "that the matter shall be furnished in a compact and popular form." Special attention is asked to this new feature of the magazine.

During the past year no serious complaint has reached your Committee; and there have

been many spontaneous and generous expressions of hearty satisfaction. These have been very welcome. Your Committee have earnestly and untiringly striven to deserve encouragement. The task in their hands is no easy one. But the Church can lighten the burden by more active and practical sympathy. This is asked for and with a distinct emphasis. Nor is it undeserved. Our work is the benefit of the Church. Our beloved Church and its great and varied interests can be nowhere better served than through this magazine.

THE STATEMENT OF ACCOUNT.

The following is the statement of accounts for the year 1892:

Expenditures and liabilities,	\$29,731 42
Receipts and assets,	29,564 20
Deficiency,	167 22
Average monthly circulation,	21,048.

The deficiency last year was \$8888; this year only one hundred and sixty-seven dollars! This almost complete obliteration of all deficiency has been gained by the strictest economy, and the generous aid of the Board of Publication. How small an effort is called for, to change the balance to the other side and largely!

Your Committee make the following recommendations:

- I. That the Committee be reappointed, and with the same powers.
- II. That they be directed to report to the Assembly of 1894.

All of which is respectfully submitted by the Committee.

JOHN A. MACINTOSH, *Chairman.*

UNCONSCIOUS WITNESS.—In a certain primary school I found a single Moslem pupil enrolled. He seemed a bright lad and I took special note of his examination. He read clearly and intelligently in the New Testament. Then came the class in catechism and this lad appeared again. I took pains to ask him significant questions and could not but be struck when he promptly repeated these two answers. "Jesus Christ is the Son

of God, who descended from heaven to save us from our sins and from God's wrath." "If I do not repent Christ will send me to eternal punishment in Hell among the evil ones and sinners." God grant him grace to see his need and repent and turn to Christ.

Not a few Moslems are reading the word of God, in the Christian Scriptures, and hiding it in their hearts.

LOVEDALE INSTITUTE, SOUTH AFRICA.

REV. JAMES JOHNSTON.

Had the pioneers of this fruitful spiritual enterprise been present at the jubilee celebrations in 1891 they could scarcely have supposed that the plain two-story building of the old days, accommodating some twenty pupils in all—eleven natives and nine Europeans—would have its blossom in a group of institutions where nearly 700 scholars were obtaining an admirable education. Lovedale, once solitary, has been the progenitor of comely daughters at Blytheswood, Livingstonia, Healdstown, Machakos in progress, while her missionary influence has travelled as far as King William's Town; northwards to Idutywa; still further north among the Tembus; and, again, some ninety miles beyond at Somerville, in the country of the Pondos and Fingoes. From Lovedale to Somerville, a distance of two hundred and fifty miles, runs a chain of Free Church missions, though sadly needing reinforcement. In Western Pondoland alone are upwards of 40,000 people, a fine stalwart race of men, living in gross and undisturbed heathenism, who have no man to tell them of the freedom of the Kingdom of Jesus Christ. The inspiring example of the founders of Lovedale has been emulated by the Anglicans at St. Matthew's, Keiskama Hoek, and by the Methodists, who have raised some eight vigorous institutions in different parts of South Africa.

Originally Lovedale was primarily an educational foundation. The promoters, fervid missionaries, recognized the power which education would exert in various channels and to that feature of the work they gave their chief energy. This apparent departure from strict evangelical ministration met with considerable opposition in Scotland. But the workers were not easily shaken. Judging of the needs of the situation they were prepared to run the gauntlet of protest. In a statesmanlike form the directors, men of rare capacity, matured and laid the plans which later days have signally confirmed. The current report of the opening of the Lovedale session in 1893 states that the missionaries

are astonished to see every vacancy filled. To each pupil the cost is at least \$40 and this is stringently maintained. Where every boy and girl has to earn an education by "honest work of head and hand," there is not much likelihood of the native youths being spoiled by enervating surroundings. In the roll of new comers are nine lads from Makefing, Bechuanaland, sent by the chief Montsiva.

To the "call" of training teachers and evangelists and the education of Europeans and selected natives, the missionaries remained steadfastly loyal. One of the first outshoots was that of an Industrial Department. For several years its utility had been evident and, following a visit from Sir George Grey, a Governor, who recommended such an addition, it was speedily erected and, in later years, enlarged. Such has been the wisdom shown in the management of this branch that the Cape papers have recently complained that native trade teaching is disadvantageous to the European artisans in the Colony. While this outcry is complimentary to Lovedale, it does not reflect credit upon the stamina and skill of European workmen. A girl's school was next built, followed by the erection of a Theological Hall which, in turn, may be supplemented by a Medical Institution.

A charge has occasionally been made against Lovedale that it is not a popular educational institute for the mass of the native youth. To this a reply may easily be made. The grand object at Lovedale has been to assist those who might eventually come to the front as the leaders of their countrymen in every sphere of native life and development. Never has this ideal been surrendered. Naturally the missionaries at Lovedale point with admiration to the numerous schools at the mission stations ably managed, under Government supervision, and adapted for the majority of the Kaffir children. The soundness of their position has been ratified by the more than two thousand pupils who have received an education at Lovedale and of whom large numbers have

succeeded as teachers, preachers, missionaries, civil servants and agriculturalists. When education was less available in the colony a fair proportion of the pupils were of European descent and family and, to-day, not a few of this class occupy responsible offices in the Cape Government, or fill important trusts in commercial houses. Latterly among the native teachers graduated from Lovedale there has not been the high level of qualification and spirit of missionary enthusiasm in teaching, common in bygone days, a weakness not improbably due to the social transition passing over many parts of Kaffirland and yet, as Dr. Stewart remarks, there is no deterioration in the quality of the teaching at Lovedale. In spite of the standard of qualification for a teacher's certificate having gradually risen during the last ten years it has been observed that at Lovedale in 1880 the percentage was only twelve, whereas in 1892 it was no less than sixty of the whole number.

The originators of Lovedale belonged to the heroic school. At the old Gwali Station in the Tyumi Valley toiled Brownlee and Thomson, Bennie and Ross, with their wives. These worthies were succeeded by others of kindred passion including Chalmers, Weir and McDiarmid. To the task of school and industrial tuition they prepared the way for enlisting native schoolmasters, readers and elders. This important departure coincided with the arrival of a man of singular judgment, lofty purpose, and enthusiastic faith, the true founder of Lovedale, the Rev. William Govan, of whom it can be penned:

"He made this work the business of his life,
It was his mission; and was laid on him.
He was a laborer on the ways of God,
And had his hire in peace and power to work."

The first vital question which he had to settle was the relation of the blacks and whites to each other at the station and, we may suppose, as Mr. Govan says, that the day on which his decision was arrived at was the most anxious time of his life. This noble man declared for the principle of common origin. The day following whites and blacks dined in the same room and sat in the same classes. That resolution profoundly affected

the human rank of the Kaffir people. Next in importance was the plan to make Lovedale entirely undenominational, which up to that time was probably the only denominational institution in the colony conducted on undenominational lines. For 30 years Mr. Govan—the Arnold of Lovedale—stamped his personality on the pupils of Lovedale and left there a fragrant name honored and beloved. With his name should be linked that of Mr. Love, the inaugurator of the Glasgow Missionary Society and, practically, of Scotch Missions in South Africa. Another name of renown is that of the present Principal of Lovedale, the Rev. Dr. James Stewart, F. R. G. S., who visited Lake Nyasa in the company of the devoted Livingstone and seconded his entreaty for a mission in Nyasaland. By Dr. Stewart this now celebrated mission was established previous to the going forth of Dr. Laws, its able organizer and superintendent. Of both the Nyasa and Lovedale Missions Dr. Stewart may exclaim:

"Forward the gracious hours have fared
And see; the sun is risen!"

In point of endowments and experience relating to missionary operations in the Dark Continent he has no living superior. Not content with more than one life's work he has recently successfully established the promising East African mission, *via* Mombasa. Of unswerving aim, absolute in self-consecration, full of faith in Africa's regeneration, this grand man—now in South Africa, or Central Africa, or, again, in Edinburgh's halls of learning, uplifts the missionary banner.

In his times Lovedale has had seasons of advance and of retrogression, yet, undauntedly, the spirit of the founders has been cherished. Through the gathering years the presence of the Lord of missions has been manifest, to which Dr. Stewart gave eloquent expression in a cablegram regretting his absence from the Lovedale jubilee. GOD IS THE DOER.

"He doeth according to his will in the army of heaven and among the inhabitants of the earth; none can stay his hand, or say unto him, what doest thou?"



MISSION SCHOOL, HOT SPRINGS, S. C.

Four years ago Dr. and Mrs. Dorland came to this beautiful valley. They had just closed twenty years successful work among the Freedmen at Concord, N. C., organizing and building churches, establishing parochial schools, and founding, under the Board of Missions for Freedmen, *Scotia Seminary*, a Normal and Industrial School for Colored Girls. This Institution had outgrown their strength; and they came to this pleasant place to seek rest, without a thought of resuming missionary work again. But here they found multitudes of white children practically without a school. The public school fund of the State affords about one dollar a year for each child of school age. But no one qualified to teach could turn aside two or three months for that meagre sum. Hence it was wasted on incompetent teachers.

A large proportion of the adult population can neither read nor write. Large families live together in little huts of one or two rooms which northern farmers would think unfit for their sheep or pigs. Not all the people are in this low condition. There are grades of intelligence and refinement from the highest to the lowest. But the stranger passing through wonders how human beings can exist in so low a state. The difficulty is that they know not how to live or

how to rise out of their present condition. They have no hope and they need light.

After a few months some intelligent ladies of the place asked Mrs. Dorland to teach their children. This was undertaken; but soon others came in by common consent, and within a few weeks a school of twenty-five pupils were busy with their books in the little dining room. The next fall they were urged to continue the school with the promise of an assistant from the Board of Home Missions of the Presbyterian Church. This required a school-house, which Dr. Dorland built at his own expense. In this over sixty pupils were received the second year. The third year eighty-eight were enrolled. And now the fourth year the children have poured in from the mountains and valleys; many walking a distance of from two to six miles until the roll counts over one hundred of ages from six to nineteen years, and in studies from A B C to English Grammar and kindred branches. Three rooms of the small building have been crowded to excess, rendering the place unsafe to the health of both teachers and pupils.

Guests from all parts of the country who visit Hot Springs, find here a manifest opening and need for a larger and permanent work. This has resulted in a purpose among these friends to

secure funds for the erection of a suitable building for Literary and Industrial training, to accommodate the large numbers of children that must be turned away for want of room. The missionaries judge that the present school building might be used for a while as a boarding and training department for a few girls, who, while being taught the knowledge of books, may also practice under suitable instruction all kinds of domestic work. Small as the building is, about twenty might safely find a home in it for the present. These people need that practical training which shows that idleness is a vice and disgrace, and that the industry and economy which may be practiced by all is the road to independence and honor.

The boys of the school can board at home as now until further provisions can be made. The past experience of these missionaries has shown that the necessary expenses of a pupil in such a school for the term of about eight months need not exceed fifty dollars. And already Christian friends are gladly asking the privilege of helping such a work. "Can we help you," they ask "by sending boxes of partly-worn garments to be made over by the pupils, for themselves, or by remnants to be made anew? Or can we help in the way of scholarships and how much will it take?" The heart of the Saviour is large toward the poor who aspire to become

noble and good; and His people sympathize with Him in this.

The tuition in the day-school thus far has been, for the beginners one dollar a month; and for the more advanced one dollar and a half for a month, or twelve dollars for the term of eight months. Very few have been able to pay even that, and more than one half paid nothing last year. Yet kind friends from the North, unasked, and from their own promptings, came to the aid of the missionaries and bore more than thirty *twelve-dollar* scholarships. And past experience gives assurance that it will be so in time to come.

After the building is completed the school will be incorporated and placed under the care and control of the Presbyterian Board of Home Missions at No. 53 Fifth Avenue, New York.

The training will be on Christian principles, but not *Sectarian*. All will be received on the same conditions. Perhaps benevolent and willing minds to whom the Lord has given means, may here see one branch of the Lord's great bank, in which deposits may be safely made, returning in due time a large and sure revenue.

Contributions to this department of Home Mission work may be sent to Miss S. F. Lincoln, Treasurer of the Women's Executive Committee of Board of Home Missions, 53 Fifth Avenue, Box L, Station D, New York City.

SYNODICAL SUSTENTATION.—In a circular issued by order of the Presbytery of Philadelphia to its congregations, in behalf of their Synod's Sustentation Scheme, besides some statements pertaining to local matters, we find the following, of general interest to our readers:

SUCCESSFUL OPERATION.—As the churches of the Synod have become more acquainted with it, they have advanced steadily from year to year in the amount of their gifts to it. In 1887, when it began, the receipts were \$953 (omitting cents); in 1888, \$6359; in 1889, \$10,478; in 1890, \$14,044; in 1891, \$17,280; in 1892, \$20,859. "It is doubtful whether any of the Boards of our Church can show a more steady and rapid growth in receipts than this."

THE BOARD OF HOME MISSIONS RELIEVED.—This Synod received from the Home Board last year only \$4950 as against \$8924 the previous

year, thus relieving the Board to the extent of nearly \$4000. And so successfully is this scheme relieving this Board of the care of the weak churches in Pennsylvania that the whole work of caring for these weak churches is being transferred from the Board of Home Missions to this Sustentation Fund. Thus a strong proof is afforded of the efficient working of this scheme thus far, and at the same time an argument of earnest appeal is made for a more abundant and generous support being given to it in the future, to meet its increasing work.

Not only does this scheme in its wise operation relieve the Board of Home Missions of numerous heavy demands made upon it, but it has actually *added* to the receipts of the Home Board from our churches. In proof of this, the Synod contributed to the Board last year \$102,612; an increase of \$24,133 in its net contributions since our Sustentation scheme began its work.

FOREIGN MISSIONS.

NOTES.

"Ring out the old,
Ring in the new."

This is the cheery greeting which the Board extends to its supporters and friends, in view of the financial status at the close of its last annual account, and at the beginning of the new fiscal year. The old year has been satisfactory in its results, and the generous support of the Board from all sources has been an honor to the Church and its friends, as well as a precious token of Divine favor.

The new year with its new demands, its pressing obligations, its necessarily enlarged outlay and its expanding opportunities, is welcomed with a cheerful courage and a confident expectation that the call of the Board, supported by the General Assembly, for \$1,200,000 will be duly honored by our loyal Presbyterian constituency. It is an easy task if all will do their duty; if the churches, missionary societies, Sabbath schools, Christian Endeavorers, and our faithful band of individual givers will simply note what was done last year and see to it that something a little better is accomplished this year, the desired result will be secured. There is no need of worry or excitement; a steady, watchful, up-to-time and up-to-standard fealty to the Board is all that is needed, and our current year in due time will be rung out with peals of joy and gratitude.

On invitation of the Board of Foreign Missions, the Rev. James S. Dennis, D. D., of our Syria Mission, has kindly consented for the present to become the Editorial Correspondent of THE CHURCH AT HOME AND ABROAD, in behalf of the Board. This simply enlarges the scope of the work of Dr. Dennis in connection with the magazine, as he has for some months past conducted with great satisfaction to all concerned, the "Monthly Concert Department" for Foreign

Missions. Henceforth he will have entire charge of the pages assigned to this Board.

In the providence of God, Dr. Dennis is still hindered from returning to his chosen field in the near future, but accepts this new responsibility with the understanding that he may lay it down whenever the way opens for resuming his work in Syria.

The Board and the Church are to be congratulated on securing the services of one whose literary taste, large experience and observation on the mission field, wide acquaintance with mission literature, and close study of mission problems, mark him as eminently qualified for this important work. It is proper to add that in this as in similar instances in the past, Dr. Dennis renders this service as a labor of love without cost to the Board. J. G.

In the recommendation of the Standing Committee on Foreign Missions in our last General Assembly at Washington was a paragraph which should elicit a prompt and cordial response from the Presbyterian Church, and especially from churches and individuals who loved and honored our lamented Secretary, Dr. Arthur Mitchell. The recommendation is a call for a Mitchell Memorial Laos Fund of \$25,000 to be appropriated as a financial extra to the immediate enlargement of Presbyterian Missions in the Laos field. How timely, how appropriate, how inspiring and providential is this proposal!

Dr. Mitchell loved the Laos field; he responded officially with its missionaries; he was deeply moved and interested in the wonderful openings in that remarkable mission. Just as he died there came from the Laos Mission a most urgent and solemn "appeal" to the Presbyterian Church to give them men and money to grasp their opportunity and avail themselves of the many openings for an enlarged and abounding

work which were revealing themselves on every hand. This "appeal" was published in the Monthly Concert columns of the CHURCH for May and it will bear reading over and over again. It seems as if God had heard that plea and in his providence had named the sum, and now calls for the response. It gives a wonderful pathos to the whole project that this response is to be a memorial of our beloved secretary, whose heart ever throbbed with interest and enthusiasm for Laos.

Let us not make it simply a memorial offering, but also a thank offering to God for having given to the Church the services of Arthur Mitchell, and for having blessed our work in Laos so abundantly. There are large churches which Dr. Mitchell served as pastor; there are societies and Sunday-schools and churches which he has addressed upon the subject of Foreign Missions; there are individuals who loved him in life and revere his memory now that he is gone. Let whatever is given be over and above all regular contributions to the Board. The Laos appeal calls for a prompt response. The Treasurer of our Board, Mr. William Dulles, Jr., 53 Fifth Avenue, New York, has opened a special account for the purpose designated. Now let us have the response quickly and generously, and may Dr. Mitchell's eloquent voice, though stilled in death, yet speak to the hearts of those who knew him. We are sure that no more tender and beautiful tribute to his worth, and none which he himself would more highly appreciate, could be devised, than this Mitchell Memorial Laos Fund.

Dr. James W. McKean of Chieng-Mai, Laos Mission, sends the following bulletin with reference to Mission progress in the Laos field: "Our Mission work continues hopeful and encouraging. Since December 1, 1892, Chieng-Mai church has received fifty-six (56) adult members, Lampoon, thirty-three (33) and Maa Dawk Dang Church seventeen, (17), making a total in four months of 106. I am not informed of the number received in Lakawn station.

"Our crying need is for more men—oh,

how we need them! We are so small in numbers in the presence of such vast opportunities."

The Board of Foreign Missions decided May 15th to open a new station at Prâ in the Laos field. It was voted to send an ordained missionary and a physician as soon as the proper men can be found. Rev. W. A. Galt and Miss Margaret S. M. Wilson are already under appointment for that field. Including the wives who are associate missionaries this makes a total of seven of the eighteen new laborers so importunately called for by the Laos appeal published in the May CHURCH.

Dr. Briggs, of Lakawn, Laos, also writes, under a recent date, to our treasurer, Mr. Dulles, "Enclosed please find money order for ten dollars made payable to Treasurer of the Presbyterian Board in the United States. Five dollars of this amount were given me by my servant this morning toward paying the traveling expenses of the new missionary to be sent to Prâ, and if he is not sent this sum is to be appropriated for the traveling expenses of a new doctor for Lakawn. The other five dollars are for the same use. I wish you could have seen one dear man, who comes from near the borders of China, bring me five rupees (half a month's wages) saying, 'This is only a little, but I do pray God will send the new teacher.' Or another who brought me a rupee, and afterwards, while eating his breakfast, was irresistibly impelled to come back and put down another rupee, saying, 'I went home and began to eat, but when I thought of all God had given me since I heard of Jesus, I couldn't eat any more till I had brought another, and I wish I had many, many to give.' This is a little drop, but it is a cheering evidence of the earnestness with which new missionaries are desired among the Laos people themselves."

FOREIGN MISSIONS IN THE GENERAL ASSEMBLY.

Foreign Missions Day in the Assembly was a great day. Dr. Herrick Johnson, Chairman of the Standing Committee, struck the key note in the magnificent report which

he presented. Clear in statement, comprehensive in its grasp and aggressive in spirit and outlook, it was also singularly happy in its original and striking method of putting things. Its recommendations were cordially and unanimously adopted by the Assembly. The report is so valuable that we print it entire, and take pleasure in commending it to the careful perusal of our readers.

The Standing Committee on Foreign Missions would report as follows:

We render thanks to Almighty God for the favor He has shown this world encompassing work of foreign missions; upon the enlarging work of the new year we invoke his benediction.

This year marks the final transfer of the Indian work to the Board of Home Missions. Thus we come the closer to a clear-cut distinction between the two fields of the Board's operations—the outfield and the infield. The outfield becomes more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. The outfield is the field of missionary aggressiveness; the infield of missionary giving, preparing and organizing. On the outfield the Church is at the one conspicuous business of "preaching the gospel to every creature;" on the infield the Church is praying and planning, and studying how this business may best be done, and marshaling resources for its world-wide prosecution.

Both fields must have our intelligent and increasing attention if the Church is ever to "make disciples of all nations." "Holding the fort" will not win battles a thousand miles away. But we will not "hold the fort" long, if battles out on the distant fields are not won. Let us then, to-day, sweep the entire field of conquest and possession as we turn our eyes to the force, the work, the need and the opportunity.

THE OUTFIELD FORCE.

Fifty-six new missionaries were sent to the field this last year. Four of our missionaries were transferred to the heavenly field of toil, where the toilers never get sick and never grow weary or old; and having been faithful over a few things, they have been made rulers over many things, and are entered into the joys of their Lord. We have now 623 foreign missionaries at their posts, and 1,647 native workers, of whom 187 are ordained ministers. This is two hundred times the force that turned the world upside down eighteen hundred years ago.

THE INFELD FORCE.

First of all, let us notice with gratitude to God the continued presence amongst us of the venerable and honored secretary, John C. Lowrie, who has lived to see the board pass the million point in the amount of annual gifts to its treasury. We also call the roll of our secretaries in office and field and count it an occasion of hearty thanksgiving that they have so faithfully administered the trusts of this vast stewardship. One beloved name is "starred" in this list of executive chiefs. The silver cord is loosed and the silver tongue is silent, and Arthur Mitchell is face to face with the Lord he loved and preached. What a meeting it must have been when this Barnabas of persuasive speech ended his advocacy and itineracy and went home—he who had so carried this cause on his heart that it seemed to take on a kind of personality until it became in him missions incarnate and tender with the pathos of Calvary. Mitchell's monument should be reared out on the field to which he gave his life.

We cannot discuss this reference to the infield force without a grateful word as to the Presbyterian Committees throughout the Church that have planned with such fidelity and efficiency, and whose detailed work is vital, if the pulpit and the remotest church is to have a share in watering the desert wastes of the world. And certainly the record would not be complete if we failed to make mention of the best of women, whose ministry of love and grace has so widely met woman's need on heathen soil. Their Boards' gifts have well-nigh matched the gifts of all the churches. Their strength has been gentleness, their heroism heartiness. They are a part of that infield force whose voice is not much heard in the street, but whose influence, like that of all the great silent forces in nature, is mighty but still.

THE OUTFIELD WORK.

It is circling the continent and pushing inland full of hope and joy. In Japan it is taking on structural permanency. In Corea it is seeking wider occupancy. In China it is trembling before the menace of hostile legislation, but expectant of final victory, and sure that when the overturning comes it will be the marvel of missionary upheavals. In Siam, Laos, and India the harvests from long sowing are coming in. In Persia even persecution and epidemic have given the work enlargement. In Africa it is pressing to the interior, keeping step with Providence. And on the Western hemisphere "our neigh-

boring republics are beginning to share with us the blessings of a pure Gospel."

THE INFELD WORK.

There, in the mission house in New York, it is planned and prayed over. We little realize how vast, how complicate, how varied, how detailed, how responsible it is. Questions of finance, questions of government, questions of law and expediency, questions of conquest, of organization, of instrument and agency, of demand and supply, are there raised and challenged and answered. Aid for schools and colleges, education, church erection, publication, evangelization, not for one land, but for all lands, are there crowded into one office, and they are unified, encouraged, and—it is not extravagance to say it—mastered; and all this under a scheme of finance whose administration has commanded for years such perfect confidence that the draft of the Board of Foreign Missions is as good as gold.

The work among young men in the colleges and the work of the Field Secretary are also part of this vast infield agency, betokening present effectiveness and big with splendid possibilities. The Field Secretary by his unflagging zeal and resourceful suggestions has proved the wisdom of this experimental appointment.

THE OUTFIELD NEED.

It is men, of course; men and money, agents and instruments. More men were wanted this last year than were offered or than could be found. The Board for the first time declared as its policy that it would send every man who applied, if fit to go, but the need was not met, and the cry is still from almost every mission, "Send us men." Meanwhile schools wait building, stations wait planting, fields wait occupying.

But after all, what a force is in the outfields; over 600 foreign missionaries and nearly 2000 native helpers, and what multiplied apparatus, varied, adjustable, far-reaching, and with all this we have the one only indispensable agent, the Spirit of God; and the one only indispensable instrument, the Word of God. Is there, then, any one chief, distinctive, outfield use, that might have emphasis to-day, that might fitly be echoed and re-echoed through all our mission stations, that might be voiced by this assembly and laid with loving tenderness and appeal upon the hearts of the whole heroic band of godly men and women in the heathen word? Given such men and such means, together with the Spirit of God and the Word of God, what outfield need is next—what, but a specific and unfaltering faith

in the constant and almighty efficiency of the Gospel—faith that the first day Christ can be gotten, through broken and stammering speech, to pagan hearts, they will open and let Him in.

The Gospel is translated, the schools are manned, the methods are developed, the pagan world is listening. Men of God, believe!

THE INFELD NEED.

Let us emphasize three things here in this sacred hour. Prayer for more missionaries, consecration of sons and daughters as missionaries, gifts to send and keep these missionaries in the field. A God-called and God-sent preacher to the heathen is not a matter of ecclesiastical machinery or of individual caprice, or a thing regulated by the law of demand and supply. There is no haphazard about it, and no marked law. Preachers to the perishing millions are of God in answer to prayer.

But prayer is not all. We can no more pray the Gospel out to China than we can pray a harvest out on a Dakota farm. If we want the Gospel to go to China we must send somebody with it. And the Gospel must go not only with somebody, but inside of somebody. And one thing is sure, we cannot dedicate other people's children, and somebody's sons and daughters must be sent, if the heathen world is ever to hear of Jesus Christ.

Money is a further need, as well as prayers and sons. It must be laid on God's altar with a far larger bountifulness. One million dollars passed into the treasury of the board this last year, but if this great Church is to climb the height of a great opportunity she will never be content with this figure, but step now toward the second million with willing feet and heart, and rest not until all the heathen darkness is aglow with the brightness of her rising.

THE OUTFIELD OPPORTUNITY.

It is a time of crisis with the old empires of the East. They are being shot through with new ideas. The ethics of our Lord are recognized as the only moral salvation for Japan. China is reaching out for knowledge, and catching the spirit that finds expression in higher education and social facts and faiths. India is trembling with the throes that betoken a great upheaval. Africa is crying from out her darkness, "Give us light or we die." The Church must be in the swing of this mighty movement, and pour the tides of Divine life through it all, or the last state of these pagan populations will be worse than the first. Better far the Sodom

and Gomorrah of heathendom in the day of judgment than the Capernaum of modern infidel civilization.

THE INFELD SUFFICIENCY.

God always watches an opportunity with a sufficiency. The Church was never richer, as the world counts riches, than she is to-day. She has men enough and money enough to break this Bread of Life to every man, woman, and child, on earth in ten years, and yet there are hundreds of millions who do not know that Jesus Christ came into the world to save sinners. How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?

What do these forces and figures, this opportunity, and this sufficiency mean to our beloved Church?

RECOMMENDATIONS.

Yesterday was the sixtieth anniversary of the ordination of John C. Lowrie as a missionary.

Your committee would recommend:

1. That we send to the Rev. John C. Lowrie, the patriarch in our band of living workers, the following message, signed by the moderator:

"Our hearty congratulations. We thank God that you have lived to see this day. We bring this tribute of a grateful Church to the yet living leader who has just covered three-score years with his honorable service."

This year the sainted Mitchell has passed to his crown and kingdom. Your committee would recommend:

2. That a memorial offering be made in honor of his work, that it be given to the Laos field toward which he leaned with such tender interest, that it be limited to \$25,000 to be spent in enlarging work under the direction of the board, and that it be known as the Mitchell Memorial Laos Fund.

This year the board has had given to the treasury more than one million dollars. Your committee would recommend:

3. That we thankfully recognize the good hand of our God in this gift of the Church to the heathen world, and in proof of our gratitude and in joyful recognition of the outfield opportunity and the infield sufficiency, we will aim at \$1,200,000 this coming year as the sum to be given the work of foreign missions, counting on the noble women of our Church to help us in this enlarging work, and sure that the self-sacrificing liberality and the enthusiastic devotion which have always marked their co-operation will not fall us in this new movement.

Your committee would further recommend as the sense of this Assembly:

4. That the time is ripe for a forward movement, and that it should now be undertaken both in outfield and infield work, organizing for the occupancy of new fields and the planting of new stations, reaching every church and every member of every church, stimulating liberality, and especially seeking to get the power of profound conviction and the glow of godly enthusiasm concerning this vast world effort into every one of our 7,000 pulpits.

5. That the Field Secretaryship has met a pressing need, has discovered still greater possibilities, and has vindicated its right to be, as one of the conspicuous features of our infield work. The Assembly therefore authorize the Board the unreserved continuance of the office, and recognizes it as a "door opened," through which may come to the Church both a wider intelligence and a larger liberality.

6. In view of the great need of laborers and of the command that we should pray the Lord of the harvest to send forth laborers, we urge that constant, definite, and importunate prayer for laborers be offered; and assured that the Lord of the harvest will hear this prayer thus offered, we urge on all our people the duty and privilege of constant self-denial to the end that the Lord may bless us at home, that His way be known on earth, and His saving help among all nations."

7. That we make grateful mention of the children's missionary service at Christmas time, and commend this beautiful offering of gifts to all our Sabbath-schools.

8. That in view of the varied channels of systematic benevolence under responsible direction, and the multiplied agencies for good that have the watch and care of our Church, we deprecate promiscuous giving to independent and measurably irresponsible missionary efforts, and we earnestly call the churches to consider whether there should be encouraging response to these roving appeals.

9. That we approve of the Board's determination to send to the open fields of the world all qualified men who may apply. So long as the harvest is great and the laborers few, it must be the duty of the Church to put into the harvest field those whom God calls in answer to his prayer.

10. That if a field of peculiar and special need send out its Macedonian cry, and a man be found to watch that need, even though he be already in the ministry, the Board be not restrained in

placing the need before him for his prayerful consideration.

11. That the Assembly hereby approves of the final transfer by the Board of the missions among the American Indians to the Board of Home Missions.

12. That the Assembly hereby approves of the action taken by the joint conference of our Board and the Executive Committee on Foreign Missions of The Presbyterian Church in the United States touching co-operation on the foreign mission fields,

Rev. Frank S. Woodruff, Professor of English Literature at the Syrian Protestant College, Beirut, recently died at his home in Elizabeth, New Jersey. He was formerly a tutor in the Beirut College, and afterwards passed his theological course at Princeton, graduating from the seminary in 1891. He was called at once to the chair of English Literature where his services as tutor had been so highly valued. He went to Syria in the autumn of 1891, with every promise of a useful career. His health, however, failed rapidly, and his return to his home preceded his death by only eighteen days. He was a man of many lovable qualities, with sincere and high aspirations, whose character won the esteem of all who knew him, and whose life gave promise of great usefulness in a sphere of service where every life counts, and where his loss will be deeply felt.

The Board of Foreign Missions at its session, June 5, elected Rev. George D. Baker, D. D., pastor of the First Presbyterian Church of Philadelphia, as Corresponding Secretary to succeed the late Dr. Mitchell. The election was on the recommendation of a committee which had been appointed to consider and report names to the Board. It is proper to say that Dr. Baker had not been approached on the subject, even in the most indirect way.

Dr. Baker is believed to have eminent qualifications for the position, not the least of which is the confidence of the entire Church. The providential elements which led to the selection were so evident, and the unanimity and cordiality of the Board so marked, that we cannot escape the belief that the call is of the Lord.

No intimation of Dr. Baker's decision has been received up to the time of going to press, but it is the earnest hope of the Board that he may be led to accept.

WORLD'S CONGRESS OF MISSIONS.

The World's Congress of Missions, Auxiliary of the World's Columbian Exposition of 1898, is confidently expected to contribute much to the progress of Christianity throughout the world. Every known Christian Missionary Society has been invited to send representatives, one from the administrative department of the society, and one or more missionaries or converts from the society's fields of labor. No such missionary assembly has ever before been possible.

Broad and comprehensive programs have been prepared. Vital principles of missionary policy; burning questions of missionary relations, aims and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day:—these and similar themes will be presented by representative men and women from different denominations of Christians, as well as from diverse parts of the world.

It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary. A missionary compendium, the most valuable ever produced, may thus be secured, and a forward impulse given to the entire army of Jesus Christ.

The Congress of Missions, will be held in the Memorial Art Palace on the Lake Shore, Chicago. The time allotted to the Congress of Missions is eight days, September 28th to October 5th, inclusive. Three sessions will be held each day. The Woman's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday and Wednesday, October 2d to 4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these eight days.

It is thought that many friends of Missions, Home, Foreign and City, will wish to time their visit to the World's Columbian Exposition so that they can also attend the Congress of Missions.

FRAGRANT ITEMS FROM SYRIA.

Rev. Dr. Samuel Jessup writes from Beirut that he wishes he could lay on the tables of our Secretaries a few of the thou-

sands of beautiful roses from his garden. He says, "The bushes seem to have gone mad. We cut off many baskets full, but it seems to make no impression. Many of the La France specimens measure five inches in diameter. One climbing bush in my yard covering an arbor must have at least ten thousand roses on it. They grow almost of themselves; it is one of the hardships of missionary life that we cannot share our fragrant things with you."

There are other fragrant items in his letter which have in them an aroma not of roses, but of God's gracious favor in our mission work. He writes:

"Mr. Ford will doubtless inform you of his great encouragement during his recent visit to Aleppo where he had an audience of three hundred people to preach to in the Arabic language, before the end of a single week's work. The Turkish speaking pastor, who has a small community knowing only the Turkish language, writes that there is a strong desire springing up for an Arabic preacher. The Sunday after Mr. Ford left, thirty Arabic people came to the service who had never attended before. They did not know of Mr. Ford's presence or they would have come earlier. We are urged very strongly to send a native preacher to Aleppo who can use the Arabic language, and we are sure of decided success if we do so. Why should we have a hundred thousand people there who speak Arabic with not a soul to care for them? The Turkish work reaches very few." Will not some church or churches listen to this call from Aleppo and assume the financial responsibility of a native Arabic preacher for a hundred thousand who are probably left without instruction in that great city?

Dr. Jessup writes also of an interesting call which he had just received from a Greek Papal priest from one of the Syrian villages. He had heard of the man before as bearing an excellent character, and the personal impression made by his guest seemed to confirm all that had been said in his behalf. The man's story was to the effect that he entered the priesthood and became a monk when only a lad, and that he had been restless and unhappy ever since, and that during the last six years he has had a fierce battle with his conscience which has given him no rest, and that he can now stand it no longer. He states that for a long time he has been convinced of the truth of Protestant

teaching, although he has hesitated to take the final step of separation from former associations. Dr. Jessup writes that in the course of the conversation the man said with much earnestness: "I must now throw off the lying garb that testifies that I am a Greek Papist, while I am in truth a Protestant. I intend to-day to shave off this beard which grew as a papal beard, and throw it away with the black hat and black garments, and let this outward change indicate in a poor way what has already taken place in my heart." The man did not ask for financial aid, but sought guidance as to what he should do until the storm which was gathering had exhausted its force. He will probably leave the country for a time, and then it is his present expectation to return to work for the Master.

Other items in Dr. Jessup's letters refer to the recent meeting of Presbytery at Hums, where "twelve out of thirteen candidates were received into church membership." This makes a total of "sixty-five who have joined churches in Tripoli Station within twelve months."

Just as these pages are ready to go to press, we learn that Dr. Baker, after prayerful consideration, declines the call mentioned on the preceding page.

MISSIONARY CALENDAR.

DEPARTURE.

From New York for Syria Mission, May 20, Rev. and Mrs. G. C. Doolittle.

From New York for Gaboon and Corisco Mission, West Africa, May 13, Rev. R. H. Milligan.

ARRIVAL.

From Allahabad, India, May 22, Mrs. J. M. Alexander and Mrs. John Newton, Jr.

From Tokyo, Japan, May —, Dr. and Mrs. Wm. Imbrie.

From Kanazawa, Japan, May 17, Mrs. L. M. Naylor.

From Salmas, Persia, May 29, Miss C. O. Van Duzee.

From Abeih, Syria, May 15th, Mrs. O. J. Hardin.

From Lodiana, India, May 15, Rev. Reese Thackwell and family.

PRESBYTERIAN MISSIONS IN NORTHERN MEXICO.

REV. WILLIAM WALLACE.

In the war of 1845 Mexico was invaded by two American armies, one entering from the North by way of the Rio Grande under General Taylor, and the other moving in by way of the South and marching directly upon the Capital. It is curious to observe that the evangelical army of our Lord Jesus Christ has entered upon the conquest of Mexico for the Master along similar geographical lines. For many years the work of the Northern Mission was carried on separately from that of the Southern; and although in 1885, the two missions were very happily united into one, yet it is still natural and convenient to think and to speak of the northern and the southern work.

THE NORTHERN FIELD.

Northern Mexico may be said to include ten of the twenty-seven Federal States, and comprises a population of some 2,250,000. Although this section includes but little more than a third of the total number of states, and scarcely a quarter of the population, in actual territory, it takes in more than half the Republic. The physical character of these states is very similar to that of our own south-west, consisting in large part of extensive plains suitable for stock raising, of bleak sierras full of mineral riches, and of scattered valleys, watered by small streams, and supporting an agricultural population.

Our work as Presbyterians is almost exclusively devoted to four of the ten states in Northern Mexico. They occupy the very heart of this section and number some million and a quarter of people. The forty Presbyterian congregations scattered throughout these four states, viz. Coahuila, Nuevo Leon, Zacatecas, and San Luis Potosi, have been for some years organized into the Presbytery of Zacatecas, in connection with the Synod of Pennsylvania.

A PRESBYTERY OF CITIES.

Within the bounds of the Zacatecas Presbytery we find four cities, with an average population of 80,000, and respectively known

as Monterey, Saltillo, San Luis Potosi and Zacatecas.

Monterey is of interest as having been the scene of the pioneer labors of Miss Rankin, and the first centre of our frontier work.

Saltillo now serves as headquarters for the mission station of the same name. We own here some fine property, with a frontage of 150 feet and a block in depth. Facing one street may be seen a neat chapel, and adjoining the chapel, a commodious mission house, very conveniently arranged and economically built by Rev. Isaac Boyce who has been at the front of the Saltillo mission for the past eight years. Facing the other street and in the same block, is the Girls' Normal School, where we are training future mothers and teachers who will be a power in every part of our work. At present there are 62 pupils in the institution, 40 of whom are boarders. The latter, with a single exception, are from the homes of our own people, and belong to congregations outside the city. The efficient principal of the school, Miss Jennie Wheeler, after five years of constant struggles and changes, has at last succeeded in placing the school on a permanent basis. The climate, the location, the fact that the property is all our own, and the final organization of the school, insures for it, as far as we can see, an era of steadily increasing usefulness and prosperity. Miss Wheeler has recently been reinforced by the arrival of Miss Edna Johnson of Springfield, Illinois. We can not help but feel, that now as never before, every element *necessary* for successful work is assured for the Saltillo school.

San Luis Potosi, with its population of 60,000, its central position and its solid business men, is a most important point, although it does not include such a hopeful outlying field as either Saltillo or Zacatecas. Owing to the separation of Rev. N. E. Beall from the mission, and his return home in June of last year, the work has been pretty much at a standstill during the year that has just closed. However, Rev. C. Scott Williams who has had an experience of almost five years as teacher in Chile, S. A., arrived in October of last year, and he is already taking hold of the work with zeal and judgment./

The Mission has a fine property in the heart of the city and adjoining the immensely wealthy and popular Roman Catholic Church of San Francisco. Last year very neat quarters for a day-school were completed on the same lot. Now we need \$5000 more to help in putting up a chapel, which will take the place of the present unsightly quarters. *This building is an absolute necessity.*

Who among our wealthy brethren, or among our prosperous churches, will forward to the Board a New Year's gift, and thus assure himself of a profitable investment in this part of the Master's kingdom?

Zacatecas is the last of the four large centres of which we have spoken. The congregation at this point is known all over Mexico for two reasons. First, because of the active support of Dr. J. M. Prevost, whose untiring exertions have secured for him in many quarters the title of "evangelical bishop." Second, the congregation occupies one of the finest church edifices in the whole country. During the past year the day-school has been suspended, owing in part to the practical prohibition of religious instruction through the new school laws. Typhus has raged since September with great virulence, and the difficulty of securing a first-class pastor and preacher for so important a point has not allowed of much enlargement. We can say however, that in the congregations outside of the city, solid progress along spiritual lines is to be noted.

A STORY OF DISTRESS.

The secular press has kept the American public well informed as to the increasing distress among the people during the past three years. The failure of rains, the successive loss of crops, the depreciation in the value of the Mexican dollar, and the increasingly heavy and vexation taxes of the Federal government, made necessary in order to meet the interest on the foreign debt, and finally the prevalence of typhus fever as an epidemic in many points, all this has brought the people to the verge of bankruptcy. In *Zacatecas* alone, one-fourth of the medical force, that is seven of the twenty-eight physicians, have been carried away by the epidemic, the pub-

lic schools have been closed indefinitely and almost every family is in mourning for a deceased relative.

We might have supposed that such general and continued afflictions would have led the people to look away from the superstitions which have proved so vain in times of trial, and to open their hearts to the Gospel. The effect in general has been exactly the opposite. The priests have taken advantage of the opportunity to impress on the people that their sufferings are due to the opening up of the country to the American Protestants, and that they have been unfaithful to their Virgin Queen of Guadalupe, the mother of God. As a result, in many towns, the poor people are seen thronging to the churches, making long continued supplications to their patron saint, burning many candles, and paying for countless masses, in hopes of appeasing the anger of their divinities. Our prayer to God, however is, that he may use these sufferings (due in large part to the ignorance and immorality fostered by the Roman Catholic Church) as a means of awakening the masses to look for a salvation that is to be found neither in church nor in priest, but only in Jesus, the fountain of all healing.

PROGRESS IN NORTHERN MEXICO.

In spite of discouragements we feel that in Northern Mexico we have not gone backward but are making steady progress. The people are poorer than ever, but they are giving more than ever to help on the cause. The missionaries and native pastors speak of many persons who for the first time are inquiring the way of life. *Three* new congregations have been established, and in one of these they are building a chapel for their own use.

A number of missionary organizations among the women and young people, have come into being, and are training their members, in giving and in working in more systematic fashion. The separation, for the present, of Drs. Greene and Thomson from the mission, leaves us only three missionaries for this great field. Who will come to help us? And who will furnish the sinews of war?

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS AMONG THE INDIANS.

DAKOTA MISSION.

YANKTON AGENCY, South Dakota; on the Missouri River, 60 miles above Yankton; station occupied in 1869; Rev. John P. Williamson and wife; Miss Agnes Pond; Rev. Henry T. Selwyn; organized churches, 3; communicants, 339.

FLANDREAU, South Dakota; on the Big Sioux River, 40 miles north of Sioux Falls; station occupied in 1869; Rev. John Eastman; churches, 1; communicants, 101.

LOWER BRULE AGENCY, South Dakota; on the Missouri River, 80 miles above Yankton Agency; station occupied in 1885; Rev. Joseph Rogers; native helper, 1; churches, 2; communicants, 111.

POPLAR CREEK, Montana; on the Missouri River, 70 miles west of Fort Buford; station occupied in 1880; Rev. Edwin J. Lindsey and wife; Miss Abbie L. Miller; outstations, 3; native helpers, 2; churches, 1; communicants, 17.

PINE RIDGE AGENCY, South Dakota; in southwest part of State, 300 miles west of Yankton Agency; station occupied in 1886; Rev. A. Fulton Johnson and wife; Miss Beatrice A. R. Stocker; outstations, 3; native helpers, 4; organized churches, 1; communicants, 22.

THE NEZ PERCE MISSION.

LAPWAI, Idaho; Established 1838; Miss Kate C. McBeth.

KAMIAH; occupied 1885; Miss Sue L. McBeth; temporarily at Mount Idaho.

Seven native ministers have maintained their relations to native churches, as follows: Revs. Robert Williams, Kamiah; Peter Lindsey, Lapwai; Moses Montleth, Spokane River; Robert Parsons, Wellpenit; William Wheeler, North Fork; J. Hays, Umatilla; E. Pond, Meadow Creek. The licentiates, Robert Parsons, Caleb McAtee, and Moses Montleth, have labored in the work during a part or the whole of the year.

SENECA MISSION.

ALLEGHENY: Allegheny Reservation, Western New York; Rev. Messrs. M. F. Trippe and William Hall and their wives; seven native assistants.

SUBSTATIONS: on Tonawanda, Tuscarora, and Cornplanter Reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; Rev. George Runciman and wife.

The Chippewa, Omaha, Sac and Fox Missions have been transferred to the Board of Home Missions.

MISSIONS TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

SAN FRANCISCO: mission begun 1853; missionary laborers—Rev. I. M. Condit and wife; Miss Maggie Culbertson and Miss J. E. Wisner; three teachers in English; two native helpers.

Among the Japanese: E. A. Sturge, M. D., and wife; one native superintendent and one native helper.

OAKLAND: mission begun 1877; two teachers.

PORTLAND, Oregon: Rev. W. S. Holt and wife, and Mrs. J. P. Martin.

NEW YORK: one native superintendent.

STATISTICS OF THE DAKOTA MISSION.—Ordained missionaries, 3; single lady missionaries, 4; married lady missionaries, 3; ordained natives, 3; native assistants and teachers, 6; number of churches, 8; communicants, 590; added during the year, 59; Boys in boarding-school, 23; Girls in boarding-school, 28; Boys in day-schools, 13; Girls in day-schools, 19; total number of schools, 3; pupils in Sabbath-schools, 217; students for the ministry, 1; amount of contributions, \$1,615.

STATISTICS OF THE SENECA MISSION.—Total church members, 119; pupils in Sabbath-schools, 264; amount contributed, \$225.

STATISTICS OF THE NEZ PERCE MISSION.—Total membership, 454; ordained natives, 5; native licentiates, 2; number of female missionaries, 1; total number of native helpers, 7; number of churches, 7; added during the year, 6; students for ministry, 7; pupils in Sabbath-school, 216; amount of contributions, \$449.85.

STATISTICS OF MISSIONS AMONG CHINESE AND JAPANESE IN AMERICA.—SUMMARY OF CALIFORNIA STATIONS.—Churches, 3; present number of communicants, 220; added during the year, 31; pupils in schools, 684; pupils in Sabbath-schools, 414; contributions during the year, \$2,681.

STATISTICS OF PORTLAND.—Number of ordained missionaries, 1; whole number of female missionaries, 1; present number of communicants, 32; added during the year, 3; total number of schools, 2; total number of pupils, 74; pupils in Sabbath-school, 74; amount of contributions, \$31.85.

THE TRANSFER OF THE INDIAN MISSIONS.

By the direction of the General Assembly the Board of Foreign Missions transferred at the close of the last fiscal year, April 30th, the Indian missions hitherto under its charge to the care of the Board of Home Missions. This transfer is a natural and proper one, and there is reason to expect that the Board of Home Missions will be able to give an impulse to the work and guarantee it a careful supervision. No missions to the Indians now remain under the charge of the Foreign Board. This department seems to be rightly and by force of circumstances the special field of our Home Board, and we hope that the transfer will have a helpful influence in this interesting sphere of labor. With many regrets and pleasant memories of happy co-operation in a loved work, we extend to all the honored missionaries in the Indian fields our parting salutations and our best wishes for continued prosperity. As the work of the past year has been under the auspices of our Board, we give in our monthly concert columns some facts with reference to the past history and present outlook of these Indian missions.

RESULTS AMONG THE DAKOTAS.

REV. JOHN P. WILLIAMSON.

It is now fifty-eight years since the Dakota Mission was commenced by a little band of missionaries under appointment of the A. B. C. F. M. As a result, we now have nearly 2,000 church members in the churches which are the outgrowth of that beginning. Of these churches, eight with 590 members are under our Foreign Board, nine with 620 members are under the Presbyterian Home Board, and the rest are connected with the American Missionary Association. Of the 1,200 Presbyterian church members among the Dakota Indians, more than 1,000 are among the Sioux east of the Missouri River, at Sisseton, Flandreau, Devil's Lake, and Yankton Agencies. These Indians number about 4,500, and were the first Sioux to come under the influence of the Gospel, and they are now as a body Christianized. As large a proportion of them are professing Christians as of the surrounding white population; and household religion, public worship, and the Lord's Day are carefully observed. They are generally honest

in their dealings, and, in proportion to their numbers, there are no more criminals than among the whites. In some points they are weaker, especially in the use of intoxicating drinks, but they seem to be less tempted to larceny. Of these Indians, those at Flandreau and Sisseton are now citizens, subject to the same laws as their white neighbors; and steps are now in progress to make citizens of the Yankton and Devil's Lake Indians.

But these eastern Sioux constitute only one-fifth of the total Sioux population. Among the other four-fifths heathenism is still dominant. At Pine Ridge Agency, out of a population of 6,000, we have only 22 communicants. The Episcopalians have more, but comparatively few. At Poplar Creek, where there is no other mission, in a population of 1,800, we have 17 communicants. So although the Lord has done great things for the Dakota Mission whereof we are glad, there yet remains a great work to be done. For thirteen years at Poplar Creek and seven years at Pine Ridge our patient missionaries have "gone forth weeping, bearing precious seed." Drops of blessing have fallen from time to time, but from year to year many plans have been frustrated and hopes of greater things have been blasted. But the past year things have looked brighter. Several have made profession of faith at both stations, and an effort has been made at each place to work through a church organization. At Poplar Creek a church of seventeen members and at Pine Ridge (Wounded Knee station) a church of fifteen members has been organized under direction of Presbytery. These members are yet but lambs of the flock that must oftentimes be gathered up in the arms of the shepherds, but they must be taught to walk together as a church of Christ. The missionaries in these fields feel the need of prayer, especially at this time, that showers of blessing may fall upon these stations. And one of them remarks in his report that "it is nice to see the attendance at service increasing, but it is the change of heart for which we must pray."

In the older fields the character of the work is rapidly assuming a new form. There is no longer a citadel of heathenism to storm. Rev. John Eastman reports from Flandreau that there is not an adult Indian in that community who is not a member of some church. No other field could report the same, but in all the eastern field Christianity prevails. And now our work is to build the churches up in the most holy faith. The old communicants need Christian culture; yet the work that calls for our deepest thought

and greatest effort is the *Christian education of the children*. When the Dakota Mission was established there was not a school among the Sioux Indians, and never had been, and for more than thirty years after there was not a school among them worthy of the name except the mission schools. The mission school was a place where religion was taught as well as letters. The pupils almost invariably became Christians. Afterwards many of them became native helpers and ministers. Thus education was the handmaid of Christianity, and heathenism was the enemy of both Christianity and education.

After a time a new educational agent appears on the Dakota field. Under the lead of General Grant our Government discovers they have a duty to perform in the matter of instructing Indians. Schools begin to appear at the different Sioux agencies. They go to work as if they had come to stay. For some years there is plenty of room for both Government and mission schools. But the Government schools, and especially the Government boarding-schools, grow so fast that now there is competition for pupils, and the mission day-schools, being the weakest, are the first to be crowded out. The Government is the power, and the powers that be are to be respected. Agents have a pride in keeping up their schools. Rations, goods, and prizes are at their command to bring in children; and if these fail the police stand ready as a last resort. In the face of this counter-movement the mission day-school goes under. Yes, we may say that among the Dakotas there is no longer any ground upon which a mission day-school can stand. This new educational agent has crowded it out. The mission boarding-school has also felt the effect of the crowding. But the boarding-school stands on a broader base. The children are collected from a wider territory, and being away from home, less pressure can be brought to bear on their parents. The Presbyterians of the Home Board have such a school at Good Will (Sisseton Agency) and the Congregationalists at Santee Agency, both excellent schools of the Christian type.

RELIGIOUS TRAINING IN THE GOVERNMENT BOARDING SCHOOLS.

REV. JOHN P. WILLIAMSON.

We rejoice in this new interest which our Government is taking in the education of the Indians. We know our mission Boards would be glad to close their schools if the Government

would do what the mission school is designed to do. Mission schools were established to teach: first, Christianity; second, letters. Now, is the Government school reaching out to these ends? In literary and manual training the rapidity with which the Indian youth are advancing astonishes the careful observer. But now, as missionaries, we must go on to inquire what is the *Religious Teaching in the Government Boarding-schools*. This is a vital question from a missionary standpoint. In the public schools as they exist in our country, it may be a matter of small importance among white people, whether any religious instruction is given. Indeed it may be judicious not to give any direct instruction in religious matters. The children are at home eighteen hours out of twenty-four, besides Saturdays and Sundays. There they may be gathered around the family altar. There the mother points them heavenward as she teaches them the simple evening prayer. From home they are taken to church. So whatever the lack of instruction at school, there is the opportunity to teach religion where it is best taught—at home. But under our present system of Government Boarding-Schools the case is very different. The children are taken from home at six or seven years of age. They are kept under the sole care of the school night and day ten months in the year till they are eighteen years of age. If sent away from the reservation they do not return home for from three to five years. From six to eighteen years of age is the time of life in which, as a rule, religious character is determined. We may say then that the religious character of these Indian children will be such as the Government makes it. Here is a great responsibility, and one that the Government should provide for. So let us inquire as to the *means taken to secure competent religious instructors*. In the examinations required of all who wish to be superintendents, teachers, and matrons in these schools, we find a number of questions designed to show whether the applicants are fitted to give manual and literary instruction, and also whether their lives will show an example of good morals. But there is not a question which would show whether the applicant is a theist, atheist, Christian, or of no faith. The instructors secured by this plan are what might be expected. I have known persons of all these classes made superintendents of boarding-schools. And as changes are frequent during the twelve years of school life, a pupil generally has the opportunity of being impressed by teachers of all these different forms of faith.

A consideration of this Government system of boarding-schools must convince all thoughtful minds that as it now stands it is *unfavorable to Christianity among the Indians*.

"The Government Boarding-School system is of too late origin to form a sure judgment by its fruits, but it is already a matter of remark among our Christian Indians that their children from the Government schools when at home do not seem interested in religion as they expected they would. We may expect that this will be more and more the case unless means are taken by some one to secure religious instruction in these schools. If we allow the public sentiment to be established that religion is a thing not to be taught in our Government Boarding-Schools, we may be sure it will not be taught, and sure, too, that the next generation of Indians will not be Christian. It is then the duty of the churches of our land to inquire *how to secure Christian instruction in the Government Boarding-Schools*.

"1. The churches should endeavor to secure a ruling of the Indian Department that at least the superintendent of every Indian school should be a professed Christian. The circumstances of the case make him a religious teacher, and a Christian nation should require that his teaching was not pagan, infidel, or Mormon, but Christian.

"2. Missionaries should use their best efforts to give religious instruction to the children in boarding-schools. I may say to the credit of the school superintendents, even of those who make no claim to being religious, that they generally give missionaries all reasonable opportunity to instruct the children; and also are ready to send the children at the request of the parents to any church in the neighborhood. These opportunities should be used with discretion and made the most of for impressing religious truth, although they do not fill the place of a Christian head of the school.

"3. Christians with a missionary spirit, who desire the salvation of Indians, should seek positions in the Government schools. Within the past year the appointment to the positions of superintendent, teacher and matron in Government schools has been placed under civil service rules, and is open to all. Any one who wishes to know about the examinations will receive information by addressing the United States Civil Service Commissioner, Washington, D. C. The examination is quite rigid, but not very extended. The salaries are better than missionaries receive. Superintendents receive from \$1,200 to \$2,000. School-

room teachers and matrons from \$500 to \$800. The past year there were not enough applicants passed examination to fill vacancies. It may not be so another year, but I have no doubt Christians will stand an equal chance with others. Christians should awake and gird on the armor of preparation and be ready to occupy positions where they can so eminently serve the Master, who has commanded us to 'be wise as serpents and harmless as doves.'

"4. Our churches must keep up the Mission Boarding-Schools till this emergency is past. These boarding-schools now bear the same relation to our mission work among the Indians that the Christian college does to the work of our churches at home, only intensified by the fact that the Indian children are taken from home at so early an age. If we are to have trained Christian workers raised up among the Indians we cannot depend upon the Government to educate them.

"They must be educated in a Christian institution. So let the Presbyterian Church stand by the few boarding-schools she has established among the Indians and give them the support they need. Now that the General Assembly has recommended the abandonment of the present contract system let our Church step forward and furnish the few thousand dollars necessary for their independent management."

CHRISTIANITY'S OPPORTUNITY AMONG THE CHINESE.

REV. W. S. HOLT, PORTLAND, OREGON.

The Chinese question on this coast presents several phases. The so-called politician finds in the presence of an alien race, disfranchised, an opportunity to make political capital and gather votes by assuming an active opposition. More than one man has risen to prominence by shouting "the Chinaman must go." And men who otherwise are worthy of respect, advocate the same cry because it takes with the elector.

The laborer sees in the competition of cheaper labor than he wishes to give, a menace to the support of his family.

The visitor, while waiting for the train, finds a curious assemblage of strange creatures whose surroundings afford him amusement.

The politician and the laborer both say that the Chinaman is an undesirable immigrant, and in their interests, so-called, and at their

behest our Congress has heaped indignities upon a people whose patience is unsurpassed.

DEBTORS EVEN TO THE CHINESE.

But to the Church the Chinese present another phase. The Christian man says whether it is desirable or not to continue immigration, whether it is desirable or not to make American labor compete with Chinese, there is no question but that we must undertake to teach the Gospel to these people, so that they may have the chance of salvation for themselves and be able to take a knowledge of Christian truth back to their own country when they return.

In the two Northwest states there are about 15,000 Chinese, not more. They are not found in any considerable number except in Portland. Here there are from 2,500 to 3,500, the exact number being determined by the demand for labor in other places. This is a sort of rallying point. They occupy a few blocks in the business center, where they were shrewd enough to select quarters, and where property owners were glad to secure them as tenants. They are found in small numbers in all the principal towns of the two states, no city having more than 300 or 400, except Astoria. Here in the fishing season as many as 1,000 are congregated. They are merchants, contractors, tailors, shoemakers, laundrymen, cooks, gardeners, woodchoppers, railroad laborers, cannery men, raisers of hops. Whatever can be made to pay will be tried, and many things that do not pay. Confessedly they are here to better their condition. They have seen a star in the east and have followed, hoping it pointed to a less precarious livelihood, and a more certain fortune than they could acquire at home.

Thoughtful people see behind the strange exterior and language of these strangers, the man who needs help, one who has always lived in the dark and needs to be led out of it.

A DIFFICULT WORK.

The great difficulty which presented itself, however, lay in the fact that the people who wanted to help could not talk Chinese, and those for whom they were anxious could not talk English. Hence the origin of the mis-

sion school. But those who were willing to become scholars were compelled to work all day, and had no spare time until night. Hence the mission school of necessity became a night school. The personal motives of teacher and taught, however, were diverse. The one was seeking a medium and an opportunity to teach the Gospel; the other knew nothing of the Gospel, but understood perfectly that a knowledge of English would help business. But it needed the two motives to make the school a possibility under all the circumstances. At first the school here was purely voluntary, and originated as stated. The teacher was a Christian woman with a purpose to help. The scholar came because it would pay. Young women gladly gave up their evenings to carry on the school. Their fidelity and the progress made drew in more scholars. But by and by a teacher left town and her place needed to be filled. The growth of the school made more teachers necessary, and gradually the voluntary teacher retired. The school came under the care of a church or conference or a board, a superintendent was needed, teachers must be employed, and special rooms for the exclusive use of the schools must be opened. The scholars were willing to assist in meeting the expenses, until finally a small sum for tuition was paid by each scholar and to each teacher. This is the status of every school in this part of the country, with a single exception, so far as the writer knows.

It hardly needs to be said that the scholars present as great a variety of taste and ability as the same number of American youth. But the Chinese pupil labors under the disadvantage of being compelled to work all day, and to enter upon study after he has reached adult age.

However, the Chinese are wonderfully persistent, and many of them have obtained a working knowledge of our language, write well, and occasionally pursue the study of geography, history, arithmetic or grammar.

THE MISSION OF THE SCHOOL.

The real, ulterior aim of the school as a mission agency is evangelistic. What does it accomplish in this respect?

In answering this question it is necessary to keep certain facts in mind. The Chinese have not come here to learn religion. They learned a religion from their mothers before they came here. They are here to make money. They study English to help them make money, not because they want to be converted. They have never had any opportunity at home to become acquainted with Christianity. While they *all* come from the single Province of Kwangtung, and several churches have had missionaries in that Province for years, it must be remembered that there are 16,000,000 people in Kwangtung, and the *missionaries can not possibly reach them all in a generation*. A young man found it necessary to say at a public meeting not long since that "there are young men in our school who never heard of Jesus until this year." A colossal ignorance of everything connected with Christianity, and a mind intent upon the purpose of making money, present two great difficulties to the evangelistic work of a school. Do I need to add the difficulty of communicating knowledge on the part of the teacher and the difficulty of comprehension on the part of the learner? For the *working* knowledge of English acquired by many Chinese does not imply a vocabulary of spiritual terms burdened with truth of which he has never thought or heard.

THE GOSPEL VERSUS MUD.

Beyond all this, what sort of an argument in favor of Christianity does the average American city present to the man who uses his eyes alone? The store, saloon, and peanut stand open on Sunday do not speak in favor of Christ. The vile epithet, the stone, the mud hurled at the inoffensive stranger, the cheating out of wages earned, the threats of violence, the attempts to drive him out, backed up by the central government, and the too frequent murders do not speak very strongly in favor of the religion of the people who do or permit such things. They all weigh against every effort to lead the Chinese to change their religion.

Were they not keen observers, what they *see* of American life which claims to be Christian would keep them forever from accepting the white man's religion.

On the other hand, over against the difficulties which lie in the way there are certain *helps* peculiar to a Christian land, which induce some of the Chinese to acknowledge themselves Christians.

THE SECRET OF POWER.

Some Chinese work in Christian families. They are invited to worship with the family each day. They see that God is recognized at the table, at the family altar, in the home life, in the prayer circle, and in the services of the church. They know that the hospitals, to which they are welcome when sick, are opened and maintained by Christian people. They know that in times of threatened violence they have been defended by men who were actuated by Christian principle. They soon learn that the saloons are not kept by followers of Jesus, and that they are not stoned or robbed or shot at by Christians, nor driven out by the members of churches. They learn to expect that professing Christians will do right, and I have heard it said in broken English "He Clischun. How can do so?"

There is then a decided influence brought to bear upon these people which makes it easy for them to become Christians, much easier than it would be if they were at home.

Then again there is a definite influence arising from life here, untrammelled by all the home surroundings. They either become better or worse, because they are away from home, as is often the case with Americans separated from home influences. When a Chinaman is persuaded of his need of a Savior he is not hindered from making his profession by fear of persecution, as he might be at home.

It should be said further, that what is done here is only a part of the result of mission work for the Chinese. Witness the extended statements made in the CHURCH by Rev. H. V. Noyes of our Canton Mission. Witness the recent large gifts by Chinese in this country to church work in the home land. Witness the less obtrusive lives of many who have learned here to call Jesus Lord, and have gone home to exemplify their faith in humble villages and hamlets *with the courage* of Christian heroes. The work here is full of promise. It does not move with mighty

strides or leaps. The Chinese Mills and Chapman have not yet appeared either in China or among the Chinese here. But Christ Jesus is the power of God unto salvation for them, as for all sinners.

THE JAPANESE IN AMERICA.

REV. E. A. STURGE, M.D., SAN FRANCISCO.

It is estimated that there are now about four thousand Japanese in the United States. There are in San Francisco and the towns

gation. Then again there are others with restless, adventurous spirits, whose chief desire is to travel and see something of the world. Also there are many of the poor student class, who are earnestly seeking an education, and who find opportunities here to pursue their studies, such as cannot be had in their own land.

Of late quite a number of an inferior class of Japanese, whose principal object seems to be the accumulation of a little money, have



JAPANESE HOME AND CHURCH, SAN FRANCISCO.

just across the bay about three thousand of these interesting people, but, as the Japanese in this land dress and live so much like ourselves, the presence of this large number among us is hardly noticed.

There are several reasons which lead the Japanese to seek a temporary home in our country. First, as all able bodied Japanese young men are obliged to serve three years in the Imperial Army, not a few who are reluctant to spend so much time in military duty, leave their own land to avoid that obli-

gation. Then again there are others with restless, adventurous spirits, whose chief desire is to travel and see something of the world. Also there are many of the poor student class, who are earnestly seeking an education, and who find opportunities here to pursue their studies, such as cannot be had in their own land.

Of late quite a number of an inferior class of Japanese, whose principal object seems to be the accumulation of a little money, have found their way to our shores. But the Japanese among us are as a people, gentle, polite and law abiding and seem to be generally well liked.

During the fruit season, many Japanese find work in the orchards, many are employed in offices or families, and not a few are attending our public schools and higher institutions of learning, working part of each day for their board and lodging.

The Japanese upon arriving here; find themselves in a city where there is no Sab-

bath law, and where sin is probably practised more openly than in any other city in the United States. They have heard much of our Christian country, but the example constantly before them undoubtedly causes many to stumble. To counteract, as much as possible, the temptations and evil influences among which they are obliged to live, we have provided for them a Christian Home, where we have religious and social gatherings, educational privileges and classes for physical development; the object being to meet the needs of their spiritual, mental and physical natures.

There are few Japanese families here, and for this reason our religious work is unique, since our church and Sabbath-school are composed entirely of young men. The Japanese who come here do not intend to remain more than a few years, their object being to learn more of Western civilization, or to better their condition in some way, and then return to their beautiful island home. This is the most trying feature of the work, for, though there are many accessions to the church, we do not gain in numbers very rapidly, as our members leave us almost as fast as new ones are added. Yet we rejoice that so many of them go back to Japan to engage in the Master's service, and to use their influence for the advancement of the Gospel in their own land.

Two or three of our former members are now preaching in Japan, and a year hence we expect to send two others, who have just completed their second year in the Theological Seminary here, to engage in the same blessed work. Several others who were converted here, are now practising as Christian physicians among their own people. Thus the work done in this country is beginning to be felt on the other side of the Pacific. Our little church received twenty-three additions during the past year. The members are for the most part very earnest. Aside from the usual religious services, the young men often meet together for praise and prayer.

The Japanese Y. M. C. A., which is a part of the work, has about one hundred members. Each member contributes fifty

cents per month, or six dollars a year, towards the work.

Our Japanese Home and Church, of which I enclose a small photograph taken by one of the members, contains beside the chapel, parlor, reading-room, dining-room, kitchen, etc., sixteen rooms for students, plainly but comfortably furnished. The young men who occupy these, pay for the use of the same the small sum of three dollars each per month. In our Home almost every province in the Sunrise kingdom is represented. The rooms are usually all occupied, though just at present more than thirty of our members are in the country, but in the Autumn most of them will return to us again. Nearly all of our members belong to the Samurai, or soldier class, and are descended from the old order of Japanese Knights. They are usually well educated in their own language, and learn English with great ease. Because of the respect in which they are held by their countrymen they will doubtless exert in the future a great influence for good upon their own people. Thus far very little has been said against the immigration of these people, and many privileges have been accorded to them such as are not granted to the Chinese. How long this kindly feeling will continue it is impossible to say. If they come in increasing numbers to take the places of the decreasing Chinese, sooner or later there will be an outcry against them by the laboring classes. Indeed some mutterings of an approaching storm are already to be heard. We trust however, that the Japanese may not flock to our coast as the Chinese have done, for should they ever be badly treated here, the re-action would be most unhappy upon our work in Japan.

OUR PACIFIC COAST MISSION AMONG THE CHINESE.

In spite of the threatening aspects of recent legislation against the Chinese, which has had a most disturbing and exciting influence over their minds, there has been substantial progress in our mission work on the Pacific Coast. The morning congregations in San Francisco have averaged 250, and there have been 14 additions to the

church. In the Sabbath-school there has been an attendance of 60, and an infant class numbering 125. Mrs. Condit has conducted an adult Bible class in connection with the Sabbath-school. The church contributions have been appropriated to the support of a native preacher in China. The schools have had a successful year. The Loomis Memorial has had 70 names enrolled, and the Occidental School 75, while the Evening Mission School has had 250 pupils. Special services have been held for the Chinese by Rev. B. Fay Mills, with encouraging results.

The Home for Chinese girls, under the charge of the Occidental Woman's Board of Foreign Missions, with the brave and energetic Superintendent, Miss Maggie Culbertson, faithfully pushing her rescue work, has never had a more useful and prosperous year. More girls have been cared for than ever before, and more have sought the protection of the Home than in any past year. The prospect of securing new and commodious accommodations is now assured, and the coming year will be signalized by the full possession and enjoyment of the new building. Many thanks are due to generous contributors, and especially to the children of our Church, who have brought their full measure of contribution, pressed down and running over, to this interesting cause. Twelve girls have been converted at the school during the year.

The house to house visitation of Miss Durham has been conducted with untiring fidelity, 184 different families having been visited.

The Oakland Mission has had a year full of spiritual growth and advance. The church and Sabbath-school, the evening school and Christian Endeavor Society, have all been in successful operation. The young men have started a fund for building churches in China, and \$485 have already been sent for a church in the San Ning District, which is to be erected as a memorial to Mr. John Condit, the father of their pastor. A thousand dollars has also been recently sent to China from the different stations of our Chinese Mission, and another thousand will soon follow. A foreign missionary society, which

meets monthly under the supervision of Mrs. Condit, (conducted, however, by Chinese officers) has given \$100 towards a native helper in China. The liberality of these Chinese converts and their willingness to contribute for mission work in their native country is a beautiful tribute to the power of the Gospel, and an honor to Chinese Christianity.

Letters.

PERSIA.

MEDICAL WORK FOR WOMEN.

JESSIE C. WILSON, M. D., *Hamadan*.—The Medical Work for women grows in interest as the work advances. At Sheverine the increased attendance of Moslem women has been most gratifying and encouraging, and seems to point to the possibility of further work in the villages and which we have hope of undertaking as soon as the weather permits. Prayer meeting for Jewish women now occupies Tuesday afternoons, the meeting being held in the school room of the Jewish girls' school. This school shows a marked improvement this year in the clean faces and general behavior of the little Jewesses. Its influence on the homes of the Jewish population of Hamadan is wonderful. And the influence upon the children who attend is illustrated by what a Jewish woman says of her own children:—"If they continue two years more in this school they will have gone far away from their own religion and will become Christians." There are encouragements in our work which are so plain to our eyes and yet which seem so little when we come to write them. Even to be called "Sister" by a poor village woman, or to see the expressions of gratitude in the faces of those for whom we work, is an evidence that the seed sowing is not in vain. But to see the marked improvement in the boys and girls of our schools sends a thrill of gratitude through our hearts for the privilege of working among such an interesting and attentive people.

CHINA.

JOHN WHERRY, D. D., *Pekin*.—I have just returned from a short trip to San Ho, thirty or forty miles east of Peking. Our work there, so full of promise a year or two ago, has been very much endangered by the audacious proselytizing of the Roman Catholics. Taking advantage

of our crippled condition, they have opened places for "propagating the true faith" right in the midst of our field, and systematically gathered our church members, both men and women, into classes for daily teaching, providing them with food and lodging.

Last Sunday, after sending special requests to all the church members to attend the morning service, I tried to set forth the most important differences between the Protestants and Catholics, and the congregation that assembled listened with earnest attention. It was the largest audience that has ever gathered in that region. Miss M'Killican and Mrs. Tien, a native Bible woman, and a personal teacher, Mr. Li, an earnest and talented young Christian, will follow up what has already been done to stem the tide, by several weeks systematic instruction, especially among the women.

CENTRAL CHINA.

A CHURCH ORGANIZED.

REV. T. W. HOUSTON, *Nanking*:—At the last meeting of the Presbytery Mr. Leaman, Mr. Drummond, myself, and two native pastors from Shanghai were appointed a committee to organize a church here. We met on Friday, March 31st, and have worked hard for five days. This evening we had the final meeting, a praise meeting. Fifty-one, who had been baptized before, were received as members of the church. Two united by letter from other native churches. There were thirty-two applicants for baptism. We examined them all, and received ten who had applied before, and advised the rest to wait for further instruction. The ten were baptized, and also five infants, among whom was our own little boy. Then on the Sabbath we observed the Lord's Supper, when sixty-five communed. Among those examined for baptism were six boys in our school and four men who have come into the school for Christian instruction. An interesting case is that of a whole family, father, mother, son and three girls (the girls are in the boarding-school) who asked to be received. One of the girls is only nine years old, and some thought she was too young to understand, but the reply was, "Why she has done more than any one else to bring the others in." They have been having family prayers for some time. The father is a scholar, and was formerly a small official, but he must give this up for Christ, as his former influential friends will have nothing to do with him. His influence however, is manifesting itself, and two friends,

school teachers, come with him to our Sabbath services, and are studying the Bible.

SEMI-CENTENARIANS.

Four who were baptized were over fifty years old. Among these was an old woman who came to Mrs. Drummond over a year ago and said: "Let me live in your home and do something, that I may learn the doctrine. I do not want your money. I will eat my own rice; but I want to learn this new doctrine." She has stayed among us ever since, and is a bright, earnest Christian, and now, with her son and his wife, is confessing the Lord Jesus Christ. There are two or three dull ones who cannot give a very clear reason for the faith that is in them, but the brightening of the eye when they speak of their Saviour, and their faithful demeanor give evidence. There are two or three weak ones whom Satan is trying to bind—one with wine, another with pride—but still the Lord holds them. Pray for us and join with us in thanksgiving.

INDIA.

A MODERN MIRACLE.

PROF. J. G. GILBERTSON, *Lahore*:—Two Sundays ago the native city here was thrown into a violent state of excitement over a supposed miracle that is said to have occurred in one of the Temples of Khali Devi, the goddess to whom human sacrifices used to be made, and worshipped chiefly by Bengalis. The goddess is represented as sitting with crossed legs, arms uplifted, and her tongue covered with blood hanging out of her mouth. A girl living in one of the gullies where my wife has a school, wanted her mother to go and do puja (worship) before the goddess, but the mother did not wish to go. The girl, however, persisted and her mother in order to get rid of her importunity, told her she might go alone if she wanted to and cut off her tongue and give it to the Holy Mother (goddess) if she liked, meaning that she, (the girl), was a chatterbox. The girl, however, took it in earnest and on getting to the temple pushed her way through the crowd to the presence of the idol, and there actually cut off a bit of her tongue. Under the pain and excitement she became frenzied, swaying her head from side to side, her mouth streaming with blood. The crowd was attracted by her strange behavior and the priests came to her, and learning what had happened, declared that the goddess was so pleased with the girl's sacrifice that she gave the girl her tongue back again all but a small

piece which she was pleased to accept as an offering. The girl's story is that she was under the spirit of the goddess and cut out her whole tongue, and that while in that condition the spirit told her to open her hand. She did so and found two cloves which she at once ate, and her tongue came back all but a little bit. The girl and the temple are now in great repute among the orthodox Hindoos, and great crowds are constantly going there. The Aryas, however, did not believe it and demanded a repetition of the miracle in their presence. This of course, was denied them, and still the excitement prevails. So far as can be ascertained, the girl believes her own story, but in reality only cut off the little piece of tongue referred to, and the priests have taken advantage of her story to benefit themselves and their temple. This event serves to show very clearly how deeply the people are still sunk in superstition, notwithstanding the influence of Christian teaching and example.

LAOS.

REV. W. C. DODD, of Chieng Mai, writes from a village in Lampoon Province as follows: "I have been gone from Mrs. Dodd and home twelve days. I have baptized eleven adults and nine children, and have had the unspeakable joy of seeing eighteen more people, mostly adults, openly accept Christianity, tear down their demon shrines, and have us hold Christian services in their homes. This tour alone has been reward enough for the six years of labor on the field which I completed on the 17th inst. I have never seen a more constant spirit of revival anywhere in this region than within the last two weeks. There are yet others who are known to be candidates for baptism, and everywhere we go we find hearts opened by the Spirit of God. It is wonderful, even for this land. We held service during the week of prayer which grew in interest and earnestness. Our own people in the home church city of Lampoon are praying daily for us, and I tell you brother, these converted pagans know how to pray. They are as trustful in their prayers as any child in asking its mother for a drink of water. I would rather be a missionary in Laos land, backed by such prayers, than pastor of the most important church in America, unless that church had a good sized corps of such praying people in it."

REV. ROBERT IRWIN:—The time of the Lakawn missionaries has been fully occupied with famine relief work. My part of that work

was chiefly out in the distant parts, Muang Suom being the most important. This is a small province subject to Lakawn. It has something like a dozen groups of villages, with one or two exceptions within easy reach of one another. In my report to the station I urged the importance of posting a number of native evangelists in this province to be under the supervision of one of the missionaries. This was to be only a part of the plan for extensive touring work which was mapped out for me. In addition to this I was to superintend the native teachers in Muang Suom, Ban Batum, where Dr. Peoples did most of his famine work, and in Man Samai, which Mr. Wilson and I visited two years ago. We would thus have work going on continually in all parts of Lakawn Province. But as the work at Lapoon has grown beyond all expectation, and the Mission considered that the Training School is the most important department of our work, I have been transferred for the present to that post.

From August to October I relieved Mr. Taylor of the Boy's School, and did considerable Laos writing and some mimeograph work. Nearly all the time I was at home I carried on my Bible Class daily. We studied the life of Christ, following Stalker's Outlines. The number of young men in attendance varied from three to ten. Two of these attended one term at Lapoon, three more will attend the entire session at Lapoon this year if circumstances permit.

From the close of school till Presbytery I was down the river teaching. Am now with Dr. McGilvary on his long tour. We returned here to-day from the Christian Moosur village. Our present plan is to reach Chieng Hai to-morrow, spend Sabbath at Nyung Laa, reach Chieng Saan on Wednesday, spend two weeks there and in the Moosurs in the mountains, visit the Lus in the Muang Lane district, and the Camoots to the east, and reach Chieng Kong about the end of April. From there I will probably hurry home to Mr. Dodd's assistance, leaving Dr. McGilvary to follow more leisurely."

In a recent tour northward from Tripoli, Dr. Harris and Rev. W. S. Nelson went together, healing the sick and preaching the Gospel.

Mr. N. writes from Jebelch: "I have a little leisure to begin my letter while Dr. Harris is seeing the sick people of the place as we sit in front of our tent. Behind our tent is a fragment of an old Roman theatre which, I suppose, may have witnessed Christian martyrdom in past ages."

HOME MISSIONS.

NOTES.

HOME MISSIONS received a fair share of attention at the General Assembly. The splendid report of Dr. L. Y. Graham, chairman of the standing committee, and his earnest and eloquent address were received by the Assembly and the crowds in the galleries with marked effect. Secretary Roberts' masterly address following gave the great audience a panoramic view of the field in all its parts. It seemed that these two advocates of the great cause left nothing unsaid that was worth saying—that like Boaz' servants of old they had reaped their master's field clean, but unlike those kind hearted ancient harvesters they had not let fall some handfuls of purpose for the gleaners that might follow.

But when the evening hour arrived, undeterred by the storm that raged, an eager audience filled the house and galleries again. Rev. Dr. John Hall of New York presided, and with an inspiring address on the *True Spirit of Missions*, introduced the speakers of the evening. He was followed by Rev. Dr. Raymond of Albany, who discussed *The Motives which should impel to the support and execution of Mission work*. This fresh and original theme he developed in an attractive and instructive way. He lifted his audience up to the high plane on which he placed the whole mission business.

The next speaker was the Rev. John Reid of Montana. Mr. Reid is a vigorous speaker. His theme was the "*North-west*." Following the theories of the preceding speakers, he gave the practical phases of a successful missionary's life and work. There were no drowsy auditors while he was speaking. The only effort required of those who heard was to restrain the impulse to continual applause.

Rev. R. M. Stevenson, of Sacramento, California, discussed *City Missions*. Mr. Stevenson has the rare faculty of saying the right thing in the right way, and stopping at

the right time. He showed that while the wealth and population of the country are massing in the cities they must exert a controlling influence over the thought and business of the country, and are therefore the strategic points to be captured and held. There was not a dry sentence nor meaningless word in his speech.

It was 9.30 P. M. when the Rev. Dr. Spining, of New York arose to speak on his favorite theme, *The Indians*. It is useless to attempt to convey an idea in brief of his address. With a thorough knowledge of the Indians in all their moods and tempers, a warm sympathy with them in all that is good and bad in them, a heart on fire with indignation at the wrongs which they have suffered, and a strong faith in their possibilities under just and humane treatment, he held his audience with an eloquence and power that was irresistible.

And still the subject of Home Missions was not exhausted. On Sabbath evening the church was filled again. This time in the interests of both Home and Foreign Missions. Dr. Fulton, of Philadelphia and Mr. Penfield spoke for Home Missions, and Mr. Speer and Dr. Reid of China for Foreign Missions. Dr. Bartlett, the pastor of the church and host of the Assembly presided in a brilliant and witty speech, and sent the people home with both departments of the great mission work inseparably linked together and anchored in their affections.

On Friday, May 26th, Miss Sue L. McBeth, the senior missionary among the Nez Perces died at Mt. Idaho. She has been a woman of apostolic zeal and has left her own imperishable monument in the renewed lives of the majority of the Indian Ministers, and a very large number of the men and women of this reservation. She has had the personal instruction of all the ministers among this people for twenty years past. A due

notice of her labors would make a volume. But her departure leaves a vacancy that will be exceedingly difficult to fill. Her sister, Miss Kate McBeth is well qualified by her intimate knowledge of the people and their language to carry it on.

Rev. J. C. Sefton our missionary at Arkansas City, Kansas, is a busy man. He is up and going all the time. Besides looking after the poor he attends to his ministerial duties. Here is a sample of his labors. Tuesday he collected a lot of clothing for the poor, furnished food for several families, gave shoes to fifteen persons, gave clothing to a large number of others, took a bed around to an old lady who was sick, went to Dexter, preached in the evening, took in two joiners and baptized them, and returned home Wednesday morning in time for dinner.

Rev. E. M. Calvin, of Enumclaw, Washington, writes: "We organized our church September 12, 1892 as the First Protestant Church in this region. Since our last report we have made our offerings to three more Boards of the Church. Thus, while each new church may be an added expense to the Home Board, it is a new source of supply to all the other Boards.

Rev. D. C. Smith, of Hamburg, Iowa, says: "We recently had a roll-call of our church membership, which was a very impressive and profitable service." Would not an occasional roll call be a pleasant and profitable service in all our churches? It would help the pastor to know his members, and the members to know each other. It would aid the session to purge the roll, to follow absent members with intelligent prayer and sympathy, and to provide the permanently absent with church letters.

We are wise in sending money to support Protestant Missions in Papal countries of Europe, but the plea which moves us to do so should move us to rescue the Papal parts of our own land. The Roman Church is

dominant in New England. The census of 1890 is authority for the following table:—

	Catholic	Protestant
Maine	57,548.....	102,161
New Hampshire. 39,920.....		63,021
Vermont.....	42,810.....	63,505
Massachusetts.....	615,072.....	327,721
Rhode Island.....	96,825.....	51,188
Connecticut.....	152,915.....	156,396
	1,005,120	763,987

While the Catholics usually give "population" to show their strength; this table gives only *communicants*. Of course, a larger per cent of the baptized children of the Catholic Church become communicants, and at an earlier age than of the Protestant Churches; still it is true that in New England the Catholic communion outnumbers alarmingly all the Protestant Churches combined.

We would call special attention to the fact that our Home Mission operations in New England are confined almost exclusively to the two States, Massachusetts and Rhode Island, in which the Roman Church is in the ascendancy.

Fifty per cent of the immigrants who have come to this country during the last eight years are without definite occupation or training. Five per cent are "farmers."

The following stanza appears in a poem written by an enthusiastic friend of the Indians:—

"Their palace halls—the boundless woods,
Their shrines—the forest bowers,
Their singers—all the birds of heaven,
Their incense cups—the flowers.
The temples that they worshipped in
They were not made with hands.
They had their hunting grounds of One
Who never sells his lands."

The Rev. R. M. Stevenson of Sacramento, Cal., in a capital speech on Home Missions before the Assembly at Washington, used the following excellent illustration:

"The honey bee flies back and forth from the hive to the flowers all the season through and gathers only one little teaspoonful of honey, and yet when we come to take the honey from the hive we get about sixty pounds.

The explanation of so much honey where one bee gathers so little is the number of bees.

The drone in the hive is the exception and they sting it to death.

Now just at the point where the bees make a crowning success the Church makes a comparative failure for in the Church it is the few who do the work, great as it is and give the money."

A MEXICAN MISSION SCHOOL.

REV. T. C. BEATTIE.

On Monday morning at nine o'clock quite a party of us assembled in the school-room presided over by Mrs. A. M. Granger, assisted by her accomplished daughter. After an opening hymn and prayer, followed by a service of song, the scholars were drilled by their teacher in the "two roads in life"—the straight and the crooked. She could no sooner place upon the black board the crooked path than they could tell the danger at every turn. Here was bad language; there evil thoughts; there intemperance, etc. It amused us very much when on being asked, why a drunkard could not get to heaven, one of the children said, "Because he is too dirty." Not a bad reason to give after all, when we know that it is the pure in heart that shall see God.

The danger of walking in the crooked path, and the wisdom of taking the straight were dwelt upon by the teacher, and well understood by the scholars. In this school more than the minds of the pupils are looked after. Their souls are of the first importance in the estimation of that teacher. Lessons were instilling into their minds which will not be forgotten when they come to mature years.

I wish that many of our American children could have heard the ready answers to questions in Bible History given by these children of dark skin. How familiar they were with the story of Moses, Joseph and Abraham, and how well they recited several psalms and the commandments. Such a mission-school is worth having. Our visit was on Monday morning, and Monday is the most unfavorable day in the week to see the school; on that day home duties keep some scholars away. Moreover, measles and scarlet fever had been among the children, yet that morning there were over forty in the school-room.

Four years ago when Mrs. Granger came to Las Cruces, the school was very small, and the attendance exceedingly irregular. As we look over the record-book, what a change! Not only had the number increased several fold, now being about seventy, but the attendance

was remarkable for its regularity. Mrs. Granger does more than teach. She is a great help to the Mexican Evangelist, Mr. Francesco Padierna, in charge of the Mexican church to which she belongs. Since our visit a Y. P. S. C. E. has been organized in that church, with fourteen active and seven associate members. This would not have been done without Mrs. Granger's active co operation. Her work is not confined to church or school. She has done much to help the Mexican population of Las Cruces in ways without number. She has done all in her power to render their homes more comfortable and healthful. Business men of Las Cruces say that mortality among the Mexicans has decreased two-fifths since Mrs. Granger began her work there. She is a friend to them, carrying many a delicacy to their sick, and preparing their dead for burial. She clothes their children when poverty prevents the parents from doing so, and these clothes are not only furnished by kind friends in the East, but when they run out she supplies the deficiency from her own slender purse. At much cost to herself she is continually trying to raise this people to a higher plane, both temporally and spiritually. Because she shows an interest in their earthly welfare by her constant presence in their homes, she is enabled to lead them to the Son of God.

Her work is missionary work indeed, which goes all around, and which tells. The pastor of the First church says that his faith in missions has risen a number of degrees since he came to Las Cruces, and has seen this work.

It is not a spasmodic work, but one carefully done, in which the foundations are deeply laid.

The hearts of faithful mother and daughter are in the work every hour.

SCANDINAVIANS IN MINNESOTA.

REV. R. N. ADAMS, D. D., says:—Our work among the Scandinavians, notwithstanding our great difficulty in securing competent and reliable men who can speak the language, is quite hopeful.

Since last quarter we organized "Immanuel Swede Presbyterian Church" of this city. Soon we expect to organize a Norwegian Presbyterian Church in St. Paul, and the church of that nationality in Duluth is doing well.

That gives us six Scandinavian organizations in the Synod. As I have told you before we could do a grand work among this people did we have men who are competent and trust-

worthy. The same is true in regard to the German work. Nearly *one-fourth* the population of our Synod is German.

**Concert of Prayer
for Church Work at Home**

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

RESULTS OF THE YEAR.

We have closed another prosperous year. The results are very gratifying. A year ago we were in debt and far behind the reasonable requirements of the field. For two years the Board had declined new work. During the past year we have ventured to take up some neglected points. The churches have increased their contributions, we have increased our forces, and God has increased the fruits of our labors. We reported to the General Assembly at Portland last year a debt of \$67,092.62. This year we report \$66,407.75, but this must be reduced by \$27,250.73, amount advanced to the school work by the Board on securities, so that the net debt of the Board is \$39,157.02. This is progress in the right direction. It is true that receipts from churches fell about \$12,000. below high water mark in '91, but legacies and miscellaneous gifts more than made up the difference. When we lifted the embargo, which had for two years stood against new work, and began to look after neglected fields, we, of course, increased our force of missionaries. Last year we had 1479, this year 1728, an increase of 344. The hearts of these missionaries were cheered by 10,028 conversions under their ministry, an increase of 1,220 over last year. They also gathered in 6,838 by certificate, an increase of about 500 over the number received the

preceding year, so that they now report a total membership of 99,250, an increase of 5,746. This number does not include the membership of the fifty churches that became self-sustaining during the year. Our missionaries organized 132 new churches this year in strict obedience to the comity instructions of the General Assembly, an increase of 25 over the number organized the year before. They also built 115 church edifices and 32 manses and repaired and enlarged 337. They cancelled church debts to the amount of \$153,100. during the year. But it must not be forgotten that our mission schools have been potent factors in these results. During the year we opened one new school among the Mexicans and two new ones among the Mountain whites, and closed one of those previously maintained among the Mormons at a point where the public school seemed to do the work. The aggregate number of schools among Indians, Mexicans, Mormons and in the South, was 122, an increase of 12, but we added 19 teachers to the former force and enrolled 8,178 scholars, an increase of 492. But the missionaries and teachers have done more than all this. They have operated 2,320 Sabbath-schools in which they taught 152,915 children. Of these Sabbath-schools they organized 380 during the year, and to the enrollment of the preceding year they added 11,679 scholars.

But these cold figures, great and satisfactory as they are, do not tell the whole story of the year's progress. The Spirit of God has been at work in all parts of the great field, and the courage and the enthusiasm of our missionaries have risen perceptibly in most parts of the field, and congregations have steadily increased in numbers.

The year has removed from our office two familiar forms, that of the great Nestor of Missions, Dr. Kendall by death, and the faithful and scholarly Dr. William Irvin by resignation. Thus this year will be memorable in the Board's history.

A distinctive feature of recent church life is the enthusiasm of the young people for organized effort, for influence and for accomplishment. It has been the expressed wish

of the General Assembly that the energies of these Young People's Societies might be exerted in harmony with the church's methods and that their benevolences might not be lost to our own denominational life and work. To accomplish this on its own part, the Board of Home Missions has employed Rev. Thornton B. Penfield to take charge of its interests among Sabbath schools and Young People's Societies. Already he finds himself a very busy man and his department an important one. From Sabbath-schools and Young People's Societies we received last year \$47,074.28.

Another mark of expansion is the employment of a superintendent of our mission school work. So great has this department become that one man's entire time was required for its supervision. Rev. Geo. F. McAfee, a man of special qualification and large experience, has been elected to this office.

Still another long desired result has been reached during the year. The General Assembly has several times called the attention of our Board to the great and growing importance of our German work and instructed us to make special effort to provide as far as possible for their spiritual wants. The Board has elected a superintendent for the German work for the West and the Northwest where the heaviest population of that nationality is found. Great hopes are entertained for the wise and economical enlargement of our work among this important element in our national life.

The last result of the year to which attention will now be called is the transfer to our Board of all the Indian work hitherto managed by the Foreign Board. This act of the General Assembly marks the past as an important year in the history of missions and expands the work of our Board.

All these changes have been made in the interests of efficiency and economy in the management of the business. Of course it means expansion in certain directions, but it is only that expansion which our great, growing country absolutely demands.

The results of the past year give abundant warrant for enlarged gifts, increased effort

and earnest prayer for the new church year upon which we have entered.

Letters.

MINNESOTA.

REV. A. DOREMUS, *Ely*:—Ely is a mining town, situated on the Vermillion Range in northern Minnesota, 123 miles north of Duluth. The population, with the exception of a small minority, is foreign, composed of Austrians, Italians, Scandinavians, a few Germans, and Cornish people.

In religion the Roman Catholic predominates among the wealthy as among the laboring class. Our total membership resident is 17. Five are heads of families. Two only are in business. Five are children. The rest are wives, employees, clerks and teachers. There is at present but one elder. There is connected with our church a Y. P. S. C. E. composed of intelligent, earnest spiritual workers.

We have gathered in a number of children of Catholic parents, there being service in their church only once a month.

When work was commenced here there was a debt of about \$500. The church has removed this and about \$100 has been raised toward the erection of a Manse. Lots have been secured adjoining the church lots, upon which there was a donation of \$200, and the balance, \$300, is being carried by the two business members until means can be raised to finish paying for them.

Large bodies of ore are in sight, enough to last at the present rate of mining for a number of years. The increase of population will, no doubt, be largely foreign. This is the mining class.

The Presbyterian growth must come largely from the Sabbath School and the Young People's Society. Thus patience and faithfulness in instruction are requisite. We have some good workers in this line.

The custom has been for collectors to go out each month after pay day. There are certain persons who are accustomed to give regularly the same amount each month. Others give as they feel disposed. Some are here only for the summer. Some have gone permanently.

The inability of the Board of Home Missions to aid them to the full extent of their petition clouds their future. They think that owing to the tax upon them to pay off the debt, and gifts to the Manse Fund, they cannot increase their salary subscription.

NEW YORK.

REV. JOHN FRANCIS HUMPHREYS, *Peru*.—Several months ago some of our members, who live about three miles in the country, resolved to organize a Union Sunday School for the summer. And, knowing that there were several families who did not attend church anywhere, I encouraged them in the movement.

They came and asked if I could not go down there and preach for them every other Sunday in the afternoon. I told them I should be glad to preach for them at the school house every other Sunday or after, if necessary, but that they would have to come for me, and carry me back in time for our evening service. They replied that "they should only be too glad to do that."

The first Sunday there was a man who had never heard a sermon, and many children who had received no religious instruction. It was interesting to hear the man relate to one of our members "that he had never heard a sermon in his life," and "if that is what they call a sermon I shall go every Sunday." The meetings have been well attended, and the Sunday-school has been the means of bringing in many of the children. This union school and service will soon come to a close for the season. We have tried to do what we could to guide and instruct many for the first time in the "Way of Life." The Master has blessed us in the work. We are still looking forward for greater things in the future, knowing that our Saviour will, in His own good time, give us the increase if we only trust Him with our whole heart.

KANSAS.

REV. H. C. BRADBURY, *Lincoln*.—The money you sent me reminded me of old times. It helped me much to pay my debts and soon faded away.

The Sylvan Grove church has been steadily going ahead, but keeps behind the subscription. We calculate that when we pay all contracts and painting we will still have \$5 in our treasury, but the plastering must be paid for and we can raise the money for this in ten minutes, I think—God willing. The ladies have \$85 to help furnish the church. I never had a church go ahead so cheerfully and pay up as they go. It is a wonder to us all. Last Sabbath twenty six persons communed at the Lord's Supper—nearly all our members.

At Vesper, where I have preached for eighteen

years, the Germans are coming in and buying out the farms and the Irish have built a Catholic church at the railroad station. This has aroused all the Protestants. They say, we must have a Protestant church, and ask us to build. I have started them on a subscription this week and they will raise it, I think. This will carry our preaching center three miles from its present school-house but it will be in the centre of the American population. A new life is in the church. I have been thinking of this a long time, trembling to say a word about the change, but God is on our side.

We have had a great revival at Paris, a station of Harmony church. Some two years ago Mr. Clifton a stone mason went out to Colorado Springs to work, and went to church there, and felt religious enough to send word to me to go over to Paris and see his wife and family who were out at Paris without preaching or Sabbath-school. I found things in bad shape. The Advent Church there had long ago died out, but their old preacher was still alive. The Methodists had been there and organized and left in disgust calling the place "Sodom." But God did not rain down fire and brimstone upon it. The New Light Christians came next, but left in disgust after being mocked in their prayers. The Sabbath-school sometimes was alive and then dead. Quarrels pervaded the community. The dances were so bad as to cause many illegitimate children.

One of our elders moved on a farm near Paris and was elected superintendent of the Sabbath-school and commenced feeding the people shorter catechism and the Bible in good style. His wife is a lovely woman. Some fell out with him after he had worked there two years, and he left and went to superintend another school. Then the Advent preacher was elected superintendent and the school kept on sowing seed—good seed. When Miss Ella Smith, a Women's Christian Temperance Missionary held a Bible reading at Paris, they threw plaster at her and each other and she was rather discouraged. But this was the turning point. The men of the community met and passed fierce resolutions against the disorderly ones and had the constable read them to each. They appointed men to keep order at each meeting and offered to pay me if I would come and preach to them. Then they took up a subscription to buy an organ of our Sabbath-School Board for \$35. Six weeks ago Brother May, our Sabbath-school Missionary, commenced meetings there. Brother Lot preached too, and I also. After two weeks

work they began to believe the Word, and many saw no reason for not becoming Christians.

First a lady Sabbath-school teacher came, Mrs. Watson; then others. One man "must adjust things" before he came, so he went to neighbor Clifton's and told him how he had cheated him on a thrashing machine, and offered to pay him. But Clifton would take no pay, but forgave him, and said: now I know religion is worth something. So he came out on the Lord's side with his wife and two daughters. He was assistant superintendent of the Sabbath-school before, but would now and then get drunk. So the work went on till thirty were converted and twenty-eight joined our church a week ago last Sabbath.

We elected the old Advent preacher and wife honorary members. He wanted to join but did not like to give up his preaching license which he had held in his church for twenty years. Almost all the people were converted by the *simple gospel* and power of the *Holy Ghost*. So this "hard nation" has become God's people. Almost every house has daily family worship. "Sodom" has become Beulah Land. Oh praise the Lord for this wonderful work!

I told the above at Bashan last Sabbath, and told them there was still hope for Bashan. They organized their Sabbath school which they had left to die out. How my heart goes out toward that unfortunate Bashan which has tried to make politics take the place of religion. Pray for them.

CALIFORNIA.

REV. J. S. McDONALD, *Superintendent*:—Larkspur is a new town of considerable promise, on the R. R. between San Rafael and Saneillito, where we take the boat for San Francisco. On the first Sabbath in the last quarter I held a service in the hotel there. Services have been held there quite regularly since. I hope this work will result in the establishment of a permanent mission. For a while, at least, the preaching can be done by the students of our seminary, who are anxious to engage in work of that kind.

With the exception of the small churches at Ione and Dunsmuir, the churches in Sacramento Presbytery will soon, in all probability, be supplied. The meeting of Synod was one of exceptional interest owing to the large amount of time given to sermons and addresses on practical, religious themes.

The two Sabbaths following were spent with the Ukiah Church.

The church, now supplied with a new manse, ought to have a good minister, but has not yet called one. The man they are anxious to call has a large family, and they do not feel able to offer the necessary salary themselves; nor do they want to apply to the Board for aid.

November 12th I went to Bolinas and preached there the next day. Our building has been removed two-thirds of a mile to the village that is becoming a popular Summer resort. A number of Presbyterian families spend some time there, and have given liberally to help remove the house, and will assist in supporting a minister. We may, as usual, have to depend upon students for the preaching.

The church at Kirkwood, Sacramento Presbytery, has been vacant for nearly a year. It had been supplied by the minister at Tehama, but he had abandoned it.

I spent two weeks there in December, preaching each night, assisting them in finishing up their church, which was dedicated the 18th. Seldom have I seen a congregation more enthusiastic and delighted. They had no hope of finishing up their house for a long time, and were surprised and rejoiced at the result.

Six children were baptized, three members received, and the Lord's Supper administered.

Willows, now the county seat of the new county of Glenn, is growing.

We have a few church members in the long unsupplied church. They own valuable lots, well located for a church building.

Yesterday we dedicated a beautiful church at Crescent City, built by the people when much of the time without a minister. They have contributed here more than \$8,000. The Board of Church Erection gives them \$1,000.

They did not expect to do much yesterday, thought they could get a hundred dollars, perhaps fifty more. To-day the treasurer reports \$410. The balance, a little less than \$500, has been assumed by the trustees, and will be paid off within a year without trouble.

This is really a remarkable record. The church was organized last May with twenty-two members. The citizens generally have taken an interest in the building. The field is one of great importance and promise. Rev. W. W. Morton, recently from Colorado, is expected soon. The church promises \$500, but I think can give \$600 to any one who will do reasonably well. We will have to call upon the Board for assistance, but my impression is we will soon have a self-supporting church.

This is the only Presbyterian Church north of Humboldt Bay, and it has a field that greatly needs its influence and help.

WISCONSIN.

REV. W. D. THOMAS, PH. D., Supt.—Into the three months we have crowded as much work as possible. We traveled by rail 12,500 miles and by team 205 miles. We preached forty times and delivered eighteen addresses. Attended four meetings of Presbyteries and visited sixty fields. Dedicated two churches and organized two churches.

The most eventful thing of this quarter was the organization of two Bohemian Presbyterian churches. One was the Muscoda Presbyterian Bohemian church; twenty-five members were enrolled, three elders ordained and five trustees elected. This people, thus far unaided, have almost completed a very neat house of worship. The other is the Highland Bohemian Presbyterian church; here were received forty-two members, three elders ordained and five trustees elected. Quite a sum was pledged at the organization for a new church building, and as soon as the weather permits, they will commence the erection of the new church. These two congregations are ministered to once a month by the Rev. Joseph Balcar, of Melnik. Going and coming, he has to travel nearly four hundred miles. This is the best that can be done at present. We have but two Bohemian missionaries in our Synod, and the Rev. Joseph Bren has the care of the fields of Racine and Caledonia, and they demand all his time, care and attention. We are in great need of Bohemian, German and French missionaries. The work is most hopeful were we only in possession of the needed talent to convey to this people the Gospel of the Son of God in their Mother's tongue.

We have quite a number of fields vacant at present. We are anxiously waiting for new recruits. Then we have quite a number of new fields that press their claims upon us, and really we as a church, will miss a splendid opportunity of testing the efficiency of the Presbyterian Church as a Missionary Church, should we fail to enter these open doors.

MICHIGAN

REV. GEO. W. WOOD, *McMillan*:—Twenty years ago, two white families and several Indian families lived on the south side of Little Traverse Bay, near a country post-office called "Bear

River," among whom I organized a church consisting of seven Indians and four white persons. Now the town of "Petoskey" contains several thousand people at that place, and the church has not only been self-supporting for some years, but has grown to be more than twice as large as any other church in the Presbytery of Petoskey.

COLORADO.

REV. T. C. KIRKWOOD, D. D., *Superintendent*:—For solid work this quarter has been pre-eminent. I have been working days and traveling nights. During the latter half of this quarter I have been at home but two entire days. This was caused by the successful effort made to carry on my ordinary work and visit at least three of the four Presbyteries.

No new churches have been organized during the quarter, but committees have been appointed to organize when the way is clear in three new fields which have been worked up during the quarter. Wason, the county seat of Mineral County (a new county organized by the last legislature), some 40 miles to the west of Del Norte, has been explored by the Rev. William King, and a Sabbath-school organized. The place is important, as it is in that county that Creede, the somewhat famous mining camp, is located. It is only four miles from this spot, and the town of Wason is on a beautiful and healthy site, which the more rugged part of the county does not afford. We should try to hold on to that place, but shall need help from the Board.

Another field that will be organized soon is about 18 miles north of Monte Vista, in a purely agricultural part of the great San Luis Valley. It is conceded by those who know the valley best to be the best portion of it. It is called from the name of one of the settlers the "Lockett" neighborhood. You will recollect that a year since we asked for \$200, aid for the Church of Valley View at Bowen (whose name the Presbytery changed at its last meeting to Bowen to conform with the P. O. address), to enable them to employ the Rev. Wm. King for one-half this time. They raised \$100. This you granted after some months and a reconsideration, giving at first only \$100. Out of the remaining one-half of his time Bro. King has built up these two new fields, getting from them just about his traveling expenses, as in the winter he has had to go by rail. Toward this work the Board has paid only the two trips to Wason, which I have mentioned above and which cost

me \$7.00. These fields are in the Presbytery of Pueblo.

The third field is in the Presbytery of Boulder. It is located six miles from Greeley at a junction of two branches of the Union Pacific R'y, called La Salle. This has been selected as the most convenient point for the people of the district, some of them living ten miles farther from Greeley—the place of our nearest church—than this place of meeting. I preached there on the 16th of this month and had an audience of 180 people. They came up to the presbytery at its late meeting with a petition for organization signed by about 85 persons. It is a most promising and a most needy field. We propose to send a student of McCormick Seminary and under the care of Boulder Presbytery there for the summer. You see we have work before us. I must also tell you that Rev. Frank L. Moore, who used to be a Sunday-school Missionary in Boulder Presbytery, but has been for some time at work in the Congregational Church in Michigan, and has been ordained by them, is on his way to the Big Horn Basin where we organized three churches last Fall, to undertake work in a valley about the size of the State of Connecticut. I am to go there and work with him a while after the meeting of the Assembly.

I might mention a great many other fields but enough for this time. Last Sabbath I had the privilege of preaching the sermon at the dedication of the 2d Church of this city. The church has not made advancement in the way of membership, as we had hoped, but in the two years of its existence has accumulated property worth \$4,000, which is set apart unto the Lord free of all incumbrance except the mortgage of the Board of Church Extension.

Bro. De Long expects to leave the work on the first of May and a new man must be secured. They have called the Rev. C. S. Barrett of Baltimore, who has been here for eighteen months on account of his health. He has not given them an answer yet, but I fear he will not accept.

Two new churches are being built in Pueblo this Spring, Westminster (formerly Bessemer 1st) and Fountain. Both of them are very hopeful enterprises and are doing great good under their vigorous young pastors.

I was present last night at the installation of Rev. Warren Mayo over the church at Rocky Ford. It was a most delightful service. Next Sabbath Rev. J. M. Graybill, M. D., is to be installed pastor of the church of Trinidad and on Tuesday evening Rev. W. W. Dowd is to be

installed at La Junta next week also. Mr. Alva Covert, who has been studying privately and supplying the churches of Eastonville and Peyton, is to be ordained by commission of the Presbytery on July 8th at the La Luz Church. By a commission of Presbytery the young Mexican evangelist, Mr. M. D. J. Sanchez is to be ordained and installed pastor of that church, to which he is to give one half his time and receive from them \$200, and the other half of his time we hope to secure for the two Mexican churches of San Rafael and Cinecerro. This is the first fruits of our mission work—the regular ministry and the pastorate. It is probable that another of the young men who have been in Del Norte will take the field on the east side of the valley, which until now has been occupied by Mr. Rodriguez who has gone to the Utes.

Rev. James Stuart Reed is to be installed pastor of the church at Alamosa in a few weeks.

NEBRASKA.

REV. JULIAN HATCH, *Grand Island*:—It is with pleasure and profound gratitude to our Heavenly Father that I herewith transmit to you my quarterly report.

I have been permitted to preach every Sabbath the last quarter, except one when I was provisionally hindered. I have also preached ten week day evenings. We have organized a church in a small village, 175 miles west of my home on the Union Pacific R. R. in Lincoln County, Nebraska. There is no other church organization in the town, nor near surrounding country. I preached six week day evenings here, February 18th–21st and on a Sabbath; and Dr. Sexton organized the church on March 12th with 12 members. They have raised by subscription a fund of six hundred dollars and over toward the building of a house of worship, and the prospect for the future is good.

One of the churches embraced in your commission to me (Ansley), has had a phenomenal growth; when I first visited them they were apparently drawing their last breath as a Presbyterian church, and were completely discouraged and ready to turn everything over to some other Church, but by dint of praying, preaching and persuasion, they took courage, and within the past two months seven members have been added—men and women of influence, culture and consecration. Two Elders have been elected and they have called a pastor, Rev. C. H. Mitchellmore, of Ord, Neb., and if you can grant the amount asked for them by Presbytery, their

final and speedy growth to self-support seems well assured.

We have ten faithful women at Gibbon, a town on the Union Pacific R. R., who sent representatives to Presbytery, requesting that we help them to re-organize and live. There we have a church building and will make an effort to resurrect. There has been added to these pastorless flocks 22 members within the past three months. I have baptized four adults and four infant children, and have received ten members into these churches. Dr. Sexton received 12 when he organized the church at Sutherland. I have held communion with the churches of Ansley, Sutherland and Berg. The Sumner Church expect to have a stated supply soon.

The work calls for great sacrifice of home-life comfort, and necessitates exposure to inclement weather and risk of health and life, but it is a *most precious* work and these *dear people* appreciate very highly your financial aid, and are praying to the great Head of the Church to bless you as individuals and a Church Board. They are *so hungry* for the Gospel, it does one's soul *so much good* to feed them with the *living Word*. I shall do my utmost to work up an interest in all the Boards of our Church, and endeavor to have contributions to them all by; all these vacant churches. If I only *could* obtain free transportation I could do far more than I can; as it is, this State of magnificent distances and consequent railroad expenses cuts into my salary so as to necessitate careful economy in my home to enable me to keep out of debt.

REV. A. ROBINSON, *North Bend*:—I am still at work on my two fields (Plymouth and Webster). The outlook at Webster is encouraging at present. They have raised \$50 more this year than ever before. They are also taking more interest in church work. Plymouth is a new field (I may say new). The people were without any religious instruction until two years ago when the church was organized, so that all the young people have grown up outside of the church, and it is only by much prayer and careful thought that we are enabled to lead them one by one to give up sin.

Last Sabbath by a unanimous vote they decided to work together and do their duty in helping to carry forward the Master's work. This I thought was very encouraging and I trust in all our work we may have God's approval.

REV. B. F. SHARP, *Gresham*:—We have not only been exempt from the storms and winds

which have devastated so many portions of our land and other lands, but He has sent the timely showers to refresh the earth and cheer the heart of the husbandman, and the richer showers of divine grace and the special outpourings of His spirit.

Out of a population estimated at 400 (the conversions were confined almost entirely to the town) about 80 have professed faith in Christ. Ten have united with the Presbyterian Church, eight on profession. Five are heads of families. About an equal number have united with each of the other churches, Methodist and United Brethren. We held extra meetings but had no help from abroad. We are able to sustain two prayer meetings (one the Christian Endeavor) each week easier than the one before. As is natural there is much more earnest study of the Bible in the Sabbath-school than formerly, and other means and instrumentalities for the extension of Christ's kingdom are sought after and seconded, so that we can but feel that God is still blessing us in an unusual degree.

NORTH CAROLINA.

REV. WM. BLACK, *Monroe*:—We have just been greatly blessed in a meeting which Rev. H. M. Dixon and I held at the Academy a few days ago.

We went out to the Academy on Thursday, April 20, and began a series of services which we held in the Academy, preaching three times a day till Sunday afternoon, 23d ult. There was great interest throughout. Twenty-seven persons made a public profession of their faith in Christ, 12 of whom were received into the Monroe Presbyterian Church, and others we hope will yet join us as further results from the meeting, and almost every one was a member of the school. We expect to organize a Presbyterian church there during this Spring or Summer, and hope for great things.

It is a noble work and is doing untold good and its prospect for usefulness in the future is broadening and brightening.

What you have done is not in vain, but well spent. Boys and girls are being educated and souls are being saved. God be praised.

MISSOURI.

REV. E. D. WALKER, *Superintendent*:—I have been impressed with the wisdom of the Board of Publication in their appointment of Sabbath-school missionaries. I believe that each has done all that could be done under the cir-

cumstances. It would seem, however, that unless we are able to follow up the work of these missionaries with a stated and permanent ministry of the word, very much of this evangelistic labor will be lost. This, however, we have our mind and heart set to do. As fast as the elements will allow we will get a settled ministry in the churches, which for a time seem to demand only the services of a pastor-at-large. So far as I know, we have the co operation and valuable help to this end, of these missionaries themselves.

In Kansas City Presbytery there were eight churches vacant at the beginning of this quarter. I am glad to report that these churches have, or soon will have stated services through the new Supplies just entering on their work. Two groupings have become vacant since February 1st, and one of them will be supplied by a senior from McCormick Seminary. The other we expect to be supplied soon. Some five or six churches have the stated services of the pastor-at-large.

In Ozark Presbytery there were at the beginning of this year at least twelve churches vacant. The commissioning of Rev. Williamson for work in that Presbytery has relieved and helped matters very much. While he gives half time to Ash Grove, he still has time for real substantial work in several weak churches. Besides his work, some three or four new men are just entering upon fields in Ozark Presbytery. Conway and Buffalo we are glad to have supplied by Mr. Bristol. A senior from McCormick Seminary is expected to take Bollivar, Willard and Cave Spring. We hope Rev. Hart, who is just leaving Hannibal, will find congenial work at Eureka Springs, which we are urging him to consider. Thus Ozark with the aid of the pastor-at-large is being well cared for.

In the Presbytery of Palmyra the pastor-at-large seems to have done a really big work the past winter. It seems, however, some of the best churches in the Presbytery are without pastors. They are slowly feeling their way and looking for the right men. Two or three new men have taken groupings of Home Mission churches. With Mr. Welty's valuable labors the work must progress in Palmyra. Every month the work is coming into better shape is my conviction.

There are at least eight new men who have taken fields in Platte Presbytery during the past few months. Nearly all the churches are cared for. The Home Mission Committee is aiming to have all the vacancies filled, and negotiations

are going forward which promise success to this aim.

St. Louis Presbytery has some very weak country fields. We are trying to care for them, but at present it seems we must use some undergraduates. Arrangements with the churches of Salem and Cuba have been made for such services. Arrangements for others are on the way and hope not to fail of adjustment.

NEW ORGANIZATIONS.

Recently there have been churches organized at Lowry City in Kansas City Presbytery and Polo in Platte Presbytery. The probability is we shall soon organize a church at Crocker, on the Frisco Railroad, which is within the bounds of St. Louis Presbytery. Twenty names have been found there besides a cluster of United Presbyterians in the country who will probably go into the organization. This will be entering a territory where we have very few Presbyterian churches.

CITY EVANGELIZATION.

The work is progressing quite satisfactorily in the cities of St. Louis, Kansas City and St. Joseph. In all these cities the pastors of the larger churches have the spread of the gospel on their hearts. The work I think is well cared for.

A new church is just about ready for dedication in South Joplin, Mo. This is a promising field, but the elements for Presbyterianism are very few. Other interesting fields right near this little giant of a city in southwest Missouri are opening up and receiving an occasional service.

The large population in South Hannibal remain unsupplied as yet. I have not had time to visit the field but hope to soon.

NEW EDIFICES.

Several new church buildings are in process of erection in different parts of the Synod. Indeed I think this is quite a building era, especially with some of our weaker fields. The necessity of a sanctuary where the people may assemble to worship God seems to lie very close to their hearts.

NORTH DAKOTA.

REV. J. F. MONTMAN, *Cavalier*.—The Backoo, Tyner and Cavalier churches are in a reasonably flourishing condition. As the intense cold of the winter passed away and warmer weather came on, church work, especially Sabbath attendance, wonderfully revived, and the three

churches have a most hopeful and encouraging outlook. The Sabbath attendance is large beyond expectation. The Backoo congregation is a puzzle to me. It is made up largely of young people, most of them young men, yet we have not been able to win a single soul in that congregation to Christ. They listen attentively and orderly, but are unmoved. In Tyner five souls have given their hearts to Christ, three of whom have united with the church. Already the seating capacity of the new church is being taxed almost to the utmost by the large crowds who gather there for worship. In Cavalier two souls have been won, an aged, gray-haired mother of 56 years and her daughter of 12 years. Last Sunday night's attendance reached its maximum thus far, numbering about 150 souls, which was large.

SOUTH DAKOTA.

REV. J. C. PALMER, *Hill City*.—As I reported in my last letter, we had just taken in six new members, and now I have the pleasure to tell of the reception of eight new members, seven on confession, one by letter. Our Sabbath-school, though of course not so large as before, is still active and flourishing. We have just recently received a bond for a deed of our church lot, and this will almost put us out of debt. We had hoped at the end of this year, to be able to say to the Board that we are ready to take a long stride in the way of self-support. But of course we have to give that up for the present.

We were greatly rejoiced to be able to elect an additional elder, a man every way fitted for the duties of the office; who has the absolute confidence and esteem of all who know him.

REV. H. P. CARSON, D. D., Supt.—I have succeeded thus far in manning eleven of the fourteen fields I had to report vacant three months ago, as appears from comparing inclosed report of present vacant and new fields with the one then inclosed. My regret is that only two of these are permanent men, the remainder being for the summer only. You will note that I have at present seven vacancies. Can you help me to a good man immediately for Ellendale, another for Alexandria, and one for Kimball? I spent three days in February at McCormick Seminary, trying to enlist some seniors in South Dakota, but although I had the promise from three, none came. Most of my correspondence

during the quarter has been in seeking to get men and place them.

Of the work done, the presbyterial reports show an increase of over 500 in the aggregate church membership of the Synod during the year, two-thirds of them by profession, and an advance of over \$2000 in the aggregate of contributions to the boards of our Church, over one-fourth of this advance being to Home Missions alone. Indeed the increase to Home Missions is one specially encouraging feature of the advance, for the aggregate to this cause alone has almost if not entirely reached \$2,000.

Brookings church has formally resolved upon self-support and will ask aid no more in paying the salary of their minister. Scotland and Parker, Madison and Sioux Falls will do likewise at the end of present agreements.

While I am encouraged and gratified at the advance made my conviction is that still greater advance should be made, and for that I shall continue to earnestly strive. The material prospects of this State were never more promising and with material advance we must have spiritual progress.

The following is the list of fields and men recently arranged: In Aberdeen Presbytery, Mr. B. H. Woodford, middle class at McCormick, at Uniontown and Richland; Mr. John Wray, of the middle class in Princeton, at Forest City; Mr. G. E. Gilchrist, of same class, at Sisseton, Effington etc., new field; Rev. J. Cairns Cram, formerly the S. S. Missionary of this Presbytery, at Roscoe and Faris, also supplying a very promising mission in Eureka. In the Black Hills, student Charles Dalzell of McCormick, at Minnecola and Terry, a mission among miners on Bald Mountain; student Henry E. Hibschman of Princeton, at Nashville, Camp Crook and Alzada. In Central Dakota, Rev. Edwin Brown, again at Wolsey one-half time; student B. A. Rayson of McCormick, at Blunt and Onida; student W. Edward McLeod of same Seminary, at Wessington and Earlville, a new church in country near. In Southern Dakota, student Charles E. Sharp of McCormick, at Olive and Pease Valley.

A letter just received from a venerable lady in China says: "THE CHURCH AT HOME AND ABROAD is faithfully read and much enjoyed by the members of our station. Our interest in the home mission work increases rather than diminishes, when we become foreign missionaries." She adds the strongest assertion of the vital connection of home and foreign missions.

HOME MISSION APPOINTMENTS.

E. W. Cumings, Barre 1st,	Vt.	H. O. Guthe, Kearney, German,	Neb.
W. Fryling, Fall River Globe,	Mass.	W. B. Leonard, Ord,	"
J. M. Craig, Newport 1st,	R. I.	E. L. Dodder, Ashton and Cozad,	"
W. G. Westervelt, Esperance,	N. Y.	C. H. Mitchelmore, Ansley,	"
I. O. Best, Broadalbin and Mayfield,	"	J. Hatch, Pastor at Large,	"
J. Still, Masonville 1st,	"	C. G. Sterling, Omaha Lowe Avenue,	"
J. Service, Canonsville,	"	L. Levering, Blackbird Hills,	"
O. T. Mather, Auburn Westminster,	"	A. B. Lyman, Bethlehem,	"
W. H. Chapman, Elmira Franklin Street,	"	E. P. Dunlap, Kansas City Linwood Ave.,	Mo.
D. S. Brown, Bethany Centre and East Bethany,	"	C. P. Blaney, Milan and Sullivan,	"
G. B. Swinnerton, Laurens,	"	U. G. Schell, Unionville 1st,	"
J. L. Box, Ossian,	"	J. A. McKay, Akron, Martinsville and New Hampton,	"
J. A. Miller, Ph. D., Angelica 1st,	"	J. C. Shepard, Fairplay,	"
E. C. Hull, Arkport,	"	F. M. Hickok, Salem, Preston, Irvine and stations,	"
D. A. Bloss, Belmont 1st,	"	C. A. Bufta, Waldensian,	"
G. F. Walker, DeKalb and DeKalb Junction,	"	J. H. Fazel, Wichita Oak Street,	Kan.
G. H. Chatterton, Pleasna,	"	F. M. Symmes, El Paso,	"
J. C. M. Johnston, North Granville,	"	J. P. Vile, Oxford, Mt. Vernon and Geuda Springs,	"
F. W. McKloakey, Alder Creek, Forestport and White Lake,	"	D. K. Steele, Howard,	"
L. C. Rutter, Williamsport Bethany,	"	J. A. B. Oglevee, Caldwell 1st,	"
A. G. Parker, Highland,	Md.	L. H. Shane, Wichita, West Side,	"
J. W. McIlvain, Annapolis,	"	D. R. Todd, Netawaka, Soldier City and Avoca,	"
W. H. Shepp, Georgetown, Cool Spring, Ocean View, Blackwater and Frankfort,	D. I.	W. H. Parker, Carwood and Horace,	"
S. E. Heary, Johnson City,	Tenn.	J. Koib, Salem German,	"
D. A. Clemens, Huntsville,	"	B. Mills, D. D., Spearville,	"
C. C. McGinley, Pikeville,	Ky.	G. E. Bicknell, Edwin, Kendall and Ulysses,	"
E. H. Bull, Salyersville,	"	W. M. Danerty, Cimarron & Garden City 1st,	"
A. J. Thomson, Kuttawa, Marion and Ohio Ave.,	"	M. Williams, Burston,	"
J. P. Dawson, Louisville Calvary,	"	B. F. Haviland, Cunningham and Nashville,	"
J. F. Curtis, Burksville,	"	J. W. Funk, Halstead 1st,	"
J. M. Walton, Greensburg and Ebenezer,	"	J. W. Thompson, Sterling,	"
J. C. Kerr, Barcoursville and stations,	"	S. C. Kerr, Princeton and Richmond,	"
B. D. Taylor, New Lyme,	Ohio.	J. M. Crawford, Baxter Springs 1st,	"
J. A. Seymour, Streetsboro,	"	T. Bracken, Wakeeney,	"
J. C. Elliott, Akron Central,	"	H. H. Gane, Hill City, Moreland and Pleasant Valley,	"
A. J. Clark, North Springfield,	"	A. T. Aller, Hays City 1st,	"
H. F. Hamilton, Orwell,	"	E. A. Farrand, Topeka Westminster,	I. T.
S. D. Conger, Toledo 5th,	"	M. F. Williams, Muscogee,	"
M. Koehler, Toledo German,	"	G. Johnson, Wewoka and Vicinity,	"
H. W. Cross, Dunbridge and Tontogany,	"	J. M. C. Leiper, Park Hill, Rabbit Trap and Woodall,	"
L. K. Grimes, Troy,	Ill.	J. H. Land, Muyaka and station,	"
M. A. Stone, DuBois,	"	A. D. Jacke, Claremore, Oowala, Ward's Grove and stations,	"
W. S. Zeller, Anderson, Marvin and Walnut Prairie,	"	T. W. Perryman, Broken Arrow and Limestone,	"
B. D. Peet, Good Hope,	Mich.	D. Fife, Achena and vicinity,	"
J. Halliday, Caseville and stations,	"	W. R. King, Tahlequah and stations,	"
W. Sidebotham, Spring Lake 1st,	"	R. J. Lamb, Tulsa and station,	O. T.
T. B. Leith, Deerfield and Petersburg,	"	F. W. Hawley, Oklahoma City,	"
J. J. Cook, Alanson, Conway and stations,	"	J. B. North, Kingfisher 1st,	"
C. Daniels, Elk Rapids 1st and East Bay,	"	A. E. Thomson, Chandler,	Tex.
W. Russell, North Freedom,	Wis.	W. B. Bloys, Alpine, Fort Davis 1st and stations,	Wyo.
R. M. Williams, Cambria,	"	F. R. Wotring, Rawlins,	"
D. Anderson, Monroe,	"	F. L. Moore, Shell, Warren and Otto,	Col.
L. Abels, Platteville and Rockville German,	"	W. Marshall, Laird and Wray,	"
H. A. Winter, St. Paul's German, and Middleton,	"	I. B. Self, Brighton and station,	"
F. F. Barrett, Prairie du Sac,	"	H. G. Golden, Florissant,	"
B. H. Idsinga, Milwaukee, Holland,	"	C. Schillinger, Silver Cliff and West Cliff,	Utah.
J. F. Jungblut, Milwaukee 1st German,	"	G. W. Bell, Las Animas,	"
A. Rederus, Cato and stations,	"	N. E. Clemenson, Richfield,	Idaho
J. Balcar, Hope of Melnik, Bohemian,	"	T. Lee, Spanish Fork,	Mont.
W. L. Clarke, Weyauwega,	"	S. Allen, Franklin Centennial,	"
H. C. Choadle, Lakefield,	Minn.	W. Clyde, Anaconda 1st,	"
H. Sill, Reiderland, German,	"	A. Wormser, Presbyterian Missionary,	Wash.
J. H. Whistler, St. Paul, East,	"	G. McV. Fisher, Kalispell,	"
W. T. McAltoner, Angus and Euclid,	"	A. Mackay, Ilwaco and vicinity,	Oreg.
J. P. Gerrior, Washington and Stewartville,	"	T. Brouillette, Toledo,	"
J. C. Cram, Roscoe, Faris and stations,	S. D.	W. Bruce, Pendleton 1st,	"
E. J. Nugent, Presbyterian Missionary,	"	C. R. Shields, Portland Mizpah,	"
F. D. Haner, White,	"	G. Ross, Tualatin Plains,	"
C. Loudon, Stanley and vicinity,	"	F. H. Fruht, Eagle Park and Damascus German	"
V. Hlavaty, Cedar Rapids, Bohemian,	"	F. D. Hickman, Clackamas 1st,	"
R. C. Rowley, Brooks and Nodaway,	Iowa.	D. Dunlop, Mt. Tabor 1st,	"
J. E. Shoemaker, Panora,	"	J. B. Rideout, Marshfield,	"
S. H. Noel, Oelwein,	"	J. A. Cleland, Yaquina Bay,	Cal.
J. G. Hodges, Lime Springs,	"	H. W. Chapman, Lakeport and Kelseyville,	"
W. H. Kearns, Davenport 2d,	"	G. W. Hays, Big Valley and Shiloh,	"
W. R. Williams, Columbus Central,	"	W. Baesler, Blue Lake,	"
W. A. Smith, Plymouth and station,	"	A. Fitzpatrick, Little River and stations,	"
H. Wortman, Lyon County, German,	"	R. Messenger, Fort Bragg and stations,	"
D. Mouw, Hospers 1st,	"	E. L. Burnet, Healdsburg 1st,	"
G. M. Tourtellot, Dows,	"	R. Dickson, D. D., Carpenteria,	"
J. S. Davis, Williams,	"	A. Diaz, Los Nietos Spanish and stations,	"
W. S. Ward, Genoa 1st,	Neb.	J. M. Smith, Pine Grove and station,	"
		M. H. McLeod, North Ontario,	"
		D. Lander, Hueneme,	"
		W. E. Dodge, El Montecito,	"
		W. B. Cumming, Roseville,	"

MINISTERIAL RELIEF.

REPORT OF THE GENERAL ASSEMBLY'S STANDING COMMITTEE UPON MINISTERIAL RELIEF.

The Chairman of this Committee was Rev. Dr. Charles L. Thompson, Moderator of the Centennial Assembly. His most admirable report should be thoughtfully read by all our ministers, elders and people.

The Committee on the Board of Ministerial Relief beg leave to report as follows:

The annual report of the Board, together with the book of minutes of the year from the 1st of April, 1892, to the 1st of April, 1893, has been placed in their hands. We find the minutes have been neatly and accurately kept and we recommend their approval.

We have pleasure in calling the attention of the Assembly again to the work of this very important Board. It is a Board that has no enemies, though it may be said to have too many lukewarm friends, and yet it should appeal at least to all the ministry of our Church with unabated interest. There are few of us who, either through our personal experience or our friendships, may not have cause to look kindly upon the work of this Board. It lies, therefore, deservedly near the heart of the Church. Civilization may be fairly measured by the care it gives to the weak and the unfortunate. The barbarity of Rome was in nothing more conspicuous than in its treatment of the aged and infirm, whom it was wont to push aside to make room for the activities of the strong and the prosperous.

The genius of the Gospel in nothing comes out more grandly than in its regard for that which is the least, and surely the genius of our Church will in nothing be more Christ-like than in its constant tender and watchful care of the welfare of its veterans. It may, however, be said that whatever we may have done in the past in this regard we need to advance in this grace also. Our country very wisely provides for its worn-out soldiers. There is sometimes complaint that it has such a good reputation in this regard that its shield is sometimes unworthily sought. The Presbyterian Church has never put a premium on old age and infirmity in the

ministry. The small amount we give to our venerable servants is not large enough to tempt to any dishonesty in the applications.

The report shows that the average of appropriation to each family is only \$211. This indeed is an increase over the amount of ten years ago of \$34 a family, but still how inadequate is such provision for the wants of those families, many of whom are almost entirely dependent upon this source for their maintenance. Your Committee believes that our Church can well afford to make still more generous appropriations for those who have so well earned those appropriations by years of faithful and poorly paid service.

In this connection it is with pleasure that we again call attention to the new rule of the Assembly, adopted a few years ago, which provides that "every honorably retired minister over seventy years of age, who is in need and who has served our Church as a missionary of the home or foreign Board, or as a pastor or stated supply for a period in the aggregate of not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the Presbytery."

The delicate advantages of this plan are very evident, and that they are highly appreciated by those for whom it has been devised is manifest from the increasing number who are ready to avail themselves of it. There are now upon the roll of the Board seventy-six ministers under this new rule, the maximum sum paid them is \$300 annually, and fifty-seven out of these seventy-six venerable men have certified their need of this sum for their support in their helpless old age, and others are content with less. The number of families under the care of the Board is larger now than at any time in the past. The appropriations of the past year have reached \$152,492.

These appropriations have all been promptly met, partly from the gifts of the churches and individuals and partly from the interest on the invested funds of the Board. It should be said, however, that the increase in the revenue of the Board, enabling them to meet all their payments promptly, has come not from the churches and

Sabbath-schools, but from the gifts of generous individuals and from the interest of the permanent fund. The contributions from churches and Sabbath-schools have decreased by \$5,080.

It is a good thing that there is so large a permanent fund, the result chiefly of the great centennial offering. It is hoped that fund will constantly grow, that the minds of the generous givers throughout our Church will turn to it as one of the great opportunities for serving the Redeemer. But the steady increase in the number of those requiring aid of this Board, and the need of doing better for them in the future than we have done in the past, make it apparent that the collections ought also to increase. At last all the causes of benevolence in our Church must depend upon the living givers, upon the stream of steady offerings coming from our church members.

It will be a sad day for us when we shall come to rely upon endowments, either for churches or for the relief of our worn out servants. Three thousand five hundred and eighty-one churches made no contribution to this Board during the past year. Surely it cannot be that more than one-half of our churches have no interest in a cause whose appeal to us is emphasized by the most sacred and tender considerations that can gather about any cause of benevolence.

We suspect that many of our churches have allowed this cause to pass by without consideration because they have believed it would be cared for by large contributions and that in the account the small gifts of feeble churches would not be missed. But even small contributions from all the churches would not only meet the present demands upon the Board, but put the Board in a position to give more adequately and so more worthily to those who are

dependent upon it. And besides every church owes it to itself to remember the Board of Ministerial Relief.

The Assembly perhaps scarcely need to be reminded of the Ministers' Home at Perth Amboy, the quiet and beautiful home which it affords for the worn-out veterans. The sacred shelter of that rest into which it invites them for a little ere their sun goes down is one of the most beautiful illustrations of the tender care of the Church of her own. Frequent visits to it are made by the secretary of the Board and by other members, some of whom take an unflinching and watchful interest in it, which they have found to come back in abundant blessings to themselves.

Your Committee recommends the following resolutions for adoption:

1. That the churches be urged to more generous and more general contributions to this cause, and that the attention especially of the non-giving churches be called to it, in the hope that they will fall into a line which is hardly more useful to the work it is meant to advance than it is fruitful in blessings to itself.

2. That the attention of the ruling elders of the Church be especially called to this work, and that they be asked by some systematic plan to increase the intelligence of the people as to the operations and needs of this Board. The distribution of documents, which can be obtained in any number at the office of the Board, will be found the most efficient means of increasing the interest of the people.

3. We recommend the re-election as members of the Board of the Rev. John A. Liggett, D. D., the Rev. J. Henry Sharpe, D. D., Robert C. Ogden, Esq., and the Hon. John Scott, whose terms of service expire at this time. All of which is respectively submitted.

CHAS. L. THOMPSON.

COLLEGES AND ACADEMIES.

COLLEGE-PLANTING IN AMERICA.

BY THE LATE HERVEY D. GANSE, D. D.

[This unfinished paper, evidently intended to follow the one published in our June number, was found among the papers of Dr. Ganse and apparently is the last literary work of his brilliant pen for the Board which he served with such transcendent zeal and power for eight years.]

It is assumed in this article that, while our country needs comparatively few universities endowed and equipped for original investiga-

tion, it needs academies and colleges enough to put the beginnings of learning within reasonable reach of every established community; and it is farther assumed that the Christian part of the nation has motive to see to it that a good proportion of these academies and colleges shall be positively and permanently committed to the Christian religion. Anyone who heartily accepts these

positions will feel some interest in noticing the ways in which the Christian part of these coming schools may be expected to begin.

(A) Manifestly not by means furnished by the State. If any consider that such excellent collateral influences can be put beside State education as will make it serve the purposes of Christian education, this article has no space for that separate debate. It takes the opposite ground by assuming, as above, the Church's and the nation's need of colleges positively and permanently committed to the Christian religion. Such colleges the state cannot plant and maintain.

(B) Roman Catholic Christians have a way of planting their colleges which Protestants as yet do not extensively copy, but which they cannot but know of. With trained and tireless sagacity the Roman Church selects the sites which she will put to future use; and with the abundant means which her style of loyalty puts at her disposal she plants and sustains them, counting not without warrant upon the income which Protestants as well as Catholics will turn into their neighboring Roman school if it has the aspect of strength and success.

(C) Coming to the Protestant ways of starting colleges we name:

First, a rare way that has so many advantages that it might well become more common. A single competent giver selects his site and furnishes means enough to establish the institution and invite the means of its increase. The most notable recent instance of this kind of munificent foresight is furnished by Mr. Rockefeller in founding the (Baptist) Chicago University. The only example which our Church's recent experience includes, of such individual generosity in planting a college, was furnished in the founding of our Bellevue College by Mr. H. T. Clark's large gift of land and building. Akin, however, to such an act of founding a college by a gift are some of those acts of rescue which other Presbyterians have done, in connection with this Board, in behalf of colleges of promise which they have cleared of threatening debt. Of such action our most notable instances were furnished by Mrs. McCormick in the relief and partial

endowment of Hastings College by her gift of \$15,000. In the absence of suitable and ready individual giving there has been a

Second way in which the planting of colleges, Christian and secular, has been attempted. It has been the way of starting the needless colleges that have been foredoomed to failure. A short name for it would be the "College land-boom." Ground is given for campus, and for building lots to be sold when the market is ready, the giver or givers having contiguous land of their own which is to profit by the good market which the college is to create. There is nothing in the nature of things that forbids an enduring and useful college to grow out of just such a beginning, provided only that the selected site be a good one, that the gifts of land be large enough and the increase of the community rapid enough to make the speculation successful. But the cases in which the mere enthusiasm of speculation has made mistake of site and of prophecy are so numerous that no wise Church can safely trust to that method of starting her needful colleges. The most she can prudently do is to allow the interest of land-owners to co-operate with her own appointed agencies in laying sound foundations in right places. Such co-operation is entirely possible. For it is by no means to be assumed that such a gift of land as will bring returns to the giver cannot be made at the right time and in exactly the right place for the college's greatest advantage, made too with the giver's large-minded sympathy with the undertaking which he furthers. But no rule of that sort can be trusted. There remains then a

Third method of starting a Christian college.

[The Third Method was doubtless that which the writer believed in with all his heart: The co-operation of the individual giver, the College Board and the synod.]

ACTION OF THE GENERAL ASSEMBLY.

The Assembly's Standing Committee on the College Board consisted of *Ministers*: Chas. A. Dickey, D. D., David R. Frazer, D. D., John Burrows, Adrian V. S. Wallace, Albert W. Knowlton, Connell Cox, Wm. F. McCauley, Charles Fueller, Samuel R. Keam, John N. McClung, Joseph B. Little. *Elders*: John M. Coyner, E. F. Witmer, Percy B. Bromfield,

Hamilton D. Bennie, A. J. Aldrich, Spencer P. Banett, T. S. Snell, J. M. Armstrong, Richard H. Alexander, George H. Patch.

Dr. Dickey's strong and strengthening report, the unanimous voice of the committee and unanimously adopted by the Assembly, should be read in full. Most unfortunately the limited pages at our disposal forbid its appearing here; it will be sent to any address on application to the Secretary of the Board. The resolutions which conclude it are as follows:

Resolved, 1st, That the Board of Aid for Colleges and Academies, and the efficient officers of the Board, be commended for their faithful service during the past year.

Resolved, 2nd, That we hereby commend this Board to the confidence and to the generous support of the whole Church.

Resolved, 3d, That we congratulate the Board and the Church, together with the noble institutions under the watchfulness of this Board upon the great advance made during the past ten years, in the work of Christian and Presbyterian education.

Resolved, 4th, That the representatives of colleges and academies, receiving or seeking aid, be earnestly urged to heartily co-operate with this Board in all their efforts to promote the important work entrusted to the Board by the Church.

Resolved, 5th. That we recommend to the Church to raise not less than \$150,000, the current year, for the work of this Board, and to adopt as far as convenient the month of February for taking offerings in churches and sabbath schools.

Resolved, 6th, That Samuel J. Niccolla, D. D., David R. Breed, D. D., W. W. Totheroh, D. D., ministers, and W. O. Hugharb, Henry W. Johnson, Dexter A. Knowlton, John C. Grant, laymen, be appointed members of this Board for a term of three years; and that Henry J. Willing be appointed to fill the unexpired term of Cyrus H. McCormick, resigned.

Resolved, 7th, That the action recommended by the Board regarding the offer of land for Westminster College in Utah, be adopted by the Assembly.

Children's Church At Home And Abroad.

OUR PICTURES.

A little girl in one of the States beyond the Mississippi has sent us the following letter, and we have gladly sent her a picture of Mackay of Uganda. We shall be glad to hear from other children, and to send them pictures. Their letters help us very much to make the CHILDREN'S CHURCH AT HOME AND ABROAD interesting. A missionary lady from India whom I met in Washington spoke of it as the most interesting part of our magazine. A good many ladies—mothers and teachers—have spoken of it in the same way.

Our little friend writes:

Papa has been reading to me from THE CHURCH AT HOME AND ABROAD the piece called "Our Pictures," in the June number. Then we got the April number and read "A Brick at a Time." Then we took the Bible and

read those verses about the stones and the boughs. Then I thought I would tell you, as one of "the ways in which a great number of children can do a great deal of good by every one doing only a little," of the amount that was raised last year for the Missionary Department of the Presbyterian Board of Publication and Sunday-school work from the contributions in the missionary boxes that were distributed to the Sunday School children all through the country.

Then papa told me about the little missionary ship, The Morning Star, which was built when he was a little boy by small gifts from Sunday-school children all over the country.

If this is the sort of letter you meant I wish you would send me one of the pictures that you spoke of in the magazine.

That is just the kind of letter I meant, and I would be delighted to hear from many more children and their mothers, teachers or sisters, on any subject that they think would be interesting to any of our young readers.

H. A. N.

Thoughts on the Sabbath-School Lessons.

July 2.—*Paul called to Europe.*—Acts xvi: 6-15.

A lesson is found in Paul's *interpretation of the vision*. That Macedonian phantom called for help. *What* help? Upon the wharf at Troas stood four wayworn travelers, unknown, penniless. What succor had Greece to ask from them? Her commerce had ruffled every sea of that ancient world. She had been the teacher of eloquence, of philosophy and letters to all peoples. Art had cast over all her land a perfect dream of beauty. There never had been a civilization on earth equal to hers, and yet there she lay, in all her civilization, wretched and guilty beyond anything which we are permitted to describe. . . . What wonder is it that when Paul heard that prayer for help he "*gathered assuredly* that the Lord had called him to preach the *gospel* unto them!"

Give the gospel, first of all, if you would give sure help to any people. All that Europe has to-day, all that America has, better than the despairing paganism which stood and prayed to Paul, is due to that faith which Paul bore to Europe, and which men like him have spread from land to land.

Would you help a fellow man? Tell him of Christ, that friend of sinners, in whom are all the treasures, not only of pity, but of power.

Would you help your country? See to it that every prairie village, every settlement among her mines and every lane in her crowded cities, is reached by the gospel.

Would you help this unhappy world? Then hasten in the spirit and the wisdom of Paul to bear the gospel to every Macedonian shore. REV. ARTHUR MITCHELL, D. D.

July 9.—*Paul at Philippi.*—Acts xvi: 19-34.

"What shall I *do* to be saved?"

The hopeless, unavailing effort of all human religions, the merit-making, the pilgrimages, the self-torture, the monastic retirement by which souls in the dark have felt after God, finds expression in the eager question of the terrified jailor of Philippi, and the only

answer is Paul's simple message, "Believe." Explained and amplified as it undoubtedly was to the little group trembling in Paul's prison-cell, it found ready response and quick obedient acceptance. And tired hearts, weary of the effort to work out a holiness of life that will win salvation, to-day, can find rest nowhere else except in that same acceptance of Christ's completed work, which laid the foundation for a Christian church in heathen Philippi.

"Cast thy deadly *doing* down,
Down at Jesus' feet;
Stand in Him, in Him alone,
Glorious and complete."

July 16.—*Paul at Athens.*—Acts xvii: 22-31.

"Not far from every one of us," (verse 27). And whether we build altars to an unknown God, or endeavor to build up systems of philosophy that shall satisfy the human intellect, or systems of morality that shall quiet the uneasy conscience, still he waits to be gracious, and the call sounds down through the ages—"Return—I will heal," "Come unto me all ye that are weary," "Behold, I stand at the door and knock:" and still, as in the days of Paul some mock, and some put off, and some, led by the Holy Spirit, believe and are saved.

July 23.—*Paul at Corinth.*—Acts xviii: 1-11.

Probably no one of Paul's hearers detected a note of timidity in the utterances with which at Corinth, he preached "Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;" but he confesses a consciousness "of weakness, and fear, and much trembling" (1 Cor. ii.: 3) that must have found sweet comfort in the night message, "Be not afraid—for I am with thee."

How often the loving Father who "knoweth our frame," recognizes the need of his child and sends the timely message of courage or strength, of warning or of counsel.

July 30.—*Paul at Ephesus.*—Acts xix: 1-12.

When, a few years later, Paul wrote from Rome to those same Christians at Ephesus, "Unto me, who am less than the least of all saints, is this grace given, that I should

preach among the Gentiles, the unsearchable riches of Christ," there must have been many memories in his mind of the varied experiences through which he had passed, as he fulfilled that glorious embassy. Philippi, Athens, Corinth, Ephesus would pass in panoramic review before him, and Lydia and the jailor, Dionysius and Damaris, Justus and Crispus must have been included with the "certain disciples" of Ephesus in that wonderful prayer which Christians ever since have loved to appropriate: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Young People's Christian Endeavor.

AGGRESSIVE CHRISTIAN ENDEAVOR WORK IN NORTHERN SYRIA.

It was Sabbath evening and we sat with the brethren at the close of their interesting social meeting. I had been asked to close the meeting with prayer but said that I wanted to ask some questions first. I said, "How many villages are there less than an hour's distance from here?" Half a dozen were named. Then I asked for those within two hours' walk, and the number was more than doubled, "How many young men are there in the church?" "About twenty." "What was our Lord's last command?" "Go ye into all the world and preach the Gospel to every creature." "Have we finished this work?" "Oh! no!" Then the suggestion was made that some of the young men go out every Sabbath afternoon two by two to visit these neighboring villages and hold religious services. Let the remainder gather in the church and offer special prayer for these who go out and then let these make a report of what they have done at the evening service. The plan was gladly adopted. The following Sabbath three villages were visited in this way and at every one a cordial reception

was met and a divine preparation was found for the hearing of God's Word.

Soon afterwards I was in another village where I mentioned these facts and at once the same plan was agreed upon for the villages in this second vicinity. Subsequently the same subject was proposed to the church in a large city. At the next meeting of the Young Men's Society a zealous member arose and asked who would volunteer to join him in such evangelistic visitation of houses in the city and in near villages. A response came at once. Then followed others until ten couples had been arranged and a systematic plan of campaign had been developed. Whatever the outward fruits there can be no doubt whatever as to the reflex benefit on the Christian character of these young men of any such effort honestly and prayerfully put forth. W. S. N.

ONE TALENT PEOPLE

[From Faith and Works.]

There are quite a number of us gathered together. We, poor souls, are, all of us, more or less conscious of our poverty, and yet are sincerely anxious not to keep our one talent laid up in a napkin, nor to hide it in the earth, so we have met to consult ways and means to make the most of what we have, so that when the Lord of these servants comes to demand His own, we can return what He has given doubled and quadrupled. The meeting is called to order, and the first to speak is a poor girl.

"There is only one thing in the world I can do well," she says, "and that is to sew. One night in the week after I come from the store, I sew for a poor blind woman who lives up-stairs, and who has nobody but a little grandchild; as soon as the days grow longer I shall teach the child to use her needle. That is the only talent I have and it may not bring in much interest, but I shall do my best with it."

"I can write," said another, "not, of course, like people who are famous, but I can put sentences together, and I hope my poor little talent will improve by use. I am going to try to make it help somebody every time I take up my pen to write, even if it is only a letter. How nice it is to think that such a little thing as my pen may be consecrated."

"When I learned to read," said a third, "I never thought that was a talent; but I can read fairly well and without getting tired, so I go to

the Old People's Home and read to some of them. Sometimes I get tired of going so steadily, and I am so ashamed when I remember that if our Lord was there and needed me, I would go quickly enough, and yet these are His people, and you know He said it was just the same."

A. F. B.

WORK AND BRAINS.

[From the Cincinnati Commercial Gazette.]

A young girl finishes her school life, and comes back into the family again. Suppose she has neither the taste nor the ability to take up any work outside her home. Suppose, however, that she is bright, intelligent, fond of books and music and pictures. Suppose, last of all, that the family income is not large, and that there is but one, or at the most two servants in the house. Now, the question naturally arises, what shall be the attitude of this young, untrained, but intelligent mind toward the homely details of housework? Shall she take them up, or let them alone—is housework worthy of the best effort, worthy of the time and thought of an educated and clever young woman? Let us see. "If only housework were not so distressing in its details," sighs the young woman, "or if I only liked it better! But as it is, it doesn't seem worth my while. I hate brooms, and pots, and kettles, and my fingers crawl at the thought of a dish cloth; and, besides, it seems to me that I ought to put my time to better use, that I ought to be improving my mind." So here is her indictment against housework. First, that it is unpleasant. So it is; it is very unpleasant. To deny that would be a waste of time, to say nothing of its being nonsense. But have you never stopped to consider that the details of most work are unpleasant. The details of a physician's work are unpleasant in the extreme. The lawyer's life is a hard grind after petty facts; the teacher gets little fun out of disciplining youngsters and drilling at the third person singular of the German verb.

The second indictment that this young woman draws up is that she doesn't like it. Of course she doesn't. What woman does like pots and pans; yearn over brooms and dish-cloth; feel that her whole being is fulfilled in soups and sauces? When she does like them it is from grace and not from nature. Do them, and do them well and heartily, but do not insist upon liking them. To like the results of them is all that you will find necessary. A happy atmosphere in the home, more comfort for all the family, a new appreciation of your own dignity

and worth in the family—these are some of the ends. And these should keep you working, because, indeed, they are worth having. There is dignity, but it is in you—not in your work. No work is dignified, except the worker makes it so, and the dignity in the worker comes from a realization of the moral qualities that go into work.

There are many wise and helpful people in the world who sincerely believe that we are going to have within the next few generations a new estimate of the worth of work—an estimate based not upon the amount of money a piece of work is worth, not upon the seeming importance it bears to the world, but upon the conscientious spirit which goes into the work.

If that day ever comes, it will be the day in which house-work and the house-worker will have their innings. Because there is no work in all the world that has such a deep spiritual significance, such a bearing upon the welbeing of the world. There is no question that good housekeeping will not help to settle. How can you expect a man to entertain sane opinions on matters that deal with women's welfare when he puts contempt for her into his mouth with every bit of unwholesome, sodden bread that he eats?

And so, you see we come to the last indictment which you draw up—that it isn't worth your while; that you ought to be "improving your mind." If you do not find plenty of chances for mind improvement in the exigencies and emergencies of house-work, you won't find them in books, or in music, or in painting. You'll get more chemistry in one day's thoughtful prowling about the cooking-stove than you are likely to have got out of school-books. You'll find more physics in the plumber's pipe, than you did in the big book you carried into class so faithfully every day. You'll find human nature more interesting and more natural in your kitchen than in your novels.

And suppose you take into consideration your duty to somebody else besides yourself. That counts. Because there really is such an old-fashioned thing in the world, for all this new-fashioned thought of ours, as our duty to others. The family income is small, the service is small, and there is plenty of work for young, strong arms to do. Then shame be unto your young, strong self if you take no share in it; if you keep laying the burden of your living on the shoulders of your tired, willing mother. And if the education which you have been years in getting has done anything for you, let it show

in ability to make the hard way of work smoother and easier in the house. It is not beneath the dignity of an educated young woman. Do you know that nearly all the cultivated, keen, thinking women of this country are famous housekeepers, and pride themselves a deal more on their bread than they do on their brains?

Is it not a genuinely and thoroughly *Christian endeavor* to which this secular paper thus invites educated young women?

Is there anything involved in it or suggested by it which is not most worthy to be done by the King's Daughters, in *His name*?

Ministerial Necrology.

NOTE.—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DEMING, FRIEND A.—Born in Washington, Berkshire County, Mass., May 4, 1813; graduated from Union College, Schenectady, N. Y., in 1837, and from New Haven Theological Seminary in 1840; preached a few months in Atkinson, New Hampshire, then removed to Western Reserve, Ohio; ordained at Rome, Ashtabula County, in 1841, by Grand River Presbytery; he preached in Rome three years; in Freedom, Ohio, eight years; in Berlin Heights, Ohio, six years. In 1858 he removed to New Providence, Edgar County, Ill. In 1862, came to Mattoon, Ill., preaching to this church two years, which was his last pastoral charge, though often preaching. Died May 18, 1893, at his son's in Chicago and was buried in Mattoon, Ill.

Married, February, 1843, Miss Mary J. Chester in Rome, Ohio, who survives him with their four children, Mrs. Sarah E. McIntyre, of Mattoon; H. H. Deming, M. D., of Chicago; Mrs. Cordelia P. Whiting, of Northfield, Minnesota, and Mrs. Mary P. Rhodes, of Shelbyville, Ill.

DYER, FRANCIS.—Born at Frome, Somersetshire, England, May 21, 1824; studied with his brother in London, England; came to the United States about 1845; graduated from Bangor, (Me) Theological Seminary, 1851; ordained and installed pastor of the Congregational Church, South Paris, Maine, 1852; afterwards labored in the following fields: Middlefield, Conn., Westerlo, N. Y., Bethlehem, N. Y., Douglass, Mass., East Woodstock, Conn., North Madison, Conn., Wolcott, Conn., Mayfield, N. Y., Elwood, N. J.;

resided in Philadelphia from 1885 to 1893; had no pastoral charge in Philadelphia; preached in and out of the city whenever called on; died at his home April 18, 1893.

Married at Rotterdam, N. Y., January 31, 1853, Miss Elizabet James, of London, England, who, with three sons, survives him, their only daughter and oldest son having died some years ago.

GORDON, JAMES.—Born, Washington County, Pa., June 19, 1809; educated at Cannonsburg, Pa., and Athens, O.; ordained by the Presbytery of Logansport, 1832; engaged in Home Mission work in Iowa, eight years, and afterwards in Kansas. He organized churches at Marshalltown, Albion, Stony Grove, Iowa, and at Emporia and El Dorado, Kansas—also some other churches. Died at Tecumseh, Kansas, April 1, 1893.

Married, A. D., 1835, Miss Sarah Celler, after her death, married, A. D., 1850, Mrs. Lockard, who survives him with two sons and two daughters. One son, William E. Gordon, died three days after his father.

IRWIN, ROBERT, D. D.—Born January 1, 1833, at Oxford, Ohio; graduated from Hanover College, 1854, the Western Theological Seminary, Allegheny City, 1857; licensed by the Presbytery of Muncie, Ind., April 5, 1856; ordained by the Presbytery of Logansport, Ind., April, 1857; pastor, West Union and Bethlehem churches, Ind., 1856-1864; chaplain, 46th Indiana, U. S. A., 1861-1863; pastor, Waveland, Ind., 1864-1868; pastor, First Presbyterian Church of Kansas City, Mo., 1868-1873; District Superintendent of the Presbyterian Board of Publication, 1873-1880; President of Lindenwood College for Young Ladies, St. Charles, Mo., 1880-1893; died at St. Charles, April 16, 1893.

Married, April 17, 1856, Miss Kate M. Matthews, of New Albany, Ind., who with three sons and five daughters survives him. One son is pastor of the Cote Brilliante Presbyterian Church, of St. Louis, Mo.; the other sons are still in college. Three daughters are the wives of Presbyterian ministers.—Mrs. W. F. Jones, Alma, Mich., Mrs. E. W. McCluskey, Burlington, Iowa, and Mrs. W. S. Ward, Genoa, Neb. One daughter is a teacher in Lindenwood College.

MERCER, WILLIAM R.—Born in Pittsburgh, Pa., January 4, 1810; graduated from Oakland College; went to India about 1840, in the employment of the East India Company; ordained at La Crescent, Minn., 1860; ministered at North Bend, Wis., (where he organized a church) 1866-72.

Died, April 10, 1893, at Campbell, Texas.

Married, after returning from India, Miss Augusta Dennely of Wilkes-Barre, Pa., who died in 1863; in 1865 he married an English lady, who survives him. Two sons also survive.

Gleanings At Home and Abroad.

—"The Cross of Christ is the missing link in the Moslem's creed."

—All genuine missionary work must be healing work, said Mackay of Uganda.

—Give until you feel it; and then give till you don't feel it.—*Mary Lyon.*

—The new Sultan of Zanzibar is said to be engaged actively in carrying out reforms.

—Out of 175,000,000 Mohammedans, says Dr. Pierson, 100,000,000 are in subjection to Christian powers.

—Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—*Dr. Moffat.*

—William Carey said it was his business to serve the Lord: he cobbled shoes to pay the expenses.

—The Missionary Home Association of Oberlin is erecting a home for the children of foreign missionaries.

—Inscribe upon my tomb the words, "Thankful to the last that he had been a missionary," said Roger Clark of the Punjab.

The contributions of the native Christians connected with the Foreign Missions of the Presbyterian Church averaged in 1890 \$1.75 for each member.

—Dr. C. W. Mateer estimates that in China the sum of \$130,000,000 is spent annually for the paper money burned in ancestral worship.

—Dr. Selah Merrill places the number of Jews in Jerusalem at 25,000, and believes the number in all Palestine does not exceed 45,000.

—"Quickened life at home and steady progress abroad" is the substance of the annual report of the Wesleyan Missionary Society.

—Four Jewish-American papers favor holding synagogue services on Sunday, and this is believed to be the sentiment of the majority of the Jews in America.

—The belief of Gen. S. C. Armstrong, the "soldier philanthropist," that an undeveloped race can become civilized only by manual training, led to the founding of the Hampton Normal and Agricultural College.

—To the women of India Christianity is identified with every hope of a better life. For social rights, intellectual life, religious hope, they look solely to their Christian sisters.—*The Independent.*

—The Sultan of Johore testifies to the worth of mission work by giving land for a mission-

house and school, and \$1,000 towards the cost of the buildings.—*Chinese Recorder.*

—It is estimated that there are half a million lepers in India alone; and in China the number, in proportion to the population, is supposed to be even greater.

—The native Church should be so organized as to develop its talents, train its powers and stir its enthusiasm. Its members should be braced up by great responsibilities.—*Dr. Chamberlain.*

—Says Dr. Young, a Scotch medical missionary in Sheikh-Othman, Arabia: "The people are so steeped in sin that they appear to be wholly without any striving after the better life."

—In Fiji, in the old heathen days, says Dr. Pierson, infanticide and patricide went hand in hand; and what offspring the parents spared spared not the parents when old age crept upon them.

—Speaking of missionary literature, Dr. Pierson recalls the days when the *Evangelical Messenger* promised to give one page to missionary intelligence as often as there should come from abroad sufficient information to fill it.

—The Swedish Lutheran Church in the United States, which celebrated its jubilee in May, has three well-equipped colleges with eleven hundred students, in which three-fourths of the instruction imparted is in the English language.

—"This will do more for Christianity than anything that has been done, for our people know nothing of such love as this," say the native Japanese Christians of a Hospital that missionaries are erecting for lepers.—*Missionary Link.*

—The Berlin City Mission distributes 130,000 printed sermons weekly—18,000 of the number in Berlin. The Germans are not a church-going people, and it is something that they get the gospel preached to them in this way.—*Free Church Monthly.*

—The most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave \$1,500 for the mission in that city, and collected from his Chinese friends nearly \$5,000 more.—*Chinese Recorder.*

—More than half the ordained Wesleyan missionaries are natives of the countries in which the missions are found, and more than half the entire cost of the work is met by gifts and contributions on the mission field itself.—*Wesleyan Mission Notes.*

—It is said that just outside the gate which stands immediately in front of the Emperor's Palace, Peking, there were more than 400 people frozen to death in a single cold night during the past winter.—*Prof. I. T. Headland.*

—The "Mission to Lepers," founded by Mr. W. C. Bailey in 1871, began with Dr. J. H. Morrison's work at Ambala. It is undenominational, working with twelve different missionary societies at 33 centers in India, Ceylon, Burma and China. Lepers receive the gospel readily.—*Writer in Knox College Monthly.*

—The African priest and doctor, so called, are one; and the people look for the man who professes to tend a mind diseased to be able also to minister to the body, and they are likely to ridicule the man who cannot do so.—*Dr. R. H. Nassau.*

—There are in China 60 institutions for the treatment of the sick and injured, established through the efforts of American and English missionary societies. The oldest, established 58 years ago, is the missionary hospital at Canton, which is becoming a Medical College.—*Medical Missionary Record.*

—The native pastors and catechists in the Madura Mission, willing to undergo personal suffering and self-sacrifice to help on the work, have at their own suggestion given up a portion of their salaries, in addition to their regular offerings.—*Missionary Herald.*

—If the proportion of the educated to the uneducated in India be considered, Christianity is making as much progress among the former as among the latter. This is the declaration of a native writer, who gives a list of 30 gentlemen of education and high descent who have embraced Christianity within a few months.—*Missionary Herald.*

—A lady with a school teacher's salary of a thousand a year used one-half the sum to support a substitute in China, thus carrying out a life-long desire to be a missionary. She received a letter every week from her substitute, and prayed for her by name every day.

—A company of Chinese women listened to extracts from the autobiography of Dr. John G. Paton. A little later they brought of their own accord, a contribution for missions in the New Hebrides, saying: We must think not only of those near, but also of those afar off, for they also are our brethren.—*Chinese Recorder.*

—Native Christians in Canton have formed a society for the circulation of wholesome literature. The Chinese are good readers, but have

not the means to buy many books. A staff of booklenders carry good books about the country, offering them to schoolmasters and others, to be kept for a month at a time.—*Free Church Monthly.*

—Three converts in the Arcot Mission, India, were cruelly beaten but remained firm in their faith. A year afterwards the priest of a Hindoo temple near by sought an interview with Dr. Chamberlain, and asked what power it was in his Vedas that had wrought such a change in the lives of these people.

—Said Bishop Patteson of his work among the South Sea Islanders: "I do not even tell them that cannibalism and taboo are wrong. I simply teach them great positive truths, and trust to the influence of these truths to lead them to abandon their old evil practices. I find that this plan answers better than any negative teaching could possibly do.—*Indian Witness.*

—Mrs. Hull, a missionary to the Marathas, in India, comforted a mother in one of the Zenanas by singing a hymn with the refrain, "The voice of Christ is calling." A little child in the family learned to know the missionary by his song, and when she saw her approaching would call to her mother, "The voice of Christ is calling."

—There are more temples, and more expensive temples, in Peking than there are churches in New York. The abundance of the people, and their methods of contribution, each one giving a little, enables them to spend a vast amount of money each year in worship. The Chinese are well able to support a church if they are willing to do so.—*Prof. I. T. Headland in the Independent.*

—Through the efforts of the Madras missionaries the Government has issued an order for the amelioration of the condition of the Pariahs, which the *Madras Mail* calls a Pariah Magna Charta. Government lands are assigned to those able to cultivate them, and for village sites; slavery is abolished; special educational advantages are provided, and the Pariahs and other low castes are henceforth to be designated by the Sanskrit word *Panchama* or fifth class.

—According to Korean custom a "white letter"—an envelope containing a blank sheet of paper—sent to one away from home, indicates that something inexpressibly serious has occurred. It may be the house has burned, or death has entered the home. It would be cruel to inform the absent one of sad news when so far from sympathetic friends, so he must live in dread of the worst until he reaches home.

—A Taoist priest of Lin-kia, Kiang-si, who first heard the gospel in 1892, has given up everything connected with his former religion. His books, charms and idols were the accumulation of many years, his ancestors for seven generations having been Taoist priests, and were esteemed of great value. This collection he freely brought, with his own hands lit the fire, and stirred the flames till all was consumed. The following day he was baptized.—*China's Millions*.

—"What impressed me most," said a recent visitor to Alaska, "was the difference between Fanny Willard, our native teacher at Sitka, with her beautiful face beaming with joy and love, and the unchristianized, bent, worn creatures whose faces were disfigured with lamp black and fish oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel!"

—Said the Viceroy Li Hung Chang to English missionaries: "We are Confucianists, that is good for us; you are Christians, that is good for you. We Confucianists think we are able to look after our own souls, but we cannot so well look after our own bodies. Our native doctors do not know much about our bodies; but your foreign doctors know a great deal, and I hope you will send out a great many more medical missionaries."

—Dr. R. M. Luther of Burmah found a town of several thousand inhabitants practically deserted except by the sick and dying, on account of an epidemic of small-pox. He had his little daughter vaccinated in several places, thus multiplying the lymph, and vaccinated thousands of the poor frightened people, and restored them to their city and their homes. The child is a young lady now, and is not ashamed of the scars she received for the sake of others.—*Medical Missionary Record*.

—A growing church in Chieng-Hai is seven days distant from Chieng-Mai, the home of the pastor in charge. Suppose a pastor resident in New York should undertake the charge of a growing church in the slums of San Francisco, and could make only an annual trip to visit his parish. What kind of economy would there be in it? The church in Chieng-Hai is farther from its pastor than would the church in San Francisco be in such a case.—*Rev. E. B. McGilvary in the Independent*.

—The bronze Japanese bell, tolled at Miss West's funeral in Tokio, has arrived in Chicago. The inscription on it in Japanese translates into

English as follows: "This bell, cast in the city of Tokio, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now freemen." This inscription will also be engraved in English, French and German, and the bell will receive a prominent position in the World's Fair.—*W. C. T. U. Bulletin*.

ITEMS FROM NORTHERN SYRIA.

A CHANGED LIFE.

The candidates for church membership assembled according to appointment for examination and conference. There were two men and two women. One of the men was especially noticeable for his vigorous manner and positive expressions. He had evidently fought the battle through and felt sure of his position and was ready to maintain it at any cost. He said, "Do you know how I first came to the Protestant service? I was so drunk I did not know what I was doing." The teacher then told me that for a long time this man used to gather his boon companions on the roof which overlooked the teacher's premises to sing and carouse for the sole object of disturbing the Protestants' worship. He was a confirmed drinker, with the traits and habits which usually accompany that habit. Gradually his heart was reached, his conscience aroused and his whole nature renewed so that he became obviously a new man. For several years now he has led an exemplary Christian life but refrained from seeking church membership because of bitter family opposition. Now he felt that he should wait no longer and came forward to enlist publicly under Christ's banner. The day on which he united with the Church was made a time of special bitter abuse by his relatives, who would rather see him spending the day in drunken carousal with his old companions of the old Church than to see him taking his place in sobriety with the sincere worshipers of Christ.

—A bigoted mother had a daughter who was a quiet, consistent member of the Protestant church. She had also a son who caused his mother constant pain and anxiety by his reckless life. One day the mother was mourning over her son's evil ways, when her daughter was mentioned to her. She exclaimed in bitterness, "She is just as bad!" A drunken son was no greater sorrow to her darkened mind than the daughter who had fallen so low as to be a Protestant!

W. S. N.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble, and perhaps prevent serious mistakes.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1893.

ATLANTIC.—Knox—New Hope, 1. *South Florida*—Crystal River, 1. 8
BALTIMORE.—Baltimore—Baltimore Alaquith Street, 5; — Boundary Avenue sab-sch, 1 19; — Madison Street, 1; — Memorial, 3; Fallston, 1; Granite, 21 cts.; Hagerstown, 10; Mount Paran, 21 cts.; New Windsor, 45 cts.; Relay, 76 cts. *New Castle*—Church Hill sab-sch, 5; St. George's, 5; Wilcomico, 5. 85 83
CATAWBA.—Catawba—Bethel, 3 10; Lloyd's, 1; Shiloh, 2 10. Yaddin—Allen Temple, 1. 7 20
COLORADO.—Boulder—Valmont, 9 cts. Denver—Denver 2nd Avenue sab-sch, 16 65; — Hyde Park, 1. Gunnison—Salida, 2. Pueblo—Pueblo, 10 65. 39 79
OREGON.—East Oregon—Union, 60 cts. Portland—Clackamas, 1; Tualatin Plains, 8. *Willamette*—House of Hope, 1; Salem, 4. 9 60
ILLINOIS.—Alton—Carrollton, 11; Trenton sab-sch, 5; Bloomington—Bement sab-sch, 13 20; Heyworth, 12; Minook, 5 40; Prairie View, 1. Cairo—Galum, 3. Chicago—Chicago Lawn, 2; — Olivet, 11 25; Elwood sab-sch, 11; Glenwood, 1; Homewood sab-sch, 2 60; Joliet 1st sab-sch, 10. Freeport—Harvard, 2. Mattoon—Newton, 1. Ottawa—Oswego, 2 80; Streator Park, 5; Waterman, 3. Peoria—Salem, 6. Rock River—Hamlet, 85 cts. Schuyler—Augusta, 11; Bushnell, 8; Clayton, 3; New Salem, 1. Springfield—Decatur, 30; Pisgah, 66 cts.; Unity, 17 cts. 158 61
INDIANA.—Fort Wayne—Lima, 3. Indianapolis—Greenwood sab-sch, 12 72; Indianapolis 2d, 39 14; — 7th, 1 65. Logansport—Plymouth, 5. Muncie—Centre Grove, 2; Marion, 6; Portland, 5. *New Albany*—Bethel, 2; New Washington, 2; Oak Grove, 1; Salem, 1 05; Seymour sab-sch, 2; Utica sab-sch, 3. Vincennes—Brazil sab-sch, 8 14; Princeton, 10; Vincennes, 9 75. 118 45
IOWA.—Cedar Rapids—Blairstown, 4 95; Wyoming, 1 49. Council Bluffs—Guthrie Centre, 3 30; Red Oak, 3. Des Moines—Colfax sab-sch, 1; Laurel, 2; Leon, 2. Dubuque—Hazelton, 2 45; McGregor German sab-sch, 5; Oelwein, 1. Fort Dodge—Wheatland German, 3. Iowa—Birmingham sab-sch, 4 25; Middletown, 15 cts.; Montrose, 2. Iowa City—Montezuma, 10 75. Sioux City—Sanborn, 3; Sioux City 1st, 20; — 2d, 4 69. 74 04
KANSAS.—Emporia—El Paso, 2 53. Larned—Hutchinson, (sab-sch 25 60), 40 60. Solomon—Beloit, 10. Topeka—Wakarusa, 1. 54 13
KENTUCKY.—Ebeneser—Dayton, 2; Greenup, 2; Mount Sterling, 85 cts.; Newport 1st, 5. Louisville—Pewee Valley, 5; Shelbyville 1st, 7 30. 22 15
MICHIGAN.—Detroit—Ann Arbor sab-sch, 8 73; Wyandotte, (sab-sch 3 50), 5. Flint—Akron sab-sch, 5 00. Grand Rapids—Muir, 2. Lansing—Marshall, 4 37. Monroe—Adrian, 18 78. 38 88
MINNESOTA.—Mankato—Amboy, 2; Blue Earth City, 4; Cottonwood sab-sch, 6; Luverne, 2. St. Paul—Minneapolis 5th, 3; Red Wing, 3 83; St. Cloud, 4 20. 24 53
MISSOURI.—Ozark—Joplin, 10 20; Springfield 2d, 2; West Plains, 3. Platte—Hopkins, 1 50; New Point, 1. St. Louis—St. Louis West, 23 25; Windsor Harbor, 1. 41 95
NEBRASKA.—Hastings—Osco sab-sch, 4 29; Superior, 2; Wilsonville, 1. Kearney—Ashton, 1; Kearney (sab-sch 2), 5. Niobrara—O'Neill, 2 71. Omaha—Black Bird Hills, 65 cts.; South Omaha, 2. 18 65
NEW JERSEY.—Elizabeth—Clarksville, 1; Elizabeth 1st, 8; Liberty Corner, 3 50. Jersey City—Jersey City Scotch, 5; Passaic sab-sch, 5 91; Paterson Broadway German (sab-sch 4), 7; — Redeemer, 25; Rutherford sab-sch, 51 10. Monmouth—Manasquan sab-sch, 14 86. Morris and Orange—East Orange Arlington Avenue, 10; Madison, 65 40; Morristown South Street, 40; Orange German, 6 75; Orange Valley German, 2; South Orange Trinity, 25; Summit, 76 53. Newark—Newark Wickliffe, 8 6; New Brunswick—Ewing, 5; Princeton 2d sab-sch, 18; — Witherspoon Street, 1; Trenton Bethany, 8 62. Newton—Blairstown (sab-sch 11 37), 47 50; Deckertown, 4 2; Washington, 15 75. West Jersey—Bridgeton 4th, 4; Clayton, 10; Jericho, 2. 471 61
NEW MEXICO.—Rio Grande—Albuquerque 2d Spanish, 2. 2
NEW YORK.—Albany—Albany 6th, 2; Galway 2; New Scotland, 5; Saratoga Springs 2d, 2 40; Schoenck 2d sab-sch, 7 60. Binghamton—Owego, 11. Boston—East Boston, 15; Holyoke, 3; Lynn sab-sch, 7 75. Brooklyn—Brooklyn Ainslie Street, 5. Buffalo—Buffalo Bethany, 9 59; — Calvary, 16 76; — Redeemer, 1; — Walden Ave. 1; Tonawanda, 4; Westfield, 8 65. Cayuga—Auburn Calvary, 5 76; Genoa 3d, 85 cts. Chemung—Elmira 1st, 7 68; Elmira Lake Street, 25. Geneva—Naples, 2 6; Seneca sab-sch, 7 75. Hudson—Florida sab-sch, 31 5; Good Will, 51 cts.; Palisades, 25 cts.; Ramapo sab-sch, 30; Scotchtown sab-sch, 9 14. Long Island—Matineck, 8 31; Moriches, 95 cts.; Shelter Island (sab-sch 5), 14. Lyons—Huron sab-sch, 5. Nassau—Huntington 2d sab-sch, 15. New York—New York 18th Street sab-sch, 28 94; — Adams Memorial, 25; — Allen Street, 2; — Bohemian, 5; — Madison Avenue sab-sch, 50; — Mount Washington, 87 70; — Rutgers Riverside sab-sch, 30; — West 3d Street, 7 98. Niagara—Lockport 1st, 7; Mapleton, 1. North River—Wappinger's Falls, 3. Otsego—Coopers town sab-sch, 30; Delhi 1st, 15. Rochester—Genesee Village sab-sch, 43 56; Rochester Calvary, 2 74; — Emmanuel, 1 14; — Westminster sab-sch, 8 48. St. Lawrence—Chamont sab-sch, 5. Steuben—Centerville, 1. Syracuse—Canastota, 2; Cazenovia, 9 35; Syracuse 1st, 20 18. Troy—Hoosick Falls sab-sch, 4 54. Utica—Litchfield sab-sch, 1; Little Falls sab-sch, 35; Mt. Vernon, 5. Norwich Corners sab-sch, 2; Oneida, 5 50; Utica Westminster, 10. Westchester—Sing Sing, 7 50; South East, 1 63 10
NORTH DAKOTA.—Pembina—Drayton 1. 1 00
OHIO.—Bellfontaine—Urbana sab-sch, 65 94. Chillicothe—Memorial, 1. Cincinnati—Batavia, 3; Cincinnati 1st German 5; — 2d German, 1; — Central, 3; College Hill, 14 58; Montgomery, 8 25. Cleveland—Akron, 1; Cleveland 1st sab-sch, 26 95; — 2d, 50 50; — Bethany sab-sch, 6 30; — Calvary, 18; — Miles Park, 3 30; — Woodland Avenue, 20; Parma, 1. Columbus—Columbus Broad Street, 20 30; Lower Liberty, 2. Dayton—Collinsville, 1; Dayton Wayne Avenue, 5; Middletown, 14 77; Somerville, 3; Springfield 3rd, 8. Huron—Bloomville sab-sch, 11 6; Lima—Convoy, 1 51; Rockford, 3. Mahoning—Brookfield, 1; Canfield, 5; Warren, 5 95. Maumee—Eagle Creek, 2; Montpelier, 2; West Unity, 3. Portsmouth—Georgetown, 2; Portsmouth 1st, 27 90. St. Clairsville—Bellair 1st, 10; Bethel, 10; Buchanan, 1; Concord, 7 08; Lore City (sab-sch, 7 65), 6 65; New Castle, 1; West Brooklyn, 1. Woodsfield, 1. Steubenville—Irondale, 1; Steubenville 1st, 26 39. Zanesville—Mt. Vernon, 4 09; Mt. Zion sab-sch, 1 80; Newark 2d, 3. 623 18
PACIFIC.—Benicia—Mendocino, 10; Petaluma, 2; Vallejo, 5. Los Angeles—Ballard, 1; Los Alamos, 1; Los Olivos, 2; Palma, 4; Rivera, 2 70; Santa Barbara, 24 5. Sacramento—Sacramento 14th Street, 2 35. San Francisco—San Francisco Westminster, 12 55. San Jose—Cayucos, 2; Watsonville, 1. 69 5
PENNSYLVANIA.—Allegheny—Bellevue sab-sch, 3 5; Butler—Clintonville, 4; Crestview, 2; Fairview, 1; Zelnople, 3. Carlisle—Dauphin, 3; Harrisburgh Elder Street, 1; Waynesboro, 2 75. Chester—Doe Run, 3; Fairview, 5. Clarion—New Bethlehem, 7. Erie—Conestoga, 100

ville, 5; Erie Central, 25; Fairview, 5. *Huntingdon*—Altoona 3d, 75 cts.; Bald Eagle, 6 81; Birmingham, 9 20; Clearfield, 23 25; Coalport, 12; Duncansville, 1; Hollidaysburg, 45 09; Houtzdale, 90 cts.; Irvona, 20; Juniata, 2 04; Port Royal, 5; Shirleysburg sab-sch, 5; Sinking Creek, 1. *Kittanning*—Bethesda, 2; Crooked Creek, 1; Indiana, 20; Jacksonville, 7; Middle Creek, 1. *Lackawanna*—Montrose sab-sch, 5; Orwell, 1; Troy, 12 14; West Pittston, 20; Wilkes Barre Memorial, 88 75; Wyoming, 5. *Lehigh*—Pen Argyle, 8 30; Reading Olivet sab-sch, 20; Tamaqua (sab-sch, 1), 3; Upper Lehigh, 4. *Northumberland*—Buffalo, 2; Jersey Shore sab-sch, 16 63. *Philadelphia*—Philadelphia 2d, 63 31; — Tabernacle sab-sch, 41 26; — Memorial, 40; — Susquehanna, 13. *Philadelphia North*—Chestnut Hill, 6; Doylestown sab-sch, 4 31; Eddington, 10; Jeffersonville, 5. *Pittsburgh*—Mingo, 4 77; Oakmont, 4; Pittsburgh 43d Street, 25; — East Liberty (sab-sch, 44 34), 49 84; — Park Avenue, 10. *Redstone*—Fayette City, 1; Long Run, 11 50; Mount Washington 3; Suterville, 2; West Newton, 37 50. *Shenango*—Sharpsville sab-sch, 1 40. *Washington*—Pigeon Creek, 8 54; Washington 1st, 51 76; Wheeling 3d, 6. *Westminster*—Chestnut Level, 1 60; Pine Grove, 4. *Parkersburg*—Morgantown, 9; Sugar Grove, 2. 784 60
SOUTH DAKOTA.—*Black Hills*—Hill City, 3. *Central Dakota*—St. Lawrence, 1 89. 4 39
TENNESSEE.—*Holston*—College Hill, 1; Johnson City 2d, 1; Olivet, 1; St. Marks, 1; Salem, 8. *Union*—Eusebia, 2. 9
TEXAS.—*Trinity*—Albany, 3. 3
UTAH.—*Montana*—Butte City sab-sch, 50. 50
WASHINGTON.—*Alaska*—Juneau, 3. *Olympia*—Ridgefield, 5. *Puget Sound*—Blaine, 2. 10
WISCONSIN.—*Chippewa*—Eau Claire, 5. *La Crosse*—Amsterdam, 8; La Crosse 1st (sab-sch, 24 77), 23 35.

Lake Superior—Red Jacket, 5. *Madison*—Beloit 1st, 5; Madison Christ, 5; Reedsburg, 4. *Milwaukee*—Manitowoc, 48 cts.; Milwaukee Perseverance, 10; Racine, 4 24; Richfield, 1; Waukesau, 5; West Granville, 1. *Winnebago*—Fond du Lac sab-sch, 10; Fort Howard, 1 10. 88 17

Total from Churches, April, 1893.....\$2,282 19
 " " Sabbath-schools, April, 1893..... 949 39

Total from Churches and Sabbath-schools, April, 1893.....\$3,231 58

MISCELLANEOUS.

W. M. Findley, Altoona, Pa., 5; Harris Chapel sab-sch, Ark., 50 cts.; Miss Kate C. Wentz and Miss Ann Cousty, Philadelphia, 200; Rev. R. M. Loughridge, Waco, Texas, 2 70; J. B. Clapp, Iowa, 5 25; Toledo sab-sch, Wash., 45 cts.; New Kamliche sab-sch, Wash., 4 75; Napavine sab-sch, Wash., 2 30; Alnslee sab-sch, Wash., 2 20; Jos. McKibbin, St. Paul, Minn., 64 66; W. A. Yancey, Va., 1; Mrs. H. S. Hart, Huntville, N. J., 5; W. H. Long, N. C., 1 63; J. D. Irwin, Ky., 1 80; J. G. Harris, Va., 1 60; G. T. Dillard, S. C., 3 15; Gillette Union sab-sch, Wyo., 4 85; G. V. Albertson, Ok. Ter., 2 31; M. H. Hagler, Arks., 1 85; H. B. Wilson, Ga., 1 47; Selver City, sab-sch, Idaho, 5; Bruneau Valley sab-sch, Idaho, 5; Rev. W. L. Tarbet and wife, Ills., 60 cts.; "C., Penna.," 1; Miss Torrey, 1..... 324 97

Total receipts, April, 1893.....\$3,556 55

C. T. McMULLIN, Treasurer,
 1334 Chestnut Street, Phila.

RECEIPTS FOR FREEDMEN, MARCH, 1893.

ATLANTIC.—*Atlantic*—Ladson, 3. *East Florida*—Green Cove Springs, 5; St. Augustine, 25 89. *Fairfield*—Howell Salem, 1. *Knox*—St. Paul, 1. *McClelland*—Mattoon, 2. *South Florida*—Bartow, 2; Crystal River, 1; Kissimmee, 4; Winter Haven, 2. 46 89
BALTIMORE.—*Baltimore*—Annapolis, 4; Baltimore 1st, 210; — 2d, 94 90; — Brown Memorial, 137 23; — Central, 11 75; — La Fayette Square, 25; — Madison Street, 2; — Westminster, 10; — Memorial, 1; Bohemian, 1; Church of the Covenant, 2; Cumberland, 10; Frostburgh, 1; Govanstown, 6; Granite, 35 cts.; Grove, 5; Hagerstown, 5; Hampden, 3; Mount Paran, 35 cts.; New Windsor, 75 cts.; Relay, 1 30; Sparrows Point, 2. *New Castle*—Delaware City, 6 57; Elkton, 34 23; Green Hill, 8 50; Pencader, 2; Rehoboth (Md.), 1; White Clay Creek, 5 80; Wicomico, 8; Wilmington Central, 90 94. *Washington City*—Boyd's, 1; Darnestown, 2 25; Georgetown West Street, 10; Hyattsville, 5; Neelsville, 3; Washington City 1st, 11 03; — 4th, 5; — 15th Street, 25; — New York Avenue, 38 75; — North, 3; — Gourley Memorial, 5 25. 729 04
CATAWBA.—*Cape Fear*—Friendship, 1; Mt. Olive, 1. *Catawba*—Bethlehem, 1; Charlotte, 2; Concord, 5; Jonesville, 2 50; Lawrence Chapel, 1; Lloyd's, 5 71; New Hope, 20; Solisburg, 2. *South Virginia*—Great Creek, 26 cts.; Holbrook Street, 2; Richmond, 3 25. *Yadkin*—Allen Temple, 1; Chapel Hill, 1; Danville Holbrook Street, 2; Hanners, 1; Pittsburgh, 1. 32 91
COLORADO.—*Boulder*—Fort Collins, 10; Valmont, 15 cts. *Denver*—Denver Westminster, 3; — Hyde Park, 4; Idaho Springs, 1; Otis, 1. *Gunnison*—Salida, 2. *Pueblo*—Canon City, (ch., 1), (sab-sch, 4), 17; Clinchero, 2; Colorado Springs, 9 26; Costilla, 2; Eastonville, 1; Huerfano Canon, 1; La Luz, 1; Monte Vista, 19 05; Pueblo, 10 05; San Rafael 1; Silver Cliff, 3; Table Rock, 1. 87 53
COLUMBIA.—*Alaska*—Sitka, 3 40. *East Oregon*—Moro, 2 90. *Olympia*—Olympia, 1 50; Puyallup, 1. *Puget Sound*—White River, 1. *Portland*—Bethany Grant's Pass, 5; Fairview Smith Memorial, 1; Portland 1st, 1; — 3d, 5 58. *Spokane*—Waterville, 1. *Willamette*—Dallas, 3; Salem, 6; Sinalawt, 2. *Oregon*—Bellwood, 1; Tualatin Plains, 4. *Wood River*—Bole, 1; Ridgefield, 2. 42 38
ILLINOIS.—*Alton*—Alton sab-sch, 13 09; Belleville, 3; Hillsboro, 16 13; Upper Alton, 2; Virden, 4. *Bloomington*—Bement, 17 35; Champaign, 25 79; Clarence, 3 90; Danville, 13 67; Hoopeston, 5; Monticello, 3; Normal, 6 33; Prairie View, 1; Rankin, 3 47; Urbana, 1. *Cairo*—Bridgeport, 5; Carmi, 2 33; Du Quoin, 10; Harrisburg, 150; Metropolis, 4; Mount Vernon, 2; Pisgah, 6 16; Saline Mines, 2; Shawneetown, 5; Wabash, 4. *Chicago*—Austin, 1 03; Brookline, 4 75; Chicago 1st, 37 44; — 1st German, 1; — 2d, 10; — 3d sab-sch, 13 79; — 4th, 15; — 5th, 22 63; — 9th, 3; — 10th, 5; — Grace, 7; — Holland, 2; — Emerald Avenue, 5; — Lawn, 2; — Scotch, 6 75; Du Page, 25; Elwood, 1 50; Endeavor, 2 30; Evanston,

24; Herscher, 5; Homewood, 2 50; Joliet Central, 105; Kankakee, 5; Lagrange, 1; Moreland, 1; Morgan Park, 3; Oak Park sab-sch, 23 25; Olivet, 1 25; Onward, 1 25; Pullman, 3; Ridgeway, 50 cts.; South Chicago, 3. *Freeport*—Cedarville, 3; Elizabeth, 1 50; Oregon, 4; Rock Run, 3; Zion German, 5. *Mattoon*—Assumption, 10 50; Charleston, 11 38; Effingham, 1 70; Mattoon, 4; Morrisville, 2; Shelbyville, 15; Tuscola, 9 83. *Ottawa*—Morris, 6; Oswego, 2 50; Sandwich, 5; Waterman, 4; Peoria—Brimfield, 1; Canton, 16 53; Elmwood, 2; Eureka, 11 79; Ipava, 15 13; Knoxville, 50 cts.; Peoria 1st, 48 31; Washington, 5. *Rock River*—Dixon, 24 05; Edgington, 3; Peniel, 4 50; Perryton, 2; Spring Valley, 1. *Schuyler*—Appanoose, 10; Clayton, 3; Doddsville, 2; Ellington Memorial, 1; Hersman, 10; Kirkwood, 3; Monmouth, 10 53; Oquawka, 10; Prairie City, 5; Rushville, 4 20. *Springfield*—Brush Creek, 2; Farmington, 5; Jacksonville State Street, 49 50; — United Portuguese, 2; Lincoln, 3; Maroa, 6; North Sangamon, 25; Petersburg, 14 53; Pisgah, 3 40; Unity, 29 cts.; Virginia, 10; Williams-ville Union, 1. 923 21

INDIANA.—*Crawfordsville*—Bethel, 3; Delphi, 3 44; Fowler, 1; Lafayette 1st, 18 41; Rockville, 69 cts.; Thorntown, 5. *Fort Wayne*—Auburn, 2 65; Elkhart, 10; Fort Wayne 3d, 21 40; Highland, 1 50; Kendallville, 4 75; Ossian, 11 15; Warsaw, 5. *Indianapolis*—Franklin, 17 55; Indianapolis 2d, 47 36; — East Washington Street, 4; — Tabernacle, 60. *Logansport*—Indianapolis, 3 55; — 6th, 9 80; La Porte sab-sch, 45; Logansport 1st, 10 57; Mishawaka, 3; Monticello, 10; Plymouth, 7; South Bend 2d, 2; Union, 2 15; Valparaiso, 5 80. *Muncie*—Elwood, 2; Marion, 5 31; New Cumberland, 2; New Hope, 2; Portland, 3; Wabash, 6 37. *New Albany*—Bethel, 2; Charlestown, 5; Jeffersonville, 27 84; New Albany 1st, 15; Salem, 3; Seymour, 1 85. *Vincennes*—Petersburg, 7. *White Water*—Cold Spring, 1; Ebenezer, 2; Dillsboro, 3; Lewisville, 2; Shelbyville, 23 20; Sparta, 2; Versailles, 2. 413 14

INDIAN TERRITORY.—*Cherokee Nation*—Park Hill, 5; Pleasant Valley, 3 05. *Chickasaw*—Edward Oklahoma, 4; Purcell, 2. *Choctaw*—Forest, 1; Oak Hill, 4. Per Wylie Homer, 1; per Berth Ahrens, 45; per Miss Anna T. Hunter, 14 60; per Miss Ahrens, 38 40; per Mrs. M. E. Crowe, 30. 147 05

IOWA.—*Cedar Rapids*—Blairtown, 15 40; Centre Junction, 2 15; Clarence, 3; Clinton, 85 75; Mount Vernon, 28; Scotch Grove, 6. *Council Bluffs*—Audubon, 13; Carson, 3; Council Bluffs, 25 25; Griswold, 13 73; Guthrie Centre, 3 30; Marne, 3; Menlo, 2; Red Oak, 3; Shelby, 4. *Des Moines*—Allerton, 2; Clifton Heights, 5; Des Moines Bethany, 50 cts.; — Central, 40 77; Earlham, 2 50; East Des Moines, 12 65; Lineville, 2; Milo, 5; Newtown, 2 50; Oskaloosa, 3. *Dubuque*—Centretown German, 2; Dubuque German (sab-sch, 5), (ch., 10), 15; Dyersville German, 1; Farley, 2; Hazleton, 4; Independence 1st, 18 75;

— German, 2; Lansing German, 2; McGregor German, 5; Oelwein, 1; Volga, 1 1/2; Waukon German, 20. *Fort Dodge*—Ocon Rapids, 2 3/4; Dedham, 1 2/3; Fort Dodge, 14 7/8; Rockwell, 2. *Iowa*—Birmingham, 2 2/3; Kookuk Westminster, 20 7/8; Middletown, 23 cts.; Montrose, 8; Mount Pleasant 1st, 17 4/5; Primrose, 2; Sharon, 2; St. Peter's Evangelical, 2; West Point, 2. *Iowa City*—Bethel, 87 cts.; Brooklyn, 7 9/10; Crawfordville, 1; Davenport 1st, 49 6/8; Iowa City, 5; Le Claire, 2; Montezuma, 9 5/10; Mount Union, 2; Muscatine 1st, 19; Princeton, 2; Sugar Creek, 2; Washington, 2 5/8; West Liberty, 4. *Sioux City*—Alta sab-sch, 1; Battle Creek, 2; Larrabee, 2; Odeboit, 5; Sanborn, 2; Sioux City 1st, 22; Union Township, 2; Vail, 10. *Waterloo*—Grundy Centre (sab-sch, 2 8/4), (10 1/2), 18; Morrison, 1; Salem, 11 5/10; Toledo sab-sch, 2 5/10; Tranquility, 8; Waterloo, 20; West Friesland German, 5.

KANSAS.—*Emporia*—Argonia, 1 5/8; Marion (sab-sch, 19), (ch., 9), 28; Waverly, 4 7/8; Wichita 1st, 12 3/8. *Highland*—Horton, 2; Marysville, 3; Troy, 2 5/10; Washington, 12 8/8. *Larned*—Harper, 1; Hutchinson, 20; McPherson, 8; Pratt, 2 7/8; Sterling, 2. *Neosho*—Carlyle, 08 cts.; Chanute, 2 9/8; Coffeyville, 3; Fulton, 53 cts.; Neosho Falls, 2 8/8; Parsons, 12. *Osburne*—Oberlin, 4; Osburne, 2; Phillipsburg, 5. *Solomon*—Abilene, 7 1/8; Minneapolis, 18. *Topeka*—Independence, 4 0/8; Junction City, 9; Kansas City, 23 2/8; Olathe, 2; Riley Centre German, 2; Topeka Westminster, 4 4/8; Vineland, 4; Wakarusa, 7.

KENTUCKY.—*Ebenezer*—Aahland, 31 7/8; Ebenezer, 2; Greenup, 2; Lexington 2d sab-sch, 2 7/8; Mount Sterling, 73 cts.; Paris, 5; Sharpshurg, 1. *Louisville*—Covenant, 12 8/8; Louisville 4th, 5; — Knox, 3; Owensboro 1st, 10; Pewee Valley, 5; Shelbyville 1st, 9 5/10. *Transylvania*—Danville, 2d, 15; Harrodsburgh, 9 5/10.

MICHIGAN.—*Detroit*—Ann Arbor, 53 3/8; Brighton, 4; Detroit Fort Street, 222 7/8; Forest Avenue, 7 7/8; Howell, 10. *Grand Rapids*—Grand Rapids Mission Wood, 2; Muir, 2. *Kalamazoo*—Niles sab-sch, 15. *Lansing*—Albion, 25; Jackson, 12 3/8; Mason, 20; Tekonsha, 2 20. *Monroe*—Adrian, 18 2/8; Coldwater, 7 6/1; Hillsdale, 7 5/10; Jonesville, 7; Quincy, 4 5/10; Reading, 3 9/8; Tecumseh, 41. *Flint*—Argentine, 5; Flushing, 2; Port Austin, 4; Spring Lake, 1. *Petoskey*—Conway, 1; Harbor Springs, 2 2/8. *Saginaw*—Alma, 10; Covenant, 1; Mount Pleasant, 3.

MINNESOTA.—*Duluth*—Duluth 2d Ladies Society, 10; Hinckley, 1; Two Harbors, 3. *Mankato*—Blue Earth City, 7; Delhi, 7 20; Luverne, 2; Mankato, 12 2/8; Redwood Falls, 8; Wells, 2/8; Worthington Westminster, 73 cts. *Red River*—Euclid 50 cts.; Maine, 2; Warren, 5. *St. Paul*—House of Hope, 78 3/1. *Litchfield*, 5 6/10; Merriam Park, 16 8/10; Minneapolis 1st, 24 4/5; — 5th, 2; — Stewart Mem. Ladies' Mission Society, 27 6/10; — Westminster, 99 3/8; Red Wing, 5 5/4; Reiderland German, 2; Rush City, 2 3/8; St. Paul 9th, 10 4/10; — Dayton Avenue, 60 6/1; — East, 1; — Goodrich Avenue, 1; Spring Grove Y. P. S. C. E., 5; Willmar, 2. *Winona*—Chatfield, 5 7/4; Frank Hill German, 2; Tremont, 2 5/10; Winona German, 2.

MISSOURI.—*Kansas City*—Appleton City, 4 5/10; Centre View, 60 cts.; Clinton, 10 7/8; Jefferson City, 4; Kansas City 2d, 82 2/8; — 5th, 11; Lynwood, 1 6/10; Nevada, 3; Rich Hill, 3 5/10; Sedalia Broadway, 18; Tipton, 1. *Ozark*—Greenfield, 6; Irwin, 1; Mount Vernon, 3; Ozark Prairie, 1; Salem, 1; Springfield 2d, 2 0/8; — Calvary, 5; Westminster, 12. *Palmira*—Bethel, 1 5/10; Birdseye Ridge, 3 6/8; Edina, 3; Hannibal, 10; Knox City, 1. *Platte*—Akron, 1; Chillicothe, 2; Craig, 3; Fairfax, 2 6/1; Graham, 1; Hopkins, 4; Kingston, 1; Maryville 2d, 10 6/10; New Point, 1; Savannah, 6 5/10; St. Joseph 3d Street, 4; Tarkio, 7. *St. Louis*—Ben Bow, 4; De Soto, 4; Jonesboro, 3; Ridge Station, 1; St. Louis 2d, 100; — 1st German, 5; — Glasgow Avenue, 5; White Waters sab-sch, 12; Windsor Harbor, 2. *White River*—Westminster, 14.

NEBRASKA.—*Hastings*—Hansen, 4 9/10; Hastings, 7 2/1; — German, 1; Oak Creek German, 4; Oxtell, 3. *Kearney*—Ashton, 2; Central City, 7; Clontibret, 1; Kearney German, 1; Litchfield, 1; Ord, 3; St. Edwards, 2; Wood River, 5. *Nebraska City*—Auburn, 4 7/10; Beatrice 2d, 5 2/8; Hickman, German, 8; Lamora, 2; Plattsmouth German sab-sch, 2; Seward, 5; Staplehurst, 2; Sterling, 1. *Nebraska*—Atkinson, 1; Cleveland, 1 1/10; Emerson, 5 7/8; Millerboro, 1 2/8; Stuart, 1. *Omaha*—Black Bird Hills, 1 1/10; Clifton Hill, 2 0/8; Columbus, 2; Omaha 2d, 6; — Castellar Street, 8 9/8; — German, 2; — Knox, 7 2/8; Schuyler, 5 4/8; Wahoo, 2.

NEW JERSEY.—*Elizabeth*—Bethel, 2; Clinton, 64 5/8; Elizabeth 1st, 64 2/8; — 1st German, 5; Lamington, 14; Lower Valley, 6; Metuchen, 6; Paterson, 2; Perth Amboy, 6 4/10; Plainfield 1st, 1; Pluckamin, 1 5/10; Roselle, 3 7/8; Springfield, 5; Westfield, 18 2/8; Woodbridge, 10. *Jersey City*—Jersey City Scotch, 5; John Knox, 5; Passaic, 1;

Patterson Redeemer, 50; Rutherford (sab-sch, 80), (ch., 86 1/2), 176 1/2; West Hoboken sab-sch, 20. *Monmouth*—Allentown, 20; Asbury Park, 5 2/10; Barnegat, 1; Columbus, 2; Cranbury 1st, 5; Englishtown, 1; Jacksonville, 3 2/8; Jamesburgh, 10; Keyport, 3; Lakewood, 71 6/4; Long Branch, 5; Manalapan, 5; Matawan, 25 0/1; Plattsburgh, 2; Red Bank, 5; Sayreville German, 1; Shrewsbury, 10; Tennent, 10 6/8; Tuckerton, 8 4/5. *Morris and Orange*—Chester (ch., 10), (sab-sch, 5), 15; Dover, 45 7/8; — Welsh, 4; East Orange Brick, 84 3/8; German Valley, 3; Madison, 4 0/7; Mine Hill, 2; Mt. Freedom, 7 1/2; Olivet, 5; Orange German, 1; Parsippany, 9; Pleasant Grove, 6; Rockaway, 4 7/8; Schooley's Mountain, 10; South Orange, 9 5/8; South Orange Trinity, 20; St. Cloud, 6 2/8; Succunna, 12 7/8; Wyoming, 2. *Newark*—Montclair 1st, 55; Newark 2d, 20 2/1; — 3d German, 10; — Bethany, 2; — High Street, 49; — Park, 8 2/5; — Wickliffe, 12 7/8. *New Brunswick*—Bound Brook, 1; Dayton, 3 0/8; Dutch Neck, 25; Frenchtown sab-sch, 2 3/8; Hamilton Square, 11; Holland, 7 7/8; Hopewell, 4; Kingston, 20; Kingwood 2; Lambertville, 53; Lawrenceville, 22 2/8; Milford, 23 2/8; New Brunswick 2d, 5; Princeton Witherspoon Street, 1; Titusville, 5; Trenton 2d, 20 6/8; — 5th (sab-sch, 4 0/8), (ch., 8 9/7), 13; — Prospect Street sab-sch, 1 2/4. *Newton*—Asbury, 20; Beattystown, 1; Belvidere 1st, 50; Branchville, 10; Danville, 4; Deckertown, 7 0/8; Delaware, 8; Greenwich, 3; Knowlton, 1; Mansfield 2d, 5; Muscoetcong Valley (sab-sch, 4), 6; Oxford 2d, 4 2/8; Phillipsburgh 1st, 8 8/4; Stanhope (sab-sch 2 7/8), (ch. 1 2/7), 4; Stillwater, 4; Wantage 2d, 5; Washington, 25. *West Jersey*—Atlantic City, 27; Billingsport, 1; Blackwoodtown, 10; Bridgeton 1st, 50; Bridgeton West, 40; Camden 1st, 2; Clayton, 10; Deerfield, 8; Elmer, 3 4/8; Gloucester City, 2; Osbourne Memorial, 2; Swedesboro, 2; Tuckahoe, 2; Vineland, 5; Wenonah, 20; West Milford, 5; Woodstown, 7.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 5; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 2; Katon 1st, 1; Santa Fe, 2.

NEW YORK.—*Albany*—Albany 4th, 75; — 6th, 5; — Madison Avenue, 25; — State Street, 20 6/8; — West End, 10; Amsterdam 2d, 50; Batchellerville, 5; Corinth, 1 2/5; Esperance, 9 5/10; Gloversville, 231 5/10; Johnstown, 20; New Scotland, 5; Princeton, 5; Rockwell Falls, 5; Schenectady 1st (sab-sch, 20 6/10), (ch., 54 5/8), 85 2/7; Stephentown, 2; West Galway, 1; West Troy, 13. *Binghamton*—Binghamton 1st, 50 5/8; — North, 5; Conklin, 2; Marathon (ch., 1), (Ladies Society, 10), 11; Union, 12. *Boston*—Boston 1st, 35 7/7; — Scotch, 3; Holyoke, 4; Lowell, 5; Newburyport 1st, 10 5/10; Quincy, 3; Roxbury, 12; South Ryegate, 4. *Brooklyn*—Brooklyn Almshouse Street, 5; — Arlington Avenue, 2; — Cumberland Street, 2 5/10; — East Williamsburg German, 1; — Grace, 5; — Hopkins Street German, 2; — Memorial 24 5/10; — Mount Olivet, 4 10; — South 2d Street, 20 8/4; Friedenkirche, 3. *Buffalo*—Buffalo Bethany, 15 9/7; — Calvary, 27 9/4; — Walden Avenue, 1; — Wells Street, 5; — Westminster (sab-sch, 20), (ch., 11 1/5), 21 1/5; Olean, 8 7/10; Orchard Park (sab-sch, 2) 12; Redeemer, 5; Sherman, 22; Silver Creek, 2 1/8; Westfield, 28 0/4. *Cayuga*—Auburn Calvary, 9 5/8; Dryden, 6; Genoa 2d, 1 2/8; — 3d, 1 5/10; Springport 2d. *Champlain*—Keeseville, 11 5/8; Plattsburgh, 20 4/10. *Chemung*—Elmira 1st, 13 5/10; — Franklin Street, 6. *Columbia*—Spencertown 2; Valatie, 4 4/7. *Genesee*—Attica, 15 7/10; Byron, 4; Castile, 20 9/10; Corfu, 5; East Pembroke, 2 5/10; Oakfield, 4; Perry, 22. *Geneva*—Branchport, 1 5/10; Canandaigua, 16 4/8; Dresden, 1; Penn Yan, 22. *Hudson*—Amity, 5; Centerville, 1; Central Houston, 20; Clarkston German, 2; Denton, 4 0/8; Florida, 7 6/8; Haverstraw 1st, 3; Hempstead, 1 2/8; Hopewell, 11 5/10; Liberty, 6; Middletown 1st, 25; Milford, 6; Nyack, 19 1/2; — German, 1; Palisades, 12; Port Jervis, 6; Ramapo, 8; West Town, 4. *Long Island*—East Hampton 12; Franklinville, 2; Greenport, 7; Moriches, 6 6/8; Newton, 20; Port Jefferson, 2 7/10; Sag Harbor, 3 7/8; Shelter Island, 8; South Haven, 2. *Lyons*—Forest, 6 7/8. *Nassau*—Christian Hook, 2; Comac, 2; Melville, 2; Northport, 1; Bretwood, 3; Oyster Bay, 5; Smithtown, 6 1/10; St. Paul's German, 2. *New York*—New York 1st, 637 3/8; — 2d German, 2; 5th Avenue, 2,125 2/1; — Bethany (sab-sch, 5), (ch., 1), 6; — Brick, 257 4/5; — Calvary, 4 6/8; — East Harlem, 3; — Mount Washington, 41 5/10; — Mount Tabor, 1; — Park, 22 3/8; — Puritans, 18 2/1; — Sea and Land, 5; — Turnout 10; — Union 20; — Washington Heights, 10 3/7; — West 23d Street, 26 6/10; — Zion German, 4. *Niagara*—Albion, 18 5/10; Lyndonville, 5; Medina, 4 8/8. *North River*—Matteawan, 11 5/10; Milton, 2; Pine Plains, 5; Pleasant Valley, 10. *Otsego*—Delhi 1st, 60. *Rochester*—Avon Central, 3; Brighton, 10; Genesee Village, 4; Moscow, 2; Nunda, 10; Ogden, 26 cts.; Pittsford, 13 0/8; Rochester 1st, 100; — Calvary, 2 7/4; — Central, 33 7/8; — Grace, 2; — Memorial, 1; Springwater, 4. *St. Lawrence*—Cape Vincent, 3; Carthage, 11; Cham-mont, 5; De Kalb, 1; — Junction, 1; Hammond, 12;

Louisville, 7; Morristown, 6 78; Oswegatchie 1st, 12; Theresa, 4 20. *Steuben*—Angelica, 2; Arkport, 78 cts.; Jorning, 5 51; Cuba, 6 57; Howard, 6; Prattsburgh, 4 60; Woodhull, 1 50. *Syracuse*—Baldwinsville, 5; East Genesee, 9 50; Fulton, 10; Hannibal, 6; Oswego Grace, 23 64; Otisco, 2 75; Syracuse 4th, 18 67; Whitelaw, 2. *Troy*—Jaldwell, 2 75; Chester, 1 35; Cohoes, 83 76; Green Island, 17 35; Hebron, 1; Schaghticoke, 7 62; Troy 1st, 5 50; — 2d, 5; — 3d, 30; — Memorial Senior Bible Class ab-sch, 45; Warrensburg, 4; Waterford, 7 49. *Utica*—Jardden, 4; Cochran Memorial, 23 68; Kirkland, 6; Little Falls, 21; Mt. Vernon, 4; Oriskany, 2; Utica 1st, 11 01; Olivet, 5. *Westchester*—Bedford, 6 81; Croton Falls, 4; Darien, 10; Day Spring, 3; Greenburgh, 37 24; Ft. Kisco, 25 10; Hillsboro, 35 19; Peekskill 2d, 14; Port Chester, 5; Poundridge sab-sch, 5; Sing Sing, 37 50; South East, 5; Thompsonville, 23; Yonkers 1st sab-sch, 30 94; — Westminster, 11 66. 5,835 10

NORTH DAKOTA.—*Bismarck*—Bismarck, 7. *Fargo*—Jassilton, 8; Coburns, 1 20; Sheldon, 3 90. *Pembina*—Drayton, 2; Edinburg, 2; Emerado, 17; Rugby, 1. 38 20
OHIO.—*Athens*—Athens sab-sch, 2; Bristol, 7; Deerfield, 1; Gallipolis, 7; McConnellsville, 2; Middleport, 5; New Athens, 5; Pomeroy, 8; Stockport, 55 cts.; Warren, 04. *Bellefontaine*—Bellefontaine, 3 85; Centon, 14 22; Jrbana, 15 17. *Chillicothe*—Bloomington, 9; Greenfield M. S., 25 10; Hillsboro, 25 63; North Fork, 3; Petersburg, 25. *Cincinnati*—Batavia, 2; Cincinnati 1st, 18 15; — 6th, 13; — 2d German, 1; — Central, 21 75; — North, 73; Loveland, 9 84; Ludlow Grove, 3; Morrow, 5; Miles Park, 5 50; Pleasant Run, 2; Presbyterian Soc., 25; Round Hill, 6; Westwood German, 3; Wyoming sab-sch, 26. *Cleveland*—Cleveland 1st, 44 25; — Beckwith, 133 35; — Case Avenue, 20; — Calvary, 20; — Woodland Avenue, 125; — few Lyme, 6; Northfield, 5; Old Stone Church sab-sch, 6 93; Parma, 1; South Cleveland, 2. *Columbus*—Circleville, 10; Columbus Broad Street, 25 cts.; Lower Liberty, 1. *Dayton*—Blue Ball, 3; Collinsville, 1; Dayton 4th, 29; — 3rd Street, 561; Eaton, 5; Ebenezer, 1; Middletown, 3 48; Oxford, 1; Somerville, 3; Springfield 3rd, 12 80; Wayne Avenue, 10. *Huron*—Elmore, 3; Fremont (sab-sch), 7; (ch. 40), 47; Olena, 2. *Lima*—Conway, 2; Clurita, 3; Enon Valley, 1; Findlay, 25; Harrison, 1 83; Leipsic, 3; Middlepoint, 250; Ottawa, 2; St. Mary's, 8 70; Van Wert, 1; Wapakoneta, 2. *Mahoning*—Canton, 22 95; Champaign, 4; Coltsville, 2; East Palestine, 7; Hubbard, 3; Kinsman Women's Society, 7; Lowell, 1 50; Massillon 2d, 10; files, 6; Mineral Ridge, 3; Napoleon, 5; North Benton, 12; Salem, 9; Warren, 8 75. *Marion*—Marion, 6. *Maumee*—De Verne, 1; Montpelier, 4; Pemberville, 3; Toledo 1st, 1. *Portsmouth*—Decatur, 3; Ironton, 10; Jackson, 7 45; Portsmouth 1st, 28 01; — German, 5; Russellville, 3 18. *it. Chairesville*—Bethel, 5; Buchanan, 1 67; Cadiz, 24 10; Coal Brook, 4 21; Martin's Ferry, 20 47; New Castle, 1 67; Oneocaville, 4; Woodfield, 1 66. *Steubenville*—Amsterdam (sab-sch, 10), (ch. 1), 11; Beech Spring, 8; Bethel, 5; Bethlehem, 5; Bloomfield, 3; Brilliant, 3 11; Buchanan Chapel, 5 74; Carrollton, 11; Centre Unity, 1; Cross Creek, 2; Dennison, 4; Irondale, 2; Island Creek, 1; Kilgore, 5 15; Leeville, 1; New Philadelphia sab-sch, 2; Ridge, 3; Salineville, 3; Steubenville 3rd, 3; Still Fork, 6; Waynesburg, 2; Wellsville, 75; West Lafayette, 65 cts. *Wooster*—Apple Creek, 23; Doylestown, 3 50; Hopewell, 25; Mansfield, 3 79; Nashville, 10 65; Orrville, 2; Wooster Westminster ab-sch, 15. *Zanesville*—Coshocton, 17 46; Duncan's Hall, 3 12; Fredericktown, 3; Jefferson, 3; Kenna, 4; Mt. Vernon, 8; Muskingum, 20; Newburg 2d, 5; — Salem, German, 3 40; New Concord, 2; Norwich, 1; West Carlisle, 3. 2,104 76

PACIFIC.—*Benicia*—Arcata, 5; Lakeport, 2; Mendocino, 2; Napa, 24 20; Petaluma, 2; Vallejo, 2. *Los Angeles*—Ithamra, 6; Azusa, 1; Burbank, 1; Calvary, 10; Hueso, 25; Los Angeles 1st (sab-sch, 45), 63; — 2d Broadway, 1 40; — 3rd, 4; — Boyle Heights, 1; Monticeto, 5 85; — 5th, 9; Pomona, 11; Redlands, 3; San Bernardino, 10 70; — San Gabriel, 1; Santa Barbara, 18 40; South Pasadena, Calvary, 3; Trinity, 14 60; Tustin, 2 25. *Oakland*—Berkeley, 1 25; Danville, 2 25; Livermore, 2; Oakland 1st, 64 60; — Chinese, 3. *Sacramento*—Chico, 8; Colusa, 3; Davisville, 1; Red Bluff, 2. *San Francisco*—Brooklyn, 11 50; San Francisco 1st sab-sch, 25; — Westminster, 21. *San Jose*—Ayucos, 3; Los Gatos, 5; San José, 15; — 2d, 25; Santa Cruz, 3. *Stockton*—Bethel, 2; Columbia, 2; Fowler, 8; Ukdale, 1; Sonora, 2. 474 50

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 66 38 — 10th, 233 30; Bull Creek, 15; Cross Roads, 3 20; Glenaw (sab-sch, 1 70), (ch. 8 70), 10 40; Hoboken, 1; Industry, 2; Leetsdale sab-sch W. E. C., 5 50; Millvale, 7 85; Atropa, 4; New Salem, 4; Pine Creek 1st, 10; Sewickly, 35; Sharpshburgh, 17 16. *Blairsville*—Beulah, 17 13; Blairsville, 43 50; Derry, 4 53; Ebensburg, 5 10; Irwin, 4 46; Jeanette, 6 25; Kerra, 2; McGinnis Church, 11; Urrysville, 4; Plum Creek, 5 15; Pike Run, 16; Salem, 5.

Butler—Allegheny, 5; Amity, 3; Buffalo, 2; Centerville, 1; Karns City, 20 cts.; Middlesox, 2 25; Muddy Creek, 3 60; New Salem, 9; North Butler, 7; North Washington, 12; Petrolia, 1; Plain Grove, 7; Summit, 4 80; Unionville, 3 25; Westminster, 2; Zelienople, 2. *Carlisle*—Carlisle 2d, 1 50; Centre, 12; Christ's Church, 70 50; Dauphin, 3 25; Dickinson, 3; Duncannon, 20 68; Fayetteville, 9 50; Green Castle, 5 60; Harrisburgh Elder Street, 2; Market Square, 115 78; Mercersburgh, 14 69; Middle Spring, 15; Rocky Spring, 2; Saint Thomas, 3; Doe Run, 2; Fairview, 5; Forks of Brandywine, 24; Middletown, 6; New London, 15; Phoenixville, 5; Upper Octorara, 26; West Chester 2d, 1. *Clarion*—Big Run, 2; Brookville, 30; Elkton, 1; Johnsonburg, 31 cts.; New Bethlehem, 6; Perry, 2 50; Piquah, 5 29; Reynoldsville, 3; Richardsville, 1 14; Sugarville, 2; Wilcox, 65 cents; W. S. Dubois, 25. *Erie*—Belle Valley, 2; Cochran, 4; Concord, 2 45; Conneautville, 8; East Greene, 3 50; Erie Central, 50; Fairfield, 3; Fredonia, 2 63; New Lebanon, 1; North East, 43 41; Oil City 1st, 5 29; Springfield East, 2 04; Sugar Creek, 2; — Memorial, 3; Utica, 6; Waterloo, 2. *Huntingdon*—Alexandria sab-sch, 13; Altoona 1st, 16 20; Bald Eagle, 7; Beulah, 3; Birmingham, 10 20; Coalport, 3; Curwensville (sab-sch, 8 50), (ch. 7 50), 11; Everett, 2; Fruit Hill sab-sch, 2; Houtsdale, 1 50; Huntingdon sab-sch, 2 25; Ironva, 3; Lost Creek, 7 40; Lower Spruce Creek, 7 53; Mann's Choice, 1; McVeyton, 13; Milroy, 7; Mount Union sab-sch, 4; Pine Groves sab-sch, 3; Pine Grove Mills sab-sch, 66 cts.; Port Royal, 6; Shellsburgh, 5; Shirleysburgh, 3; Silver Spring, 5; Sinking Valley, 6; Spring Mills, 1; Upper Tuscarora, 5; West Kishacoquillas, 7 50. *Kittanning*—Bethel, 1; Bethesda, 3; Centre, 3; Cherry Run, 3; Concord, 3; Currie's Run, 12; East Union, 1; Elderton, 6; Ford City 1st, 10 50; Gligal, 2; Harmony, 3; Homer, 3; Indiana sab-sch, 70; Jacksonville, 7; Leechburgh, 20; Middle Creek, 1; Midway, 2; Millers Run, 10 50; Mount Pleasant, 2; Rayne, 1; Saltsburgh sab-sch, 33 12; Washington, 10. *Lackawanna*—Brooklyn, 5; Franklin, 1; Tunkhannock, 3; Liberty, 1; Montrose (sab-sch, 5), (ch. 20), 25; Orwell, 1; Pittston (sab-sch, 17 45), (ch. 6 26), 36 41; Rome, 1; Scott, 3; Scranton Washburn Street, 30 87; Stella, 6; Sylvania, 1 80; Ulster, 2; Wilkes Barre Grant Street, 5 53; Wyalusing 1st, 6; Wyoming, 9. *Lehigh*—Audenreid, 15; Bangor, 6 14; Brainerd, 73 71; Easton 1st, 22; Lock Ridge, 5; Mauch Chunk sab-sch, 25; Port Carbon, 5; Portland, 3 25; Reading Olivet, 15; Shawnee (sab-sch, 3), (ch. 5), 6; Stroudsburg, 5; Tamaqua (sab-sch, 2), (ch. 3), 5; Upper Lehigh, 6 50; — Mount Bethel, 3; Weatherly, 10. *Northumberland*—Bloomsburgh, 26 27; Briar Creek, 1; Buffalo, 4; Chillisauque, 1 75; Grove, 53; Lycoming Centre, 4; Montgomery, 5; Montoursville, 2 78; Mount Carmel, 14 27; Northumberland, 4; Orangeville, 3; Sunbury, 35; Williamsport 1st (sab-sch, 25), (ch. 20), 45; — Bethany, 2. *Parkersburg*—Clarksburgh, 50; Morgantown, 6; Ravenswood, 2; Sugar Grove, 3; Terra Alta, 14. *Philadelphia*—Philadelphia 10th, 276 15; — Calvary, 189 73; — Evangelical, 17; — Grace, 6; — Greenwich St., 15; — Greenway, 5; — Lombard Street Central, 5; — South Western, 8 09; — Tabernacle, 394 83; — Walnut Street, 50 13. *Philadelphia Central*—Philadelphia Arch Street, 96 97; — Carmel German, 8; — Cohocksink sab-sch, 10 55; — Green Hill, 5; — Northern Liberties 1st, 16 13; — Olivet sab-sch, 12 23; — Patterson Memorial, 6; — West Park, 10. *Philadelphia North*—Ashbourne, 13; Darby, 5; Frankfort, 18 08; Germantown 1st, 25; — Market Square, 66 14; — Redemer, 60 70; Huntingdon Valley, 4; Jockersonville, 6; Langhorne, 1; Lovesville, 4; Macalister Memorial, 3; Manass Square, 2; Narberth, 3; Mount Airy, 17; Nesaminy of Warminster, 6; — Warwick, 5 09; New Hope, 6 30; Overbrook, 23; Port Kennedy, 1 62; Roxborough, 5; Springfield, 2; Thompson Memorial, 9; Washington, 200. *Pittsburgh*—Amity, 8; Bethany, 17; Chartiers, 5; Duquesne, 10; Edgewood, 50 cts.; Highland, 32; Leland, 10; McDonald, 27 16; Mingo, 4 77; Monongahela City, 25; North Branch, 3; Oakmount G. B., 11 25; Phillipsburg, 3; Pittsburgh 3rd (sab-sch, 40), (ch. 260 47), 300 47; — 7th, 8 41; — 43rd Street, 10; — Bellefield, 87 50; — East Liberty (sab-sch, 133 01), (ch. 97 54), 230 55; — Park Avenue, 40; Point Breeze, 112 52; Sharon, 13 92; South Side P., 10. *Redstone*—Brownsville, 9; Dunlap's Creek, 12; Fairchance L. M. S., 6; McClellandtown, 3; McKeesport Central, 5; New Providence, 3; Old Frame, 1 50; Sewickley, 6; Uniontown, 49 78; West Newton, 33 10. *Shenango*—Beaver Falls, 12; Clarksville sab-sch, 13 61; Enon, 3; New Castle 1st, 37 13; North Sewickly, 1; Sharpsville, 2 71. *Washington*—Bethlehem, 2; Cove, 4; Dallas, 2; Forks of Wheeling, 35; Moundsville, 8 50; Three Springs, 2; Washington 1st, 57 25; — 2d, 24; West Liberty, 3. *Wellsboro*—Antrim, 1; Arnot, 3; Farmington, 2; Knoxville, 2. *Westminster*—Chancellor, 6 74; Colerain, 5; Delta, 1; Donegal, 3; Lancaster 1st, 18; Little Britain, 1; Pine Grove, 12; Slate Ridge, 3; Stewartstown, 5; York Westminster, 4. *West Virginia*—Bethel, 2;

Hughes River, 2; Parkersburgh 1st, 4. 5,140 61
 SOUTH DAKOTA.—Aberdeen—Aberdeen L. M. S., 10;
 Groton, 2; Leola, 2; Madison, 2; Pembroke, 1; *Black Hills*—Onida, 2 65; Whitewood, 1. *Central Dakota*—
 Brookings, 5 40; Endeavor, 2 40; Hitchcock, 3 10; Rose
 Hill, 2; Union, 3 60. *Dakota*—Poplar Creek, 5; *Southern Dakota*—Artisan, 5; Bohemian 1st, 1; Bridgewater, 7;
 Canistota, 3; Edgewater, 24 cts.; Frastburg, 3; Hot
 Springs, 3; Lennox 1st, German, 4; Miller, 2; New Castle,
 23 cts.; Rapid City, 5 05; Sioux Falls, 4; White Lake, 2;
 Wunneelo, 1; Wyoming, 33 cts. 83 20
 TENNESSEE.—Holston—Calvary Asheville, 10; College
 Hill, 1; Greenville, 11; Johnson City, 1; Jonesboro, 75
 cts.; Olivet, 1; St. Marks, 2; Salem, 3. *Union*—Eusebia,
 2; Knoxville 2d, 2; — 4th, 23 65; Mt. Zion, 2; New Mar-
 ket, 4. 62 40
 TEXAS.—Austin—Georgetown, 2 50; San Antonio Mad-
 son Square, 2. *North Texas*—Henrietta, 2. *Trinity*—
 Baird, 1. 8 50
 UTAH.—Montana—Bozeman, 21 70; Kallispell, 5; Mis-
 soula, 3. *Utah*—American Fork, 1 15; Ephraim (sab-
 sch 2), (ch. 3), 5; Hyrum Emmanuel (Miss Watt, 1), 4;
 Kaysville, 4; Manti, (sab-sch, 3), (ch. 3), 6; Mendon, 1;
 Mount Pleasant, 5; Nephi, 1 60; Richmond, 1. *Wood*
River—Caldwell, 1. 59 45
 WISCONSIN.—Chippewa—Cadotte, 2; Eau Claire, 5;
 Hudson (sab-sch, 5), (ch., 5), 10; Phillips, 10; West Super-
 ior, 7. *La Crosse*—Amsterdam, 2; Greenwood, 3; La Crosse
 1st, (ch. 4 11), (sab-sch 3 83), 7 94. *Lake Superior*—Calumet,
 5; Ishpeming, 7; Manistique, 11 66; St. Ignace, 3 02. *Madison*—
 Beloit 1st, 5; Marion, 2; Pleasantville, 1; Reeds-
 burgh, 3; Richland Centre, 4; St. Paul, 1. *Milwaukee*—
 Cedar Grove, 5; Manitowoc, 98 cts.; Milwaukee Holland,
 3; — Mt. Calvary C. E., 10; Racine, 6 17; Westminster, 4;
 Wheatland German, 2. *Winnebago*—Depere, 8; Marsh-
 field, 3; Oconto French, 17 68; Oshkosh, 13 04; Shawano,
 3; Stevens Point, 5 32. 173 31

Total receipts from churches..... 30,623 10

Women's Executive Committee..... \$16,899 64
 Miss Torrey..... 1 50
 "C. Penna."..... 16 00
 Rev. W. L. Tarbet and wife, Springfield, Ill.,... 2 40
 Rev. A. M. Lowry, Lehigh, Pa.,..... 5 00
 "H. T. F."..... 5 00
 S. F. Franklin, Sr..... 3 00
 James Lavender Gilmore, Iowa..... 5 00
 Mrs. M. J. Quigley and daughter..... 1 00
 Mr. Joe Horne, New York..... 5 00
 Bogota, S. A..... 3 00
 F. and M., Chicago, Ill..... 4 50
 J. H. Edwards, Park Avenue, N. Y..... 4 00
 Rev. W. B. Carr, Latrobe, Pa..... 5 00
 J. W. M., Pittsburgh, Pa..... 50 00
 A. Steward..... 3 00
 Mr. S. F. Harbison, Pittsburgh, Pa..... 10 00
 Mrs. Howard Snapp, Joliet, Ill..... 5 00
 Robert Houston, Olivesburg, Ohio..... 100 00
 California..... 1,400 00
 Mrs. Sophia R. Hines, Peoria, Ill..... 5 00
 Miss F. Best, Barre Center, N. J..... 1 38
 Mrs. Flora S. Matthews, Cleveland, Ohio..... 200 00
 Thomas Marshall, Chicago, Ill..... 10 00
 James Coleman, Carlisle, Pa..... 6 00
 W. E. Knight, Colfax, Ia..... 2 00
 Cash, Brooklyn, Ia..... 5 00
 Mrs. H. M. Blanchard, Florida..... 5 00
 Mr. and Mrs. J. W. Ray, Lake City, Minn..... 10 00
 Wm. R. Thompson, Pittsburgh, Pa..... 75 00
 "A. W. W."..... 5 00
 "H." Philadelphia, Pa..... 5 00
 Louis R. Fox, Philadelphia, Pa..... 25 00
 Mary Smith Fox, Philadelphia, Pa..... 25 00
 Rev. T. L. Sexton, D. D., and wife, Seward, Neb
 John Mains, Newark, N. J..... 4 00
 James Mania..... 3 00
 Rev. R. B. Love and wife, Galapolls..... 3 00
 Public School Fund, Ebenezer, S. C..... 35 00
 Geo. Patterson, Jersey City, N. J..... 5 00
 Rev. A. J. Waugh, Cleveland, Ohio..... 2 50
 Miss H. S. Sweezy, Amityville, N. Y..... 50
 B. O. Wade, Monmouth, N. J..... 1 00
 Thomas Cooper, Philadelphia, Pa..... 10 00
 J. L. Godfrey, Pulaski, Pa..... 10 00
 1st Oklahoma, Chickasaw, O. T..... 5 00
 Miss Lizzie and Maria McCune, Mt. Carmel,
 Pittsburgh, Pa..... 12 00
 W. J. Palm, Tracy, Minn..... 8 00
 Rev. Geo. S. Leeper, Gastonia, N. C..... 1 00
 Jennet Lee, Hanover, Ind..... 20 00
 Miss Anna V. Peebles, Hollins, Va..... 10 00
 Rev. W. V. Kerr, Mooresburg, Pa..... 1 00

Mrs. L. D. Warner, Lima, N. Y..... 2 00
 Mrs. S. D. Whaley, Riverhead, N. Y..... 10 00
 James Speer, Joliet, Ill..... 45 00
 Miss K. Cloverport, Joliet, Ill..... 12 50
 Mrs. S. L. Carson, Hendersonville, N. C..... 2 45

Total Miscellaneous..... \$19,210 27

DIRECTS FROM MARY HOLMES SEMINARY.

H. E. Warfel, Phillipsburgh, Pa..... 25 00
 Ladies Mission Society, Alton, Ill..... 3 50
 Y. P. S. C. E., Hanson, Neb..... 1 35
 East Cleveland, Mary Allen Band..... 22 50
 W. A. Olmstead, Chicago, Ill..... 4 74
 Edgar F. Johnson, Jackson, Miss..... 22 00

SCOTIA DIRECTS FOR MONTH OF MARCH, 1893.

Y. P. S. C. E., Newbury, N. Y..... 10 00
 Young Peoples Society, Berean, Pa..... 45 00
 West Walnut Street, Philadelphia, Pa., H. M. S..... 15 00
 Young Peoples Society, Detroit..... 15 00
 2nd Lafayette, Minn..... 40 00
 Busy Bee Band, Sewickly, Pa..... 10 00
 S. P. Harbison, Reading Room, Pittsburgh, Pa..... 50 00

COTTON PLANT DIRECTS.

Students..... 43 05
 Tuition day school..... 12 25
 Per Mr. L. Lawrence..... 45 00

BRAINERD DIRECTS.

Sunday-school class, 1st Warsaw, Wis..... 4 00
 Y. P. S. C. E., 2d Springfield, Ohio..... 15 00
 Scottsdale, Pa..... 14 00
 Associate, Reformed Church, Chester, S. C..... 15 00
 W. M. Society, Fairfield, S. C..... 13 00

Total receipts..... \$ 437 39

CASH RECEIVED DIRECT BY REV. W. R. COLES, AIKEN, S. C.

From July 1st, 1892, to April 1, 1893.

CURRENT EXPENSES.

A friend, New York..... 2 00
 A friend, Aiken, S. C..... 5 00
 Mr. William P. Humes, Bellefonte, Pa..... 10 00
 Second Presbyterian Church, Williams-
 port, Pa..... 100 80
 S. S. Second Presbyterian Church, Wil-
 liamsport, Pa..... 24 80
 Rev. Alexander Henry, Frankford, Pa..... 10 00
 Mr. W. W. L., Philadelphia, Pa..... 5 00
 Rev. Chas. Wood, D. D., Germantown Pa..... 10 00
 Mr. William H. Scott, Philadelphia, Pa..... 25 00
 Mr. W. W. Wallace, Philadelphia, Pa..... 5 00
 Mrs. Stuart Mitchell, Mt. Carmel, Pa..... 5 00
 Mr. William S. Ringgold, Phila., Pa..... 10 00
 Mr. S. S. Marshall, Aiken, S. C..... 1 50
 Mr. A. D. Robinson, Shamokin, Pa..... 5 00
 Mr. William D. Barnes, New York..... 10 00
 Mr. Chas. Scribner, New York..... 25 00
 Mr. William L. Skidmore, New York..... 50 00
 Mr. S. Inslee, New York..... 25 00
 Mr. Alexander McIntyre, New York..... 25 00
 Dwight Chapel, Englewood, N. J..... 34 65
 Madison Ave. Presby. Church, N. Y..... 27 15
 Mrs. Noah T. Sweezy, New York..... 10 00
 Brick Church, East Orange, N. J..... 23 00
 Mr. W. Freeman, Orange, N. J..... 25 00
 Mrs. Mosher, New York..... 1 00
 Mrs. Josephine P. Barnes, New York..... 1 00
 First Pres. Church, Port Carbon, Pa..... 24 00
 Mrs. Phoebe R. Clemons, Mt. Carmel, Pa..... 15 00
 Rev. A. M. Woods, Mahanoy City, Pa..... 5 00
 Mr. E. Barlow, Mahanoy City, Pa..... 5 00
 Mrs. M. M. Barlow, Mahanoy City, Pa..... 5 00
 Miss Eliza Bailey, New York..... 5 00
 Miss E. M. Greenleaf, New York..... 20 00
 Mrs. Henry R. Winthrop, New York..... 50 00
 Mrs. N. R. Derby, Morristown, N. J..... 30 00
 Mrs. C. L. Hogg, Philadelphia, Pa..... 25 00
 First Presby. Church, Shamokin, Pa..... 11 65
 Col. Elliot F. Shepherd, New York..... 25 00
 Mr. J. Bayard Henry, Philadelphia, Pa..... 10 00
 Mr. C. W. Kingsley, Boston, Mass..... 100 00
 Mrs. F. W. Whittemore, Cambridge,
 Mass..... 25 00
 Mrs. Benjamin Douglas, Orange, N. J..... 25 00
 Mrs. William Motz, New York..... 20 00
 Mr. Allen French, St. Paul, Minn..... 5 00
 Mr. S. J. Murray, De Lancy, N. Y..... 5 00

Mrs. F. Waterman, New Port, N. Y.....	20 00
Miss Cramer's Class of South Street Presby. Church, Morristown, N. J....	3 00
Miss A. M. Harriot, Woodbridge, N. J....	1 00
Miss S. Anna Cutler, Woodbridge, N. J....	2 00
Miss Emily O. Butler, New York.....	5 00
Ladies Mission Society, First Presbyterian Church, Woodbridge, N. J....	25 00
Mr. Henry E. Fellow, Washington, D. C	20 00
Dr. I. Mott Smith, Hawaiian Islands.....	10 00
Mrs. J. P. Duffey, Brooklyn, N. Y.....	5 00
Tabernacle Presby. Church, Phila., Pa...	25 00
Mrs. L. P. Morton, Washington, D. C....	10 00
Mrs. E. A. Graves and daughter, Morristown, N. J.....	100 00

Total for Current Expenses..... \$1,111 48

SCHOLARSHIPS.

Mr. William F. Humes, Bellefonte, Pa...	10 00
Ladies Mission Society, First Presbyterian Church, Port Carbon, Pa.....	30 00
Mr. R. H. Young, Cleveland, Ohio.....	10 00
Mrs. C. I. Hogg, Philadelphia, Pa.....	10 00
Miss Nellie Hogg, Philadelphia, Pa.....	5 00
Willing Workers, Renova, Pa.....	10 00
Miss Ethel Goldsmith, New York.....	5 00
Mrs. Hettie F. Milliken, Plainfield, N. J.	10 00
Miss Emily O. Butler, New York.....	5 00

\$ 95 00

FURNISHING DERBY HALL.

Mr. Hampton Cutler, Woodbridge, N. J.	30 00
Miss Laura L. Cutler, Woodbridge, N. J.	20 00
Dr. F. Standish Bradford's Bible Class of the South Street Presbyterian Church sab-sch., Morristown, N. J..	20 00
Mr. A. B. Weaver's Bible Class, Clearfield, Pa.....	20 00
"Lilies of the Field" Mission Band, Woodbridge, N. J.....	20 00

Mrs. F. W. Owens' Bible Class of the South Street Presby. Church sab-sch., Morristown, N. J.....	20 00
Class No. 45, South Street Presbyterian Church sab-sch., Morristown, N. J..	20 00
Ladies' Mission Society, First Presbyterian Church, Woodbridge, N. J.....	25 00
Ladies Mission Society, Second Presbyterian Church, Orange, N. J.....	50 00
	\$ 215 00

INDUSTRIAL BUILDING.

Mr. William H. Cutler, Woodbridge, N. J.....	50 00
Rev. Alexander Henry, Frankford, Phila	10 00
Mr. Paul Mumford, Aiken, S. C.....	5 00
Immanuel Presby. sab-sch., Aiken, S. C.	45 25
Mrs. N. R. Derby, Morristown, N. J.....	100 00
	\$ 210 25

SUMMARY.

Current Expenses.....	1,111 48
Scholarships.....	95 00
Furniture for Derby Hall.....	215 00
Industrial Building (Deposited).....	210 25

Total.....\$ 1,631 76

Total direct.....\$ 2,069 85

Total receipts for January..... 41,905 82

Previously reported.....113,276 82

Total receipts to date.....155,182 20

Receipts during corresponding period of last year.....172,060 71

Decrease of.....\$16,878 51

J. T. GIBSON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MARCH, 1898.

ATLANTIC.—*East Florida*—Crescent City (W. M. S., 12 50), (sab-sch., 9 50), 24 50; Green Cove Springs, 14; Hawthorne, 5; Jacksonville 1st, 23 10; San Mateo, 60; St. Augustine Mem'l, 25 92; *McClelland*—Maitoon, (sab-sch., 1 00), 2; *South Florida*—Altosna, 3; Bartow, 12; Eustis, W. M. S. 10; Kissimmee, 6; Orange Bend, 20 06; Paola 1st, 10 18; Tarpon Springs, 6; Titusville, 1st, 25 33; Tracy, 1; Upala (Y. P. S. C. E., 2 00, Rev. J. F. Sundell, 1 00), 8; Winter Haven, 20. 305 06
BALTIMORE.—*Baltimore*—Annapolis, 10; Baltimore 1st, (Hope Institute, 33), 1089; —2nd, (sab-sch., 50), 175 24; —Broadway, 31 50; —Covenant, 6; La Fayette Square, (Y. M. M. S., 5), 87 55; —Light Street sab-sch., 5; —Madison Street, 3; —Ridgely Street, 15 86; —Westminster, 96; Bel Air, 10; Brunswick, 10; Cumberland, (sab-sch., 14 18), 59 18; Govanstown, 15; Piney Creek additional, 1; Sparrows Point, 4; Zion I. *New Castle*—Chesapeake City, (Y. P. S. C. E., 2 25), 17 25; Christiana, 3; Elkton, 60; Forest, sab-sch., 17 70; Newark 1st, additional, 2 50; Pencader, 3; Port Penn sab-sch., 19 39; Red Clay Creek (sab-sch., 7 00), 22; Rehoboth (Md.), 4; Smyrna, 10; White Clay Creek, 28 27; Wicomico, (sab-sch., 25), 76; Wilmington Gilbert, 3; Olivet (Y. P. S. C. E., 8), 26 43. *Washington City*—Boyd's, 4; Darnestown, sab-sch., 6 26; Georgetown West Street, 114 10; Hyattsville, 25 15; Neelsville, 17; Washington City 1st, 73 83; —6th (sab-sch., 25), (Y. P. S. C. E., 8), 60 39; —15th Street, 15; —Assembly sab-sch. Miss. Soc., 22; —Covenant, 75; —Gurley Memorial, 21 75; —Metropolitan, 75; —New York Avenue (S. S. Miss. Soc. 150) 436 20. 3771 10

CALIFORNIA.—*A Friend*, 4000; *Benicia*—Arcata, 15; Calistoga, 10; Coovelo, 10; Freestone, 3; Grizzly Bluff, 5; Lakeport, 8; Mendocino, 10; St. Helena, 22; Santa Rosa sab-sch., 8; Vallejo, 26. *Los Angeles*—Azusa, Spanish, 3; Ballard, 5; Lakeside, 3 05; Los Alamos, 5; Los Angeles 1st, 118 25; —Grand View Y. P. S. C. E., 7 74; —Spanish, 25; —Welsh, 5; Los Nietos, Spanish, 3; Los Olivos, 5; Monticeto sab-sch., 1 66; Ojal Y. P. S. C. E., 4 59; Rivera, (sab-sch., 3 20), (Missionary Society, 8), 25 40; San Bernardino 1st, 14 75; San Gabriel Span, 5; Santa Paula, 10 15; Rev. F. D. Seward, 15 15; *Oakland*—Berkeley 1st, 46 40; No. Temescal, 14 25; Oakland 1st, 34 15; —2nd, 19 53; —Welsh, 5; —Centennial, 27 20; Walnut Creek, 10. *Sacramento*—Carson City, 20; Chico 1st, 14; Colusa, 18; Elk Grove sab-sch., 3 50; Red Bluff, 20; Sac-

ramento, 14th Street, 8 80; Virginia City, 10. *San Francisco*—San Francisco Calvary, (sab-sch., 40 90), 147 50; Trinity, 90 52; —Welsh, 5. *San Jose*—Cayucos, 10; Gilroy, 2; Los Gatos 1st, 30; San Jose 1st, 116; Templeton, 3 55. *Stockton*—Bethel, 8; Fowler (sab-sch., 12 50), 19; Grayson (sab-sch., 2), 12; Madera, 10; Modesto, 15; Plano, 4; Sonora, 20; Tracy, 10; Traver, 50. 5437 09

CATAWBA.—*Catawba*—Concord 5; Jonesville, 1; Lloyd's, 1 10; New Hope, 8 cts. *South Virginia*—Ebenezer, 1; Grace Chapel, 1. *Tadkin*—Logan, 1. 10 18
COLORADO.—*Boulder*—Rawlins, 13 50; Valmont, 30. *Denver*—Central City Y. P. S. C. E., 1 05; Denver Central additional, 8; —North, 14; —Hyde Park, 10; Idaho Spgs, 50. *Gunnison*—Grand Junction Y. P. S. C. E., 3; Lake City, 17 50; Poncha Springs, 4 52; Salda, 12. *Pueblo*—Bessmer, 6; Cañon City, 51; Cinicero, 5; Costilla, 10; Durango (sab-sch., 5), (Y. P. S. C. E., 4), 23; Huerfano Cañon, 2 50; —Mexican, 6 50; La Luz, 3; Mesa (sab-sch., 77 28), 212; Peyton, 2; Pueblo 1st, 6 62; Rocky Ford (sab-sch., 1 87), 11 87; San Rafael, 2; Silver Cliff, 2; Table Rock, 2; Trinidad 1st, sab-sch., 10; Walsensburgh (sab-sch., 2 50), 29 10. 548 86

ILLINOIS.—*Alton*—Alton (sab-sch., 3 28), 112 50; Belleville, 1; Blair, 3 45; East St. Louis (sab-sch., 12 48), 20 55; Ebenezer, 2; Greenville (sab-sch., 10 75), 20 75; Hillsboro, (sab-sch., 15), 26; Staunton, 4; Upper Alton L. M. S., 5; Whitehall Y. P. S. C. E., 6 20. *Bloomington*—Alvin, 1 66; Bement, 25 13; Bloomington 1st, 25 46; —2d, 57; Champaign, 49 77; Chenoa, 10 64; Clinton (sab-sch., 10), 64 53; Cooksville, 5 70; Danville, 20 29; Elm Grove, 3 80; El Paso, 12 45; Fairbury, 4 83; Galesville, 1 19; Gibson City, 30 51; Gilman, 12 92; Hoopeston, 16; Mahomet, 1 53; Minonk, 11 54; Monticello, 3 42; Normal, 7 22; Onarga, 27 74; Philo, 16 34; Pontiac, 14 63; Prairie View, 1 14; Rankin Y. P. S. C. E., 1 53; Rossville, 5 73; Selma, 2 19; Sheldon, 5 51; Tolono, 14 44; Towanda, 1 90; Urbana, 9 51; Watseka, 10 91; Waynesville, 6 57. *Castro*—Ava (sab-sch., 1 90), (Y. P. S. C., 3 06), 6 15; Bridgeport, 10 20; Carmi 1st, 20 83; Carterville, 5 05; Du Quoin 1st, 21; Enfield, (Y. P. S. C. E., 7 75), 59 75; Harrisburg, 7 25; Mount Vernon (L. A. Soc., 10), 15; Murphysboro, 25; Pisgah, 13 50; Shawneetown, 20; Sumner, 4; Wabash (Mrs. Greenwood, 5), 13. *Chicago*—Austin, 30; Braidwood (sab-sch., 10), 29 25; Brookline, 5 53; Chicago 1st, 22 57; —2d, 855; —3d, 134; —4th Balance, 50; —5th, 545 37; —9th (sab-sch.,

7 50; (W. H. & F. M., 10), 42 50; — 80th St., 16 98; — Campbell Park, 25; — Emerald Ave., 16; — Endeavor, 9 94; — Fullerton Avenue, 97 75; — Grace, 10; — Olivet, 10; — Scotch, 5 25; Dunton, 10 65; Du Page Y. P. S. C. E., 7 33; Elwood, 10; Evanston 1st, 100; Joliet Central, 209 81; Kankakee 1st, 48; Lake Forest, 166; Maywood, 20; Morgan Park, 15; Normal Park, 30; Oak Park 1st add'l, 34 80; Onward (Y. P. S. C. E., 10), 15; Pullman (sab-sch, 7 25), 14 55; River Forest 1st, 20; South Chicago 1st, 44; Wheeling Zion German, 6 25. *Freeport*—Cedarville 1st, 3 45; Freeport 3d German, 13; Galena German, 25; — South sab-sch, 27 08; Linn and Hebron, 85; Middle Creek sab-sch, 21 35; Oregon, 15; Ridgefield, 20 55; Willow Creek (sab-sch, 23 31), 124 14. *Mattoon*—Arcola, 2; Edgar, 5; Kansas (sab-sch, 6 50), 21 50; Mattoon (sab-sch, 10), 23 50; Morrisonville, 2; Oakland, 4; Shelbyville, 16; Vandalia, 40 25. *Ottawa*—Earlville Y. P. S. C. E., 1; Mendota sab-sch, 15; Morris 1st, 9; Ottawa 1st, 30; Paw Paw, 15; Sandwich, 18. *Peoria*—Altona, 4; Brimfield, 7; Canton 1st, 25 77; Elmwood, 17; Farmington & sab-sch, 22 50; Ipava, 23 40; John Knox, 4 55; Knoxville, 29 51; Limestone, 12; Peoria 1st German sab-sch, 2; — 2d, 156 38; — Grace, 12 76. *Rock River*—Ashton sab-sch, 10; Centre, 15 17; Dixon, 60 37; Fulton, 27; Garden Plain (Y. P. S. C. E., 6), 25 40; Keithsburg, 6; Morrison sab-sch, 7 89; Newton, 14 94; Norwood (sab-sch, 11 60), 19 60; Rock Island Central Y. P. S. C. E., 2 42; Spring Valley, 3. *Schaubler*—Appanoose, 16; Bardolph, 7; Clayton 1st, 8; Doddsville, 8; Herman, 30; Kirkwood (sab-sch, 5), 21; Macomb, 88; Monmouth, 5 05; Perry sab-sch, 3 85; Plymouth, 7 43; Pontiac, 5; Prairie City, 10. *Springfield*—Brush Creek, 11; Farmington, 21; Jacksonville United Portuguese, 5; Maroa, 11; North Sangamon, 30; Piagah, 4 81; Unity, 1 78; Rev. W. L. Tarbet & wife, 4 80. 4,998 59

INDIANA—*Crawfordsville*—Alamo, 14 25; Attica, 23 65; Benton, 6 50; Bethany, 28; Bethel, 27 50; Bethlehem, 10 50; Beulah, 14; Clinton, 7 50; Colfax, 3; Covington 1st, 5; Crawfordsville 1st, 52 47; — Centre, 126 27; Dana, 10; Darlington, 7 20; Dayton, 67 30; Delphi, 57 77; Dover, 3; Elizaville, 2 50; Eugene, 13 50; Fowler, 19; Frankfort, 100; Hopewell, 9 25; Judson, 40; Kirklint, 11 45; Ladoga, 28 75; Lafayette 1st, 43 44; — 2d, 200 75; Lebanon, 23; Lexington, 48; Marshfield, 7 25; Montezuma, 9 50; Newtown, 33; Pleasant Hill, 6; Prairie Centre, 10 50; Rock Creek, 10 25; Rockfield, 5 55; Rockville, 40 65; Romney, 17 95; Roseville, 20; Russellville, 31; State Line, 9 25; Sugar Creek, 19; Thornmont, 62 50; Union, 24 25; Veederburgh, 4; Waveland, 28 75; West Lebanon, 7 50; Williamsport, 6 50; Kate Terry, 1; W. V. Kountz, 3; A. R. McMurtry, 100. *Fort Wayne*—Auburn, 44 25; Bluffton, 46; Columbia City, 15 50; Decatur, 51; Elhanan, 21 30; Elkhart (Y. P. S. C. E., 3), 66; Fort Wayne 1st, 301 23; — 3d, 71 57; Goshen, 160 74; Highland, 7; Hopewell, 9; Huntington, 23; Kendallville, 34 69; Kingsland, 11 44; La Grange, 36 28; Ligoulier, 40 28; Lima, 10; Ossian, 20 45; Pierceton, 6 50; Troy, 19 45; Warsaw, 51 50; Dr. W. T. Samson, 7. *Indianapolis*—Bainbridge, 7; Bethany, 34 88; Bloomington Walnut Street, 62 50; Carpentersville, 2 75; Ellikabettown, 6 50; Franklin, 132 22; Greenwood, 32 50; Hopewell, 95 10; Indianapolis 1st, 237 23; — 2d, 470 35; — 4th, 19 19; — 6th, 23 46; — 7th, 146 60; — 8th, 7 50; — 12th, 20; — East Washington St., 10; — Memorial, 13 75; — Tabernacle, 360; New Pisgah, 5 33; Southport, 23 45; White Lick, 21; Zionsville, 7; Interest on Yandes Fund, 87 50. *Logansport*—Bedford, 22 71; Bethlehem, 20; Bourbon, 16 49; Brookstown, 8 78; Buffalo, 3 60; Centre, 8 81; Concord, 14 87; Crown Point, 20; Goodland, 10; Granger, 8 14; Hammond, 11 75; Hebron, 12 57; Idaville, 11 25; Kentland, 18 25; La Porte, (Y. P. S. C. E., 10), 166 75; Logansport 1st, 233 06; — Broadway, 47 40; Lucerne, 16 01; Meadow Lake, 8 50; Michigan City, 50; Mishawaka, 35 25; Monon, 15 87; Monticello, 91 50; Pisgah, 5 15; Plymouth, 19 80; Remington, 5; Rennselaer, 1 65; Rolling Prairie, 11 50; South Bend 1st, 121; — 2d, 30; Union, 20 25; Valparaiso, 75 30; Walkerton, 3 50; West Union, 7; Winamac, 13. *Muncie*—Anderson, 76 50; Alexandria, 5; Centre Grove, 13 25; Elwood, 9 44; Hartford City, 32; Hopewell, 17 25; Jonesboro (Y. P. S. C. E., 69 cts.), 16 01; Kokomo, 49; La Gro, 16 10; Liberty, 21 08; Marion, 70 43; Muncie, 110 15; New Cumberland, 23 75; New Hope, 21; Noblesville, 29 20; Peru, 133 64; Portland, 31 50; Shiloh, 12 25; Tipton, 38; Union City, 43 05; Wabash, 166 96; Winchester, 28; Xenia, 8 05; From Synod, 100. *New Albany*—Anderson, 50 cts.; Bedford, 22 17; Bethel, 19; Bethlehem, 6 23; Brownstown, 13; Charlestown, 32 10; Grantsburg, 1 06; Greenville, 2 81; Hanover, 71 92; Jackson Co., 1 70; Jefferson, 9 85; Jeffersonville, 60 40; Laconia, 2 50; Lexington, 32 25; Livonia, 32 82; Madison 1st, 128 11; — 2d, 23; Muckport, 10; Milltown, 3 50; Mitchell, 12; Monroe, 5; Mount Lebanon, 7 25; New Albany 1st, 100; — 2d, 146 38; — 3d, 149 90; New Philadelphia, 2; New Washington, 4; North Vernon, 18 93; Oak Grove, 5 50; Orleans, 9; Owen Creek, 15; Pleasant Hill, 3 50; Pleasant Township, 9 11; Reho-

both, 13; Seymour, 31 60; Sharon Hill, 13 52; Smyrna, 2 88; St. John, 10 35; Valley City, 5 02; Vernon, 11 73; Vevay, 23 25; Walnut Ridge, 60 cts. *Vincennes*—Bethany, 7 20; Brazil, 30; Carlisle, 18 23; Claiborne, 13; Evansville 1st Avenue, 6; — Walnut Street, 115; Graysville, 8 23; Indiana, 23; Kileen, 5; Mount Moriah, 5; Mount Vernon, 11 23; Olive Hill, 5 05; Petersburg, 35; Poland, 10; Princeton, 47 18; Rockport, 18 29; Salem, 4 32; Smyrna, 7; Spencer, 20; Sullivan, 23 75; Terre Haute Central, 121 16; — Moffat Street, 5; Upper Indiana, 14; Vincennes, 28 94; Worthington, 12 50; Rev. B. Condit, D. D., 25. *Miscellaneous*, 66 cts. *White Water*—Aurora, 21; Boggtown, 12 50; Brookville, 2; Cambridge City, 20 23; Clarkaburgh, 8 30; — Memorial, 1 23; Cold Spring, 17 50; College Corner, 20; Concord, 16; Connersville 1st, 133; — German, 30; Dunlapville, 18 75; Ebenzer, 16; Greensburg, 131 08; Hagerstown, 6 25; Harmony, 10; Hopewell, 17 50; Kingston, 20 45; Knightstown, 25; Lawrenceburg, 13 75; Lewisville, 15; Liberty, 74 50; Mount Carmel, 23; New Castle, 20 30; Palmetto, 20 78; Richmond, 172 85; Rising Sun, 25; Rushville, 73 25; Sardinia, 6 25; Shelbyville, 115; Sparta, 19 50; Turner's Chapel, 10; Union, 25; Versailles, 10; Zoar, 18; Rev. S. S. Potter, 5; from Synod, 285. 2,852 67

INDIAN TERRITORY—*Cherokee Nation*—Barron Fork, 3; Claremore, 11; Elm Grove, 3; Fort Gibson, 17 50; Girty Spring, 1 40; Park Hill, 35 50; Pleasant Valley, 2 60; Rabbit Trap, 5; Vinita, 10; Wards Grove, 6; White Water, 2. *Oklahoma*—Ardmore—Ladies Society, 1; Chandler (sab-sch, 1), 4; Deer Creek, 3; El Reno, 25; Purcell, 15; Riverside, 3; Westminster, 3. *Choctaw*—Lehigh, 5. *Muscogee*—Athena, 3; Muscogee, 67; Limestone, 60 cts.; Red Fork (sab-sch, 3 40), 13; Wewoka, 6; Rev. T. W. Perryman, 4 40; Rev. W. Tanyan, 5. 244 48

IOWA—*Cedar Rapids*—Bellevue and sab-sch, 5; Bethel, 4 60; Blairtown, 16 65; Cedar Rapids 2nd (Mission sab-sch, 4 61) (sab-sch, 25 47), 143 17; — 3rd, Y. P. S. C. E., 10; Bohemian Y. P. S. C. E., 5; Centre Junction, 6 50; Marion (sab-sch, 3 06), 66 73; Mechanicsville, additional, 3; Onslow, 20 91; Scotch Grove, 9; Corning—Afton, 19; Brooks, 2; Conway, L. M. Circle, 4 54; Diagonal, 14 50; Emerson, 8 68; Hamburg (sab-sch, 5) (Ladies Society, 5), 25; Lemoor, 16 92; Morning Star (sab-sch, 5), 20; Nodaway, 5; Platte Centre, 7; Prairie Star, 2 50; — Chapel, 3; Red Oak, 8; Shenandoah, 20; Sidney, 6 30; Council Bluffs—Adair, 7; Atlantic, 23 40; Audubon, 53 06; Avoca, 5 79; Carson, 12; Council Bluffs 1st, 15 15; Griswold, 45 82; Logan sab-sch, 7; Maroa, 4; Menlo, 10; Shelby additional, 5; Woodbine, 15. *Des Moines*—Albia, 19; Allerton, 5; Derby, 13 40; Des Moines, 6th, 10; — Bethany, 25; Central (sab-sch, 10), 432 53; — Clifton Heights, 25; Dexter, 15; Earlham, 9; Garden Grove (sab-sch, 1 14), 25 47; Humeston, 17 90; Indianola sab-sch, 15; Linerville, 6; Newton (sab-sch, 2 55) 6 18. *Dubuque*—Centerville German, 2; Dayton, 2 50; Dubuque 1st (sab-sch, 16 50), 31 50; — 2d, 60; — 3rd, sab-sch, 21; — German, 8; Dyersville, German, 2; Farley, 10; Frankville, 5; Hopkinton, 13 27; Independence German (L. M. S., 10), 25; West Union Bethel, 10; Wilson's Grove, 5 66. *Fort Dodge*—Armstrong (sab-sch, 1 45), 9 45; Bethel, 30 85; Estherville, 25; Fort Dodge 1st (sab-sch, 26 37), 74 17; Germania, 5; Glidden, 13 49; Laurens, 3; Luverna, 1 25; Paton, 4; Rolfe 2d, sab-sch, 7; Spirit Lake (L. M. S., 2 25), 16 25. *Iowa*—Keokuk, Westminster (sab-sch, 14 05), 58 13; Kossuth (Y. P. S. C. E., 3 65), 18 23; Martinsburg, 3 50; Mediapolis, 5; Middletown, 1 50; Morning Sun, Y. P. S. C. E., 6 80; Mount Pleasant 1st, 64 11; — German sab-sch, 1; Ottumwa East End, 5; Primrose, 3; Sharon, 5; Spring Creek, 6; St. Peter's Evangelical, 10; Union, 24 30; Winfield, Y. P. S. C. E., 1. *Iowa City*—Atalissa, 8 50; Bethel, 10 23; Brooklyn (Y. P. S. C. E., 3 25), 18 25; Columbus Central, 4 43; Crawfordsville, 6; Davenport, 301 16; Hermon, 5; Keota, 19; Lafayette, 9; Malcom (Y. P. S. C. E., 5), 40; Marengo, Y. P. S. C. E., 2 24; Montezuma 1st, 30 45; Muscatine 1st, 63; Princeton sab-sch, 5; Sigourney, 14; Sugar Creek, 14; Unity, 3 50; Washington, 19 90; West Liberty 1st, 30; Wilton, 44. *Sioux City*—Battle Creek (sab-sch, 3), 21; Calliope, 5 57; Early, 5 30; Hospers 1st, 5; Inwood, 13 25; Larrabee Boy's Band, 1 50; Le Mars, Y. P. S. C. E., 45; Liberty, Cleghorn (sab-sch, 3), 6; Meriden 1st (sab-sch, 1), 4; Mt. Pleasant, 11 65; Sac City, 1st, 16; Sanborn, 13 50; Schaller, 22; Sioux City, 3d (sab-sch, 3), 7; Union Township, 6. *Waterloo*—Aplington additional, 11; Cedar Falls, 3; Clarksville (sab-sch, 4), 14; Downs (sab-sch, 1), 4; Dysart, 5 60; Eldora, 3; Morrison, 7; Nevada, 53 87; Owasa, 7 30; Steamboat Rock (sab-sch, 2 50), 6 50; Toledo sab-sch, 3 50; Tranquillity, 23; Waterloo, A Friend, 150; Williams, 18. 3238 36

KANSAS—*Emporia*—Arkansas, 19 54; Bethany, 7 75; Burlington, 10; Caldwell, 18 35; Cottonwood Falls, 4 63; Council Grove, 23; Eldorado (sab-sch, 6 21), 26 21; El-

mendara, 5 25; Emporia Welsh, 15;—Arundel Av., 25; Howard, 14 31; Lyndon, 18 57; Madison, 5 25; Marion sab-sch, 15; Mayfield, 10; Mount Vernon, 14; New Salem, 6 80; Oxford, 17 25; Peabody (sab-sch, 4 73), 42 07; Pleasant Unity, 3 63; Walnut Valley, 4 20; Walton, 6 45; Waverly, 10 60; Wellington Mrs. Mary E. Rogers, 7; Wichita First, 11 73; Drury Station, 1 06. *Highland*—Atchison 1st (sab-sch, 10), 35; Axtel, Miss Hattie Dunlap, 3; Holton 1st, 21 06; Horton (sab-sch, 1 50). (Y. P. S. C. E., 7), 8 50; Marysville, 12; Netawaka, 2 50; Troy, 6. *Larned*—Anthony, 19 05; Bellefont, 1; Burrton, 9; Chase, 5; Cimarron, 3; Cunningham, 10; Ellinwood, 5 57; Garden City, 3; Geneseo, 4; Halsted, 3 78; Harper, 5; Larned (Y. P. S. C. E., Jr's, 1 35) 4 35. (Band of Workers, 4 78), 9; Lyons, 10 67; Medicine Lodge add'l, 3; Nashville, 7; Sterling, 35 50; Valley Township, 11. *Neosho*—Baxter Springs, 3 16; Blue Mound, 1; Carlyle, 3 75; Chetopa, 3; Coffeyville, 12; Edna, 3 65; Fort Scott 2d, 2; Garnett, 12 58; Kincaid, 2 20; Lone Elm, 3 85; Louisburg, 3; McCune, 5; Milliken Memorial (sab-sch, 4 30), 32 03; Moran, 5 65; Mound Valley, 4; Neodesha, 4; Neosho Falls, 7 50; Osage 1st, 37 50; Oswego, 30; Ottawa, 14 39; Paola (sab-sch, 23 43), 90; Parsons sab-sch, 5 03; Pleasanton, 5; Princeton, 9; Richmond, 6; Somerset, 2; Thayer 1st, 7 40; Toronto, 6. *Osborne*—Downs, 4 40; Fairport, 5; Hays City, 23 36; Prairie View, 2 50; Rose Valley, 3 67; Russell, 5. *Solomon*—Barnard, 3 24; Belleville, 25; Clyde Y. P. S. C. E., 6; Delphos, 6; Dillon, 18 23; Fountain, 2 50; Glasco, 3 25; Herington, 2; Lincoln sab-sch, 2 50; Minneapolis sab-sch, 5 65; Rev. R. Arthur "Tithe," 6 26; Scandia, 2 75; Scotch Plains, 3 23. *Topeka*—Baldwin, 6 60; Black Jack, 5 40; Idana, 10 74; Kansas City Western Highlands, 14 23;—Central, 5; Leavenworth 1st, 243; Lowmont, 1 33; Olathe Y. P. S. C. E., 3; Oakland, 10 90; Seymour, 1; Sharon, 3; Spring Hill, 5 50; Stanley, 2 41; Topeka Westminster, 40; Wakarusa, 48; Willow Springs, 2, 4, 23 59. *KENTUCKY*—*Ebenezer*—Ashland 1st, 53 28; Dayton, 4 50; Ebenezer, 2; Flemingsburgh, 11 60; Greenup, 3; Ludlow, 5 50; Maysville 1st, 23; Mount Sterling 1st, 1 60; New Concord, 5; Paris, 20; Sharpsburg sab-sch, 2 50; Valley, 2. *Louisville*—Louisville Central, 180 60;—Olivet Chapel, 25;—Warren Memorial, 89; Pewee Valley, 18; Shelbyville 1st (Childrens' Mission Band, 18), 47 06. *Transylvania*—Danville 2d, 100; Dix River, 3; East Bernstadt, 2; Harmony, 4; Harrodsburgh, 44; Lebanon 1st, 12; Livingston, 3, 659 64. *MICHIGAN*—*Detroit*—Brighton, 5; Detroit 1st, 176 29;—Fort Street, 268 34;—Forest Avenue, 74 65;—Jefferson Avenue, 435;—Trumbull Avenue add'l, 10; Erin, 6; Howell 1st, 45; Milford United, 76 80. *Flint*—Argentine, 13 15; Bethel, 58 97; Brent Creek, 3 50; Broadway, 3; Cass City sab-sch, 4 23; Cairo and sab-sch, 45; Chandler, 4; Corunna, 5 25; Elk, 5; Flushing, 21 26; Fraser, 5 56; Fremont, 4; Sand Beach, 6. *Grand Rapids*—Evert 1st, 8; Grand Haven Y. P. S. C. E., 1. *Kalamazoo*—Allegan, 10; Buchanan, 5 25; Burr Oak (Y. P. S. C. E., 4), 10; Schoolcraft, 9 15. *Lake Superior*—Escanaba, 24; Ford River, 6; Ishpeming (sab-sch, 5), (Y. P. S. C. E., 10), (Self Denial, 10), 25; Manistique Redeemer sab-sch, 7 20; Red Jacket, 25; Sault St. Marie (Y. P. S. C. E., 10), 33. *Lansing*—Albion, 35; Battle Creek sab-sch, 19; Brooklyn (Y. P. S. C. E., 3 10), 8 10; Delhi, 6; Jackson Y. P. S. C. E., 9 50; Mason 1st, 50; Parma, 5 58; Sanford, 5. *Monroe*—Adrian 1st, 5; Clayton, 10; Coldwater, 18 18; Dearfield, 3; Erie add'l, 3 40; Hillsdale, 20; Jonesville (Y. P. S. C. E., 16), 31; Monroe 1st, 34 75; Petersburg, 5. *Petoskey*—Elk Rapids (Elk Lake Station, 7), 15; Yuba, 12. *Saginaw*—Midland City, 16; Saginaw Immanuel, 4; West Bay City Covenant, 2 25, 2,470 70. *MINNESOTA*—*Duluth*—Brainerd 1st Y. P. Society, 2 50; Duluth 2d sab-sch, 4 25; Hazelwood Park, 4; Hinckley, 4 20; McNair Memorial Y. P. S. C. E., 1 60; New Duluth House of Hope, 3; Pine City, 1 45; St. James Y. P. S. C. E., 2 25; Sandstone, 1 33. *Mankato*—Belaton, 6; Kasota, 5; Lakefield, 10; Marshall, 2 85; Mankato 1st, 61 52; Morgan Y. P. S. C. E., 3; Pipestone, 6 70; Redwood Falls, 5; St. James, 24; Swan Lake, 2 50; Tracy, 23; Worthington Westminster, 16 80. *Minneapolis*—Buffalo Y. P. S. C. E., 1 40; Crystal Bay, 7 50; Long Lake, 7 50; Minneapolis 5th, 10;—1st Swedish, 3;—Franklin Avenue (Y. P. S. C. E., Jr. Branch, 35 cts.), 1 25;—Highland Park (Y. P. S. C. E., 2 23), 23 40;—Stewart Light Bearers add'l, 3;—Oliver, 18. *Red River*—Ashby, 5; Elbow Lake, 11; Euclid, 1 50; Evansville, 7; Maine, 4; Moorhead 1st, 5; Red Lake Falls, 10 15; Western Y. P. S. C. E., 2 50. *St. Paul*—Farmington, 3; North St. Paul, 5; Oneka, 1 10; Red Wing 1st (sab-sch, 10), 70; Rush City, 3 40; St. Paul 2d, 6 55;—9th, 11 23;—Central sab-sch, 75;—East, 11;—Goodrich Avenue, 4 25;—House of Hope sab-sch, 50;—Million, 4; White Bear, 2. *St. Cloud*—Litchfield sab-sch, 17 40; (Y. P. S. C. E., 5), 68 40; St. Cloud, 41 97; Spring Grove Y. P. S. J. E., 10; Willmar, 12 70. *Winona*

—Chatfield, 35 67. 737 61. *MISSOURI*—*Kansas City*—Appleton City (sab-sch, 3 25), 6 25; Brownington, 2; Butler, 1 86; Deepwater, 5; Eldorado Springs, 7; Jefferson City, 38; Kansas City 1st, 191 89;—2d, (Y. P. S. C. E., 15), (sab-sch, 100 15), 115 16;—3d Y. P. S. C. E., 1 75;—4th, 11 20;—5th, 73;—Hill Memorial add'l, 11;—K. C. Linwood (sab-sch, 11 13), 21 70; Knob Noster, 14; Lone Oak, 8; Nevada, 14; Osceola 1st, 5 35; Raymore, 3 33; Rich Hill sab-sch Birthday Box, 9 24; Schell City, 4; Westfield, 3 25. *Ozark*—Bollivar, 10; Carthage Westminster, 34; Irwin, 3 25; Ozark Prairie, 3 75; Salem, 4; Springfield 2d, 5;—Calvary, 54; Webb City, 15 06. *Paimyra*—Birdseye Ridge, 17 50; Edina, 10; Knox City, 7; Laclede, 1 67; La Grange, 5; Newark, 1; New Cambria (Mission, 1 50), 7 05; Unionville, 11 16; Wilson, 2. *Platte*—Avalon sab-sch, 7 50; Carrollton, 12; Chillicothe, 2; Craig, 21; Fairfax, 3 46; Grant City (sab-sch, 11 50) (L. M. S., 24 72), (King's Willing Workers, 15 24), 56 46; Hopkins, 7; Kingston, 5; Knox (Ladies' Society, 3 60), 7 60; Martinsville, 8; Maryville 2d, 21 60; Mizpah, 2; New Hampton, 9; Parkville Lakeside sab-sch, 60 cts.; Savannah, 12 86; Stanberry, 5; Tina, 4. *St. Louis*—Bethel German, 2; Ferguson, 7 25; Ironton, 6; Kirkwood sab-sch, 24 67; Rock Hill, 30; Rolla, 41; St. Charles, 59; St. Louis 2d (sab-sch, 173 50), (Ladies' Society, 50), 223 50;—1st German, 20;—Carondelet, 53 20;—Cote Brilliante (Y. P. S. C. E., 5 65), 20 60;—Glasgow Ave., 25;—Washington and Compton Avenue, 284 70;—West, 8; Washington, 15; White Water, 74 cts.; Windsor Harbor, 7. *White River*—Holmes Chapel, 1; Hopewell, 1 60; Westminster, 5, 2,341 05. *NEBRASKA*—*Hastings*—Campbell 1st German, 2; Edgar sab-sch, 1 50; Hansen (Station 1) 2 50; Hastings German, 3; Holdrege, 3. *Kearney*—Ansley, 9 75; Ashton, 4; Broken Bow, 23 50; Burr Oak, 5; Central City, 13; Cherry Creek, 3 51; Gandy, 5; Grand Island, 41; Kearney German sab-sch, 2; Lexington, 6 23; Lodge Pole Mission, 10; North Platte, 20; Ord 1st, 9; Sutherland, 4 40; Sumner, 3 04; Wilson Memorial, 4 07; Wood River Y. P. S. C. E., 5. *Nebraska City*—Adams, 3 52; Auburn, 6 55; Beatrice 1st, 60 59; Beatrice 2d, 2; Bennett, 12 35; Blue Springs, 9 03; Goshen, 5 08; Meridian German, 8; Nebraska City, 19 50; Paimyra, 11 75; Pawnee City, 9; Plattsmouth German and sab-sch, 4 50; Raymond, 6 50; Staplehurst, 6 50; Sterling, 21 27; Tamora, 5; Tecumseh 1st (sab-sch, 3), 31. *Norwalk*—Atkinson, 5 96; Bethany, 1 66; Cleveland (Y. P. S. C. E., 2 27), 6 33; Elgin, 2 41; Gordon, 3 10; Inman, 3 15; Lambert, 3 10; Millerboro, 15 73; Osmond, 6; Pender (sab-sch 3 25) (Y. P. S. C. E., 2), 5 25; Rushville, 6 33; South Fork, 2 25; Stuart, 5 90; Willowdale, 5 19; Rev. N. S. Lowrie, 1 62. *Omaha*—Black Bird Hills, 6 80; Columbus, 1; Craig add'l, 5; Fremont 1st sab-sch, 14; Omaha 1st, 80 18;—German, 10;—Lowe Avenue Y. P. S. C. E., 1 86; Plymouth, 4; Valley Omaha, 12; Waterloo, 6 26, 630 76. *New Jersey*—*Elizabeth*—Bayonne City 1st, 40; Clinton (sab-sch 25), 129 20; Cranford 1st, 5 54; Elizabeth 1st Murray Missionary Association, 37 50;—1st German, 10;—3d Y. P. S. C. E., 9 16;—Westminster (sab-sch 43 80), 426 60; Lammington, 8; Lower Valley, 20; Plainfield 1st Y. P. S. C. E., 10;—Crescent Avenue (Hope Chapel 5) Bethel Chapel 2), 7; Pluckamin, 9 30; Rahway 2d, 126; Roselle 1st (sab-sch 50), 73 33; Springfield (Pastor 15), 29 59; Westfield, 50; Woodbridge, 17. *Jersey City*—Englewood, 750 57; Jersey City Claremont Y. P. S. C. E., 3;—Scotch, 20; Passaic, 1; Paterson 2d sab-sch, 35;—Broadway German (sab-sch 2) (Y. P. Socy. 1) (Ladies' Socy. 1), 14; Rutherford 1st (sab-sch 102), 127; West Hoboken 1st S. S. Missionary Association, 62; West Milford, 20. *Monmouth*—Allentown, 5; Beverly, 77 09; Columbus, 9 25; Cranbury 1st (sab-sch 42), 95 40;—2d, 14; Freehold 1st, 15; Jamesburgh, 10; Keyport, 11; Lakewood, 177 62; Matawan (sab-sch 40), 138 05; Perrineville sab-sch, 6; Plattsburgh, 11; Shrewsbury, 100; Tennent, 10 47; Whiting and Shamong, 1. *Morris* and *Orange*—Berkshire Valley, 3; Boonton (sab-sch 25 12) (Y. P. S. C. E., 5 53), 174 25; Chester (sab-sch 10), 70; Dover (S. S. Missionary Society 75), 170 82; Dover Welsh, 8; East Orange 1st, 357;—Brick, 304 91; Flanders, 10; German Valley, 25; Madison (S. S. Missionary Society 100), 142 83; Mine Hill, 6; Orange Central (sab-sch 160), 650;—German, 2;—Hillside, 246 59; Parsippany, 71 85; Rockaway Y. P. S. C. E., 20 31; South Orange 1st, 98 20;—Trinity, 120; Succasunna, 24 04; Summit Central, 8 09. *Newark*—Caldwell sab-sch and Y. P. S. C. E., 5 63; Newark 1st 10;—2d, 119 91;—3d, 10;—1st German, 9 05;—3d German, 10;—5th Avenue sab-sch, 15;—Bethany, 10;—Park, 179 27;—Wickliffe, 50 93;—Woodside, 22 43; John Mains, 18; Jas. Mawha, 14. *New Brunswick*—Amwell 1st, 14; Dayton (sab-sch 2 50), 23 41; Dutch Neck, 20; East Trenton Chapel 1st Y. P. S. C. E., 22 73; Frenchtown (sab-sch 7), 7 88; Hopewell 1st (Y. P. S. C. E., 5), 16; Kingston (sab-sch 6), 46; Kirkpatrick Memorial, (Y. P.

S. C. E. 2 25; Lawrenceville, 44 75; Milford sab-sch, 12 85; New Brunswick 1st, 125 25; — 2d, 50; Princeton 2d (sab-sch 30), 55 45; Trenton 3d add'l, 50; — 4th add'l, 25; — 5th (sab-sch 7 75), 23 24; — Prospect Street (sab-sch 50) (Brookville sab-sch 2 55) 141 55. *Newton*—Andover (sab-sch 1 35) 9 25; Asbury, 100; Belvidere 1st, 75; Delaware, 10; Greenwich, 23; Hackettstown, 186 40; Marksboro Y. P. S. C. E., 7 50; Musconetcong Valley, 20; Newton sab-sch, 156 87; Oxford 2nd, 53 95; Phillipsburgh 1st, 20 17; Stewartville (sab-sch 12 43) 15 42; Stillwater (sab-sch 8), 14; Wantage 2d, 30; Washington, 150. *West Jersey*—Billingsport, 3; Bridgeton 1st, 100; — West 75; Cedarville Osborne Memorial, 10; Dearfield, 40; Gloucester City 1st, 7; Pittsgrove, 32; Swedesboro, 9; Tuckahoe, 3; Wenonah (sab-sch 25) 255; Woodbury, 44 57; Woodstown (sab-sch 11 57) 24 57. 8,043 97
New Mexico—*Arizona*—Phoenix, 24. *Rio Grande*—Jemes, 10; Laguna, 5; Pajarito, 4; Socorro 1st, 12 70; Rev. E. N. B. Millard, 5. *Santa Fe*—Santa Fe Y. P. S. C. E. Jr., 1 60. 72 30
New York—*Albany*—Albany 4th, 850; — 6th, 9; — State Street, 124 98; Amsterdam 2d, 60; Ballston Spa sab-sch, 16 85; Bethlehem, 5; Corinth, 1 50; Gloversville 1st, 546 25; Hamilton Union, 19; Johnstown, 123; Rensselaerville, 24; Rockwell Falls, 12; Schenectady 1st, 170 41; West Milton, 3; West Troy Jermain Memorial, 1,056. *Binghamton*—Afton, 6 50; Binghamton 1st, 217 88; — North, 40; Cortland (sab-sch, 100), (Y. P. S. C. E., 10), 124 91; Marathon (Y. P. S. C. E., 3), 6; Masonville, 9; Union, 25; Waverly, 91 35; Miss Susan Morse, 5. *Boston*—Boston Scotch add'l, 5; Fall River Globe, 5 11; Lonsdale (sab-sch, 5), 30; Lowell, 15; Lynn (Y. P. S. C. E., 10), 33 40; Manchester Westminster, 25; New Bedford L. A. Society, 5; Newport 1st (Y. P. S. C. E., 10 59), 40 50; Providence 1st, (Y. P. S. C. E., 5), 17; Quincy 1st, 10; Roxbury Y. P. S. C. E., 3 18; Somerville Union Square, 25; Taunton (Y. P. S. C. E., 1 13), 7 13. *Brooklyn*—Brooklyn 1st add'l, 12; — 2d, (Mrs. Bulkley, 23 50), (sab-sch Missionary Society, 25), 47 50; — Bethany, 5; — Classon Avenue Y. P. S. C. E., 15; — Cumberland St., 2 50; — E. Williamsburg Ger., 3; — Franklin Ave., 8 24; — Friedenskroche, 10; — Green Point, 20; — Lafayette Ave. add'l, 35; — Memorial, 1,115; — Prospect Heights, 10; — South 3d Street (sab-sch, 50), 129 84; — Throop Avenue sab-sch Missionary Society, 50; Edgewater 1st, 10; Grace sab-sch, 15. *Buffalo*—Alden, 7; Buffalo 1st, 400; — Bethany, 102 24; — Central, 48 05; — North (A. D. A. Miller, 126), 264 45; — Westminster (sab-sch, 40), 106 98; East Aurora (sab-sch, 5 08), 15 08; East Hamburg (sab-sch, 2), 10; Franklinville, 6; Jamestown 1st, 54 25; Olean 1st sab-sch, 9 47; Portville, 100; Ripley, 28; Silver Creek and sab-sch, 10 14. *Cayuga*—Auburn 1st, 122 66; Cayuga sab-sch, 7; Dryden Cent. Day Band, 5; Genoa 1st, 17 16; — 2d (sab-sch, 1 25), (Y. P. S. C. E., 1), 2 25; — 3d (sab-sch, 5 37), 6 50; Ithaca 1st, 8 38; Meridian (Y. P. S. C. E., 50), 89 53; Owassco, 10 24; Port Byron Y. P. S. C. E., 2; Weedsport (sab-sch, 10), 114 68. *Champlain*—Keeseville, 27 83; Plattsburgh, 25 47. *Chemung*—Elmira 1st Y. P. S. C. E., 70; Southport Y. P. S. C. E., 7; Spencer, 10; Rev. J. E. Tinker, 10. *Columbia*—Ancram Lead Mines, 10; Ashland, 2 75; Valatie, 23 23. *Genesee*—Attica (Y. P. S. C. E., 20), 62 32; Bethany Centre, 2 62; Byron (Y. P. S. C. E., 12 60), 31 50; Corfu, 15; East Pembroke (sab-sch, 7), 16 36; Leroy sab-sch, 54 11; North Bergen Y. P. S. C. E., 6 18; Oakfield, 8; Perry, 80; Wyoming, 9 31. *Genesee*—Canandaigua, 9 31; Canoga, 1 24; Gorham, 25; Manchester Y. P. S. C. E. (Jr. Branch, 23 cts.), 2 50; Ovid sab-sch, 18 55; Phelps, 2; Romulus Y. P. S. C. E., 2 31; Trumansburgh Rev. W. A. Niles and wife, 25. *Hudson*—Amity, 4; Centerville, 3; Clarkstown German, 5; Congers 1st, 12; Denton, 6 25; Florida, 45 40; Goshen, 100; Hempstead, 8 19; Hopewell, 41; Liberty, 10; Middletown 1st, 50; — 2d, 16 65; Montgomery Y. P. S. C. E., 15; Monticello (sab-sch, 10), 20; Monroe, 50; Nyack 1st, 4 72; — German, 5; Palisades, 43 50; Port Jervis 1st, 42; Ramapo, 61 45; Ridgebury, 2 25; Scotchtown, 25; West Town (sab-sch, 12), 17. *Long Island*—Bridgehampton, 19 52; East Hampton, 20; Franklinville, 8; Holbrook, 1; Moriches, 53 45; Port Jefferson, 4 50; Setauket (Y. P. S. C. E., 2; Stony Brook, 2 50), 4 50. *Lyons*—East Palmyra, 8 76; Sodus Centre, 2; Wayne, 3; Wolcott 2d (sab-sch and Y. P. S. C. E., 3 19), 21 50. *Nassau*—Brentwood, 10; Comac, 10; Melville, 6; Newtown 1st (Y. P. S. C. E., 15), 130; Oyster Bay Y. P. S. C. E., 5; Smithtown, 20 14; Ocean Side, 15; Springfield Y. P. S. C. E., 5 53; St. Paul's German, 4. *New York*—New York 4th West Side Chapel sab-sch, 15; — 7th T. T. C. Society, 5; — 1st German, 5; — 2d German, 6; — 4th Avenue, 258 10; — 5th Avenue sab-sch, 64 31; — Allen Street, 3; — Bethany (sab-sch, 25), 26; — Calvary, 28 33; — Central (Y. P. S. C. E., 26), 25; — 18 58), 61 58; — Christ Chapel, 21 53; — Covenant, 200; — Immanuel sab-sch, 10; — Harlem, 123 95; — Hope Chapel Y. P. S. C. E., 5 50; — Ludlow Street sab-

sch Mission Society, 10; — Madison Avenue sab-sch, 160; — Mount Washington, 208 25; — North, 75 84; — Phillips sab-sch, 20; — Puritans, 100 24; — Sea and Land, 16; — West End sab-sch, 24 04; — West Farms sab-sch, 5; — Westminster of West 22d Street, 270 83; — Zion German, 18. *Niagara*—Albion (Interest on Hart Legacy, 140), 250; Holley, 18 10; Lewistown Y. P. S. C. E., 5 75; Mapleton, 3. *North River*—Little Britain, 5 50; Malden, 6; Newburgh 1st (sab-sch, 68 41), 224 50; Fine Plains (sab-sch, 5), 10; Rondout sab-sch, 18 41. *Otsego*—Delhi 2d, 25; East Guilford, 4; Gilbertville Y. P. S. C. E., 2 50; Hobart, 26 03; North Guilford, 5; Otego, 12; Richfield Springs, 7 48; Springfield 1st, 16 15. *Rochester*—Avon Central, 16; Brighton add'l, 4; Charlotte, 5 75; Chili, 3; Fowlerville Y. P. S. C. E., 1 20; Gates, 11 56; Genesee Village Y. P. S. C. E., 7; Honeoye Falls (sab-sch, 10 50), 27; Moscow, 6; Mount Morris, 2 50; Ogden, 5 18; Pittard, 3; Rochester 1st, 350; — Brick 250; — Central, 53 23; — Memorial, 3; — St. Peter's (sab-sch, 50), 205 46; — Westminster sab-sch, 20; Springwater, 12 50; Tuscara, 6; Victor M. C., 8. *St. Lawrence*—Brazer Falls, 4; Chaumont add'l, 5; Dexter (Y. P. S. C. E., 10), 25; Oswegatchie 1st, 15; Rome, 10; Theresa, 5 75; Watertown 1st, 50. *Steuben*—Angella, 12 26; Arkport (Y. P. S. C. E., 1 40), 5 88; Bath, 100; Campbell 1st, 88 15; Corning 1st, 40 19; Hornellville Y. P. S. C. E., 3 40; Howard, 10; Painted Post, 10; Prattburgh, 12 15. *Syracuse*—Baldwinsville, 7; Camillus, 3 20; Canastota, 20 13; Collamer (Y. P. S. C. E., 1 50), 3 50; Fayetteville, 5; Fulton, 66 58; Hannibal, 3; Marcellus sab-sch, 20; Oswego 1st add'l, 5; — Grace Y. P. S. C. E., 14; Syracuse 4th, 43 75; — East Genesee, 24 22. *Troy*—Cambridge, 75 cts.; Chester, 7 75; Green Island, 4; Hebron, 6; Mechanicsville, 11 24; Middle Granville Y. P. S. C. E., 2; Troy 1st, 233 96; — 2d add'l, 30 43; — Westminster, 45 63; Waterford 1st, 14 97. *Utica*—Camden 1st, 6; Glendale, 3; Ilion and sab-sch (Y. P. S. C. E., 1 25), 4 75; Litchfield, 3; Little Falls, 316; Lowville, 33 25; Martinsburgh, 7; North Gage, 5; Norwich Corners, 5; Oneida Castle Cochran Memorial, 43 53; Rome 1st, 33 98; South Trenton, 3; Turin, 11 05; Utica 1st, 35 60; — Olivet, 10; — Westminster, 25 65; Vernon Centre sab-sch, 8 55; Waterville, 25; West Camden, 12; Westernville, 25; Wolcott Memorial, 24. *Westchester*—Darien, 60; Gilead, 19; Katonah, 40; Mt. Kisco, 48; Mt. Vernon 1st Y. P. S. C. E., 10; New Haven (Y. P. S. C. E., 5 41), 18 11; New Rochelle, 1; Port Chester, 3; Poundridge sab-sch (Birthday Box, 15), 17; South East, 15; South East Centre Y. P. S. C. E., 5; South Salem Y. P. S. C. E., 3; Stamford 1st sab-sch, 30; Thompsonville 1st Y. P. S. C. E., 7 24; Yonkers Day-spring, 50; — Westminster (Chas. R. Otis for permanent fund, 100), (sab-sch, 50), 208. 14,231 12
NORTH DAKOTA—*Bismarck*—Mandan L. M. S., 19 95. *Fargo*—Fargo 1st, 15 30; Grand Rapids, 2 60; Hillboro (sab-sch, 8), 16; Lucca 1st, 3 46; Sheldon, 15; Ministers Tithe, 7 04. *Pembina*—Arvilla, 10; Bay Centre, 9; Crystal, 10; Emerado, 23; Hoople, 10; Knox, 10 25; Rugby, 2 50; Walhalla, 9; Westminster, 5; Willow City, 3. 177 11
OHIO—*Athens*—Athens (sab-sch, 12), 112 23; Basbas, 2; Deerfield, 5; Gallipolis (Y. P. S. C. E., 1), 41; Logan, 31 50; Marietta Fourth St., 15; New Matamoras (sab-sch, 5), 15; Stockport, 41 cts. "A Minister's Tithe," 7 05. *Bellefontaine*—Bellefontaine 1st, 12 74; Huntville, 2 55; Rush Creek, 2; Rushsylvania, 8; Upper Sandusky, 9 60; Zanesfield, 5. *Chillicothe*—Chillicothe 1st, 125; Greenfield Men's Society, 90 48; Hillboro add'l, 6; McArthur, 10 20; New Market, 4; New Petersburg, 50; Wilkesville (Y. P. S. C. E., 10), 22 30. *Cincinnati*—Bethel, 2 44; Cincinnati 1st sab-sch, 25; — 2d sab-sch, 15; — 6th (Westminster League, 6 75), (King's Daughters, 25), 31 75; — 2d German, 5; — Walnut Hills sab-sch, 100; Glendale 1st, 35; Hartwell, 10; Lebanon 1st, 25; Ludlow Grove, 6; Mason and Pisgah (sab-sch, 2 15), 5 18; Monroe, 10; Monterey, 4; Montgomery (sab-sch, 21 15), 45 15; Morrow 1st, (sab-sch, 3 10), 24; New Richmond, 16; Pleasant Ridge sab-sch, 26 78; Pleasant Run, 2; Somerset sab-sch, 7; Springdale sab-sch, 5; Wyoming sab-sch, 50. *Cleveland*—Cleveland 1st (Miss Amasa Stone, 1,000), (Mrs. Mather, 200), 1,474 25; — 2d, 406 75; — Calvary, 166; — Case Avenue, 50; — Wilson Avenue, 48; Northfield, 23; Parma, 6; Solon, 8 50; Willoughby Y. P. S. C. E., 12 45. *Columbus*—Circleville, 50; Columbus 1st and sab-sch, 200; — 2d add'l, 6 57; Lithopolis, 3 50; Westerville Y. P. S. C. E., 9. *Dayton*—Dayton Riverdale Y. P. S. C. E., 5; Ebenezer, 3; Middletown sab-sch, 19 20; Monroe, 2 50; New Jersey Y. P. S. C. E., 2 25; Oxford a member, 5; Riley, 8; Seven Mile, 15 55; Somerville, 3; Springfield 2d, 57 57; — 3d, 27 23; West Carrollton, 4; Xenia (sab-sch, 10 55), (Y. P. S. C. E., 2), 12 58. *Huron*—Clyde 1st, 6 90; Elmore, 5; Fremont 1st sab-sch, 10; Genoa, 2; Green Springs, 1 73; Huron add'l, 2; Republic sab-sch, 1 23. *Lima*—Delphos 1st, 4; Knox Valley, 12 27; Lima 1st, 50; Ottawa 1st, 13; Van Wert, 74 10; Wapakoneta, 25. *Makoning*—Canton add'l, 15 23; Cotts-ville, 3; East Palestine, 3; Hubbard, 3; Lovellville, 5;

Mineral Ridge, 8; New Lisbon Y. P. S. C. E., 11 75; Niles 1st, 14; North Benton, 33 34; Salem, 12; Warren (sab-sch, 25), (Y. P. S. C. E., 12 60), 91 75. *Marion*—Brown, 1; Delaware sab-sch, 60; Delhi, 6 36; Iberia, 6; Marion, 34; Ostrander Miss S. J. Flanegin, 100; Radnor and Thompson, 3 64. *Meunee*—Bowling Green sab-sch, 18; DeLancey, 14; Delta, 7; De Verna, 8; Eagle Creek, 4; Edgerton, 5 60; Montpelier, 6; Pemberville, 5; Scott, 2 60; Toledo 5th, 2. *Portsmouth*—Ironton, 35; Jackson, 12 37; Portsmouth 1st add'l, 2 60; — German, 15. *St. Clairsville*—Barnesville, 7; Bellaire 2d, 11; Bethel, 17; Cadiz, 33 60; Cambridge, 30; Coalbrook, 11 68; Martin's Ferry (sab-sch, 118 02), 143 06; Rock Hill sab-sch, 6; Seneca, 36. *Steubenville*—Amsterdam (sab-sch, 18), 30; Bethel (sab-sch, 10), 12; Bethesda sab-sch, 15; Bethlehem, 11; Bloomfield, 10; Corinth Y. P. S. C. E., 2 30; Cross Creek, 20; Dennison, 11; Kilgore, 4 15; Leesville, 1 45; New Comerstown, 1; New Hagerstown, 5 02; New Philadelphia sab-sch, 6; Oak Ridge, 10 44; Ridge, 15; Sallenville 1st, 13; Steubenville 2d sab-sch, 86 09; Toronto, 37; Ulrichville sab-sch, 8; Waynesburg, 10; Wellsville, 150; West Lafayette, 2 51. *Wooster*—Apple Creek sab-sch, 10 33; Ashland, 9 43; Bethel, 9; Hopewell (sab-sch, 13 64), 83 64; Mansfield, 46 38; Orange, 9; Orrville sab-sch and Y. P. S. C. E., 3 62. *Zanesville*—Brinkhaven, 6; Duncan's Falls, 4 34; Fredericktown (sab-sch, 3), (Y. P. S. C. E., 3), 19; High Hill, 11 16; Jefferson, 30; Keene (sab-sch, 8), 30; Madison sab-sch, 2 30; Muskingum, 29; Newark Salem German, 2 75; New Concord, 3; Norwich, 2; Pataskala, 7 50; Warsaw, 2; Zanesville 1st Mrs. M. B. Robertson mem'l, 500. 6,044 43

Oregon—*East Oregon*—Baker City 1st, 8 30; Moro, 4; Pendleton, 5; Umatilla 20. *Portland*—Clatsop Plains, 3; Oregon City, 23; Portland Calvary, 143 29; — Misspah (sab-sch, 2 35), 5 35; — St. John's 6 35; Tualatin Plains, 12. *South Oregon*—Marshfield, 5; Myrtle Point, 5; Phoenix, 2; Roseburg, 3. *Willamette*—Albany 1st, 25; Dallas, 12; Gervais, 4 37; Lafayette, 5; Lebanon, 6 35; Newburg, 3; Sinalaw, 9; Whiteson, 2 50. 230 41

PENNSYLVANIA—*Allegheny*—Allegheny 1st German (sab-sch 4 58) (Young Peoples' Society 1 48) 16 35; — Bethel (Ladies' Home Mission Society, 6), 10; — North, 506 31; — Providence add'l, 5; Beaver sab-sch, 75; Bellevue Y. P. S. C. E., 6 30; Bridgewater, 20; Bull Creek, 10; Emsworth, 33 64; Fairmount Ladies' Missionary Society, 2; Freedom Y. P. S. C. E., 3; Glenfield, 8 35; Hoboken, 5; Millvale, 10 91; Sewickly, 556 66; Sharpsburg, 17 16; Springdale sab-sch, 8. *Blairsville*—Congruity sab-sch 10; Derry, 24 99; Ebensburg, 7; Latrobe (sab-sch 18) (Y. P. S. C. E., 2), 85; Livermore sab-sch, 24 25; Murrysville (Y. P. S. C. E., 10), 37 73; McGinnis, 13; Penn, 2; Poke Run, 25; Salem, 9 35; Unity sab-sch, 6 30. *Butler*—Buffalo 4; Butler, 25 69; Centerville sab-sch, 21 15; Jefferson Centre, 3; Mount Nebo, 5 75; Scrub Grass sab-sch, 33 25; Summit, 7 90. *Carlisle*—Millsfield Y. P. S. C. E., 5; Carlisle 2d add'l, 1; Chambersburg Central (sab-sch 16 67), 21 67; — Falling Spring, 100; Dauphin 1st, 10; Duncan, 10 76; Green Castle, 43 53; Harrisburg Market Square, 54 63; — Pine Street (sab-sch 100), 109 35; Lebanon 4th Street, 139 23; McConnellsbury sab-sch, 15; Millers-town (sab-sch 7 50), 20; Newport, 20; Rocky Spring, 3; Upper Path Valley (three Y. P. S. C. E.'s, 4), 20; Waynesboro, 26 45; James Coleman Memorial Chapel sab-sch, 22. *Chester*—Ashmun, 25; Clifton Heights, 9 33; Darby 1st, 20; Forks of Brandywine, 59; Middleton, 24; New London (Y. P. S. C. E., 3) (sab-sch 5), 43; Olivet 2; Penningtonville, 20; Phoenixville, 19; Rutledge Calvary, 24; Upper Octorara, 53; West Chester 2d, 2. *Clarton*—Academia (sab-sch 1 78) (Y. P. S. C. E., 1 70), 9 33; Big Run, 1; Elkton, 1; Johnsonburg, 1 91; Mayaville, 4 65; Perry, 6; Reynoldsville, 23; Richland, 2 91; Rockland, 3; Wilcox (sab-sch 1 15) (Y. P. S. C. E. 2 35), 8 43. *Erie*—Belle Valley, 5; Bradford 1st sab-sch, 30; Cochran, 7; Concord, 3 09; Conneautville, 15; Erie 1st, 37 35; — Park, 200; Fairview, 5; Georgetown, 3; Hadley, 3; Meadville 1st, 9; Mercer 1st, 120; Mill Village, 3; Mount Pleasant, 2 29; North East, 100; Oil City 1st add'l, 14 35; Union, 13. *Huntingdon*—Altoona 2d, 104; Bedford sab-sch, 8; Beulah, 4; Curwensville sab-sch, 3; Houtzdale, 9 30; Juniata, 5; Kerrmore, 5; Kylertown, 7; Little Valley (sab-sch 10) (Ladies' Mite Society 8) 18; Lower Tuscarora, 21 75; McVeytown, 10; Milesburg, 6; Moshannon and Snow Shoe, 2 35; Mount Union (sab-sch 5), 13; Newton Hamilton Y. P. S. C. E., 5; Orbisonia Y. P. S. C. E., 1; Peru, 3; Pine Grove Mills sab-sch, 4 07; Shade Gap, 5; Shirleysburg Y. P. S. C. E., 1 25; Upper Tuscarora (sab-sch 3 63), 13 63; West Kishacoquillas, 3; Winburn, 3. *Kittanning*—Bethel, 6; Centre, 3; Cherry Run, 10; Currie's Run, 7; East Union, 4; Elder's Ridge Y. P. S. C. E., 5; Elderton, 23; Ford City 1st, 6; Glial, 13; Harmony, 1; Jacksonville, 9; Midway, 3; Mount Pleasant, 14; Rayne, 1; Rockbridge, 7; Saltsburg (sab-sch 30), 107 31; Washington sab-sch, 6; West Lebanon, 19 34. *Lackawanna*—Brooklyn, 5; Carbondale (Y. P. S. C. E. 6 50),

18 61; Greenwood, 7 50; Harrick, 9; Montrose sab-sch, 15; Nicholson, 3; Orwell, 3; Pittston 1st (Y. P. S. C. E. 15) (sab-sch 16 16), 153 37; Rushville, 5; Scranton Providence, 31 50; Stevensville, 5; Ulaters, 4; Ulaters Village, 2 50; Uniondale, 15; West Pittston Y. P. S. C. E., 7 33; Wilkes Barre 1st, 99 21; — Westminister (sab-sch 22 50), 26 50; Wyalusing 1st, 10; — 2d, 14; Wyoming Y. P. S. C. E., 3 15. *Lehigh*—Audenreid Y. P. S. C. E., 10; Catasauqua 1st (Y. P. S. C. E. 12), 64; Easton 1st, 107; — 2d, 30; Ferndale Ladies' Society, 13; Jeaneville sab-sch, 10; Lock Ridge, 5; Port Carbon, 20; Reading Olivet Y. P. S. C. E., 1 53; Reading Washington Street, 6; Slatonville and Y. P. S. C. E., 8; Upper Mount Bethel (Y. P. S. C. E. 1 25), 6 25; Weatherly Y. P. S. C. E., 10; Rev. A. M. Lowry, 10. *Northumberland*—Brier Creek, 5; Elysburg, 2; Grove (sab-sch 30), 147; Lewisburg (sab-sch 103 60), 243 23; Lycoming, 27; — Centre (sab-sch 5), 11; Mahoning sab-sch, 10; Milton sab-sch, 29 50; Mount Carmel 1st, 20 53; Mountain, 1; Orangeville, 14; Renovo, 50; Shamokin 1st, 48 79; Sunbury 1st, 60; Washington sab-sch, 13; Williamsport 1st (sab-sch 75) 235; — 2d (sab-sch 37 32), 37 32. *Parkersburg*—Elizabeth add'l, 8; Clarksburg, 3 10; Grifton, 5; Mannington, 2; Morgantown, 20; Sistersville (sab-sch 6 35), 11 35; Sugar Grove, 5; A Ministers' tithe, 7 04. *Philadelphia*—Philadelphia 1st, 1,024 44; — 2d add'l, 5; — 4th, 7 35; — Atonement, 20; — Grace and sab-sch, 20; — Greenway, 10; — Greenwich Street, 15; — McDowell Memorial, 11 69; — Tabernacle The Young Mens' Association, 260; — Union and sab-sch, 30; — Walnut Street, 1,557 59; — Westminster (Armor Bearers, 20), 45; — West Spruce Street, 351 13; — Arch Street, 400; — Beacon, 25; — Carmel German, 2; — Gaston sab-sch, 29 38; — Memorial, 21 06; — Northern Liberties 1st, 43 31; — Northminster, 25; — Princeton, 1,146 41; — West Park, 20; — Zion German, 4. *Philadelphia North*—Ashbourne, 23; Bristol sab-sch, 24 84; Carmel, 6; Chestnut Hill, Y. P. S. C. E., 25 35; Deep Run, 10; Doylestown, 23 36; Forestville, 5; Frankford, 40 55; Germantown Market Square (sab-sch 25), 134 60; — Wakefield sab-sch, 20; Hermon, 35; Huntingdon Valley (sab-sch 25), 43; Lawndale, 2; Lower Merion, 10; Narberth, 17; Neeshaminy of Warminster, 20 40; Norristown 1st sab-sch, 133 99; Norristown and Providence Miss A. J. Stinson, 50; Roxborough sab-sch, 5. *Pittsburgh*—Amity, 33; Bethany, 114; Cannonsburgh 1st sab-sch, 14 51; Chartiers, 31; Coal Bluff and Courtney, 5; Edgewood, 15 25; Forest Grove Y. P. S. C. E., 19; Hilland, 48; Homestead sab-sch, 3; Middletown, 7; Monongahela City 1st, 100; Mount Carmel (The Misses McCune 12), 30; North Branch, 5; Oakmont, 45 73; Phillipsburg, 29 51; Pittsburgh 2d (sab-sch 55 90) 75 90; — 3d (sab-sch 50), 150; — 6th, 19; — Bellefield, 437 50; — Covenant (Y. P. S. C. E. 6 35), 30 15; — East Liberty (sab-sch 177 35), 307 37; — Homewood, 13 11; — South Side, 5; Point Breeze Jno. G. Stephenson, 1000; Sharon sab-sch, 10; West Elizabeth, 1. *Redstone*—Connellsville, 50; Dunlap's Creek sab-sch, 10; Leisenring, 3; McClellandtown, 6; McKeesport Central, 45; Mount Pleasant Reunion, 10; Old Frame, 9; Smithfield, 2 70; Tent W. M. Band, 20. *Shenango*—Beaver Falls, 18; Enon, 13; Mahoningtown Y. P. S. C. E. Jr., 2; North Sewickly, 2; Pulaaki, 3; Sharon Jr. Y. P. S. C. E., 13; Slippery Rock sab-sch, 10; Unity sab-sch, 50. *Washington*—Bethlehem, 12; Cross Roads, 30; Frankfort (sab-sch 13), 23 25; Lower Ten Mile, 7; Mill Creek, 17; Three Springs, 3; Upper Buffalo sab-sch (Primary Classes 8 30), 14 30; Washington 2d (sab-sch 18 32) 91 65; — 3d, Y. P. S. C. E., 7 67; Wellsburg Ladies' Foreign Missionary Society, 13; Wheeling 3d Y. P. S. C. E., 5 20. *Wellsboro*—Antrim, 5; Arnot, 5; Covington 1st, 3; Knoxville (sab-sch 4) (Academy Corners 1), 4; Tioga Mrs. Fuller, 2; Wellsboro, 43. *Westminster*—Chanceford, 6; Chestnut Level add'l, 2 15; Donegal, 7; Lancaster 1st (Y. P. S. C. E. 1 53), 24 53; — Memorial Y. P. S. C. E., 8 50; Pine Grove (sab-sch 4), 11; Slate Ridge, 11; Slateville, 27 21; Stewartstown, 23; Union, 9 23; Wrightsville sab-sch, 13; York Westminster, 14. 15,177 57

SOUTH DAKOTA—Aberdeen—Bradley, 5; Brantford, 2 60; Castlewood, 11 23; Groton, 30 23; Melette, 5; Raymond, 10; South Gair, 1 50; Wilmot, 3. *Black Hills*—Hot Springs, 6; Pleasant Valley, 2; Sturgis, 5; Whitewood, 2. *Central Dakota*—Bancroft, 7 25; Blunt, 5; Flandreau (sab-sch, 6), 14; Howell, 3; Manchester, 4 30; Pierre, 10; Volga, 2 70; Westington, 3; Wolsey L. A. and M. Soc'y, 10. *Dakota*—Ascension, 5; Long Hollow, 4. *Southern Dakota*—Bridge-water sab-sch, 11; Brule Co. Bohemian, 5; Canton, 10; Hope Chapel, 19 25; Parker (sab-sch, 7), 7 50; Parkston, 2 50; Scotland, 18 35; Turner Co. 1st German, 30; Tyndall, 6; Union Centre, 2 50; White Lake, 5. 228 48

TENNESSEE—*Birmingham*—Anniston, 3; Decatur Westminster, 5; Sheffield, 5. *Holston*—Amity, 1; Bethesda, 5; Calvary, 1; Jeroldstown, 2; Jonesboro, 40 cts.; Kingsport, 10; Mount Bethel, 25 cts.; Reedy Creek, 5; Reem's Creek, 2; Salem, 30 11; Timber Ridge, 50 cts. *Union*—Baker's

Creek, 1 80; Cloyds Creek, 2 55; Erin, 12 10; Knoxville 9d 10; — 4th (sab-sch, 18 35), 103 69; Madisonville, 3 50; New Market 1st, 34; Unita, 2; Washington, 5. 234 90

TEXAS.—Austin—Alpine, 10; Austin 1st sab-sch, 26; Galveston German, 2; Georgetown, 15; Kerrville (sab-sch, 1), 5; Lampasas, 6; Menardville, 4 60; New Orleans Immanuel, 21 13; Ozona, 1 59; Paint Rock, 5 30. North Texas—Adora, 5 50; Henrietta, 9; Montague, 5; Saint Jo, 7 50. Trinity—Bethany, 6; Dallas 2d, 6 35. 125 97

UTAH.—Montana—Anaconda, 10 15; Bozeman add'l, 37 50; Helena 1st, 38 40; — Central, 6 90; Miles City, 10; Missoula, 15; White Sulphur Springs, 10. Utah—American Fork (sab-sch, 4), 10 25; Ephraim (sab-sch, 2), 10 55; Hyrum Immanuel (Miss Watt, 2), (Miss River, 4), 6; Kaysville Haines Memorial, 12; Manti (sch-sch, 1 25), 15; Mendon, 13; Mt. Pleasant, 1st, 23; Ogden Y. P. S. C. E., 2; Pleasant Grove, 5; Richmond, 2 50; Salt Lake City 1st, 81; — 3rd, 11; Wellsville, 2. Wood River—Malad, 10. 231 25

WASHINGTON.—Alaska—Hydiah, 5; Sitka, 7 80. Olympia—Centralia, 16; South Bend, (sab-sch, 2), 18; Tacoma Calvary, 5; — Emmanuel, 10; — Immanuel (Y. P. S. C. E., 12 90), 23 90; Tenino, 2; Wilkeson, 5. Puget Sound—North Yakima, 6; Seattle 1st, 54; — Calvary, 6; — Welsh, 3. Spokane—Minnie Falls, 3; Post Falls, 6; Rathdrum, 3. Walla Walla—Lewiston, 10 70; Waitsburg, 5. 178 40

WISCONSIN.—Chippewa—Ashland Bethel sab-sch, 5; Bessemer, 7; Cadotte, 5; Chetek, 3; Eau Claire 2d, 10; Malden Rock, 20; Rice Lake, 6; Superior 1st, 11. La Crosse—Greenwood sab-sch, 1; La Crosse 1st sab-sch, 6 57; Mauston German, 5; Neillsville, 8 57; Shortsville, 7. Madison—Highland Bohemian, 6; Janesville, 5 75; Kibbourn City, 6 15; Muscoda, 3; Platteville German, 12; Prairie de Sac (sab-sch, 4 12), 19 56; Rockville, 3. Milwaukee—Cato, 4; Manitowoc (sab-sch, 10), 20 47; Melnik Bohemian, 5; Milwaukee 1st (German, 5; — Grace (sab-sch, 12), 25 14; — Holland sab-sch, 21 24; — Immanuel, 80 06; — Westminster sab-sch, 8 27; Oostburg, 15; Somers (sab-sch, 7), 22. Winnebago—Depere (sab-sch, 10), 43; Fond du Lac, 42; Marshfield (Y. P. S. C. E., 2 40), 18 40; Oshkosh 1st, 33 57; Oxford, 6; Rural, 40 63; Shawano, 7; Sherry, 6; Weyauwega sab-sch, 2. 552 39

Woman's Ex. Committee of Home Missions...\$128,191 93

\$209,780 36

Less amount transferred to Woman's Executive Committee, Chicago—New Hope sab-sch, 9 75, transferred to N. Y. Synodical Aid Fund. Utica—Little Falls Church, 12. Transferred to Woman's Executive Committee, Philadelphia North—Leverington sab-sch, 10; and Lehigh—Easton 1st Ladies Society, 100. Refunded for Pennsylvania Sustentation, Chester—West Grove Church, 7 30..... 139 03

Total received from Churches.....\$209,641 33

LEGACIES.

Legacy of Van Lear Arnold, dec'd, late of West Virginia, 100; John Gordon, dec'd, late a member of Presbyterian Church, Lenox, Iowa, 250; Rev. Peter Hassinger, dec'd, late of Edwardsville, Ill., 306 35; Mrs. Emily M. Tribe, dec'd, late of Saratoga Co., N. Y., a balance, 27 50; Sarah T. Ellison, dec'd, late of Brooklyn, N. Y., 200; Sarah A. Young, dec'd, late of Danville, Pa., 2,335 30; Miss Betsey Hubbard, 40; Mary Jane Martin, dec'd, late of Bellefontaine, O., 25; Mrs. Ann D. Smedly, dec'd, late of Brockport, N. Y., 173 46; Mrs. E. Spangler, dec'd, late of Edgerton, O., a balance, 249 78; Eliza J. Bradley, dec'd, late of Syracuse, N. Y., 1000; Mary L. Stuart, dec'd, late of N. Y., in part, 33,500.....\$38,207 39

MISCELLANEOUS.

S. C. Dickinson, Dunkirk, N. Y., 10; Rev. S. A. Davenport, Okeon, Pa., 10; Mrs. "M. C. M.", 100, "T. & M.", 8; Isabella S. Skinner, N. Y., 20; John Way, Jr., Sewickley, Pa., 100; a Friend, 50; Friends, 300; Rev. Henry M. Booth, D. D., 100; J. H. Doxsee, Islip, L. I., 10; Friend, Laporte, Ind., 15; "S. J. M.", 100; Rob't Houston, Olivesburg, O., 200; Mrs. J. G. Junkin, Wyandotte, O., 5; Rev. B. F. Sheeley, Fredericksburg, O., 1; Miss Jane L. Cathcart, York, Pa., 30; Mrs. Caleb S. Green, 1,200; D. O. Williams, M. D., Martin's Ferry, O., 5; Miss C. Emma Foster, Burlington, Ia., 5; "W. H.

S.", 10; Rev. V. D. Reed, D. D., Philadelphia, Pa., 10; Rev. J. M. Sprague, D. D., Pulteney, Vt., 10; Miss Clarissa Hills, 50; B. F. Felt, Galena, Ill., 100; "C. Penn's", 14; Rev. E. B. Davis, Chicago, Ill., 20; Miss Lucy F. Anderson, Washington, Pa., 4; a Friend, N. Y., 2; "Westphil.", 25 33; "M. W.", 2; "H. T. F.", 10; "Friend", Phillips, Wis., 3 50; H. M. Leclerc, Buncombe, Ia., 10; "A. S.", 30; Mrs. C. E. Sheldon, Hill City, Kans., 3 15; "W.", 3; "General Fund", 20; J. T. Imlay, Hamilton, O., 5; "R. S. E.", 3; Rev. T. L. Waldo, Prattsburg, N. Y., 10; Rev. H. H. Benson, Wauwatosa, Wis., 2; Seely Wood, Urbana, O., 25; Rev. Chas. Ezra Fisk, Dysart, Ia., 2 50; Mrs. E. F. Halstead, Batavia, N. Y., 50; Mr. L. P. Royce, Owasso, Mich., 2 50; D. D. Meeker, Trust Fund through Rev. W. H. Babbitt, 25; Mrs. Mary V. Gibson, Eau Claire, Pa., 2; Rev. J. F. Dysart, St. Paul, Minn., 5; Miss Anna M. Ross, San Pablo, Colo., 5 55; Ella C. Findley, 4; "One interested in the Indiana", 10; Alex. Maitland, N. Y., 500; Rev. R. Buell Love and wife, Gallipolis, O., 15; "A. Steward", 7; Jos. D. Smith, Delta, Pa., 5; a Friend in Princeton, 200; Miss H. S. Sweezey, Amityville, N. Y., 3 10; Rev. A. G. Taylor, Plessis, Mo., 5; Rev. J. E. Holliday, Newbern, Ia., 1; E. H. Kennedy, St. Augustine, Fla., 50 cts.; a Friend, 50; Mrs. D. R. Turney, Circleville, 100; Mrs. S. D. Whaley, Riverhead, L. I., 10; Rev. G. W. Fisher and wife, Neoga, Ill., 2 50; John S. Kennedy, N. Y., 10,000; Cincinnati, O., 5; "Friend", 5; James Lavender, Gilman, Ia., 10; Mrs. N. J. Quigley and daughter, 3; "Friend", 10; Bogota, S. A., 6; Upson, Walton & Co., Cleveland, O., 100; Rev. J. C. Wiggins, Lebanon, Ia., 10; Sam'l P. Harbison, Allegheny, Pa., 500; H. N. Payne & wife, Atlanta, Ga., 12 50; Miss Anna E. Payne, Atlanta, Ga., 7 50; an Iowa Presbyterian, 50; "C. Penn's", 14; a Friend of Home Missions in Washington Co., 25; One in Plattsburg, 3; Friend of Missions, 500; Alex. Maitland, N. Y., 500; A. A. Morse, Essex, N. Y., 1; Rev. D. E. Fink, 20; Mrs. Dr. B. A. Young, Gettysville, Ind., 100; Interest on John C. Green Fund, 1,140; Interest on Permanent Fund (special, 250), (Trustees of General Assembly, 1,200 80), 2,322 30; Interest on Carson W. Adams Fund, 15; Interest on Lyon Trust, 250.....\$19,172 33

Total received for Home Missions, March, 1893, \$367,005 65
" " from April 1st, 1892 to April, 1st, 1893..... 986,053 01
Total received from April 1st, 1891 to April 1st, 1893..... 827,919 25

FOR PERMANENT FUND.

Chas. R. Otis, Yonkers, N. Y., 1,000; Rev. G. W. Fisher and family, Neoga, Ill., in memory of Geo. Fisher of Archer, Ohio, and his sons, James and William, all deceased, 300; H. H. Blakely, Medina, N. Y., 100. Received in December, 1892, but not acknowledged.
O. D. Eaton, Treasurer,
Box 1, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS DEBT ACCOUNT, MARCH, 1893.

ILLINOIS.—Alton—Belleville c., 9 50. Bloomington—Waynesville c., 16. 25 50
INDIAN TERRITORY.—Muscogee—Tulasa, 2 80; Red Fort, 1 25. 4 05
MICHIGAN.—Lake Superior—Iahpeming, 20 00
MISSOURI.—Kansas City—Kansas City 3d, 3 25
NEW JERSEY.—Monmouth—Tennent c., 13 46. Morris and Orange—Orange Central, H. W. P. Winey, 5 18 46
NEW YORK.—Binghamton—Cortland, 26 01.—Boston Antrim, 25 50.—Brooklyn.—B. Prospect Heights, 10.—Steuken.—Prattsburg, 9 10. 70 61
OHIO.—Cincinnati.—Morrow 1st, 8 50
PENNSYLVANIA.—Erie.—East Springfield c., 4.—Lockswanna—Wilkes-Barre, Grant ct. (sab-sch, 5 43), 11 93.—Shenango—Unity sab-sch. c., 10. 25 93
UTAH.—Utah—Rev. N. E. Clemenson and wife, 10 00
Total from churches.....\$ 186 30

NOTE.—Items marked "c" were contributions on Columbian Home Mission Day, Oct. 2, 1892.

MISCELLANEOUS.

A Friend, 5; M. E. P., Brooklyn, 2..... 7 00

Total received for debt, March, 1893..... \$ 193 30
Total received for debt from July 1, 1892..... 16,512 26

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, MARCH, 1893.

ATLANTIC.—*South Florida*—Bartow, 1; Crystal River, 1; Kissimmee, 1. 3 00
BALTIMORE.—*Baltimore*—Baltimore, Boundary Avenue, 24 05; — *Light Street* sab-sch, 5; *Govanstown* sab-sch, 3. 2
NEW CASTLE.—*Green Hill*, 8 25. *Washington City*—*Georgetown*, West Street, 10; *Hyattsville*, 1; *Washington City*, New York Avenue, 1 50. 52 80
CALIFORNIA.—*Benicia*—*Mendocino*, 10; *Two Rocks*, 4. 4
LOS ANGELES.—*Asusa*, 2; *Cucamonga*, 5. *Sacramento*—*Carson City*, 3; *Chico* 1st, 8; *Davisville*, 2; *Elk Grove*, 1; *Sacramento*, 14th Street, 1 95. *San Jose*—*Santa Cruz*, 2. 38 95
CATAWBA.—*Catawba*—*Lloyd's*, 10 cts.; *New Hope*, 8 cts. 18
COLORADO.—*Boulder*—*Valmont*, 3 cts. *Denver*—*Denver*, North 1; — *Westminster*, 8; *Otis*, 2. *Gunnison*—*Grand Junction*, 4. *Pueblo*—*Alamosa* (sab-sch, 1 98). 7 53; *Cañon City*, 2; *Durango* 1st, 1; *Huerfano Cañon*, 1; *Pueblo Fountain*, 3; *Silver Cliff*, 1; *Table Rock*, 1; *Trinidad* 1st, sab-sch, 5. 30 56
ILLINOIS.—*Alton*—*Hillboro*, 6 44. *Bloomington*—*El Paso*, 7 09; *Urbana* 1st, 1. *Cañero*—*Du Quoin*, 6. *Chicago*—*Chicago*, 1st, German, 1; — *Holland*, 3; — *Ridgeway Avenue*, 50 05; *Homewood*, 2 50; *South Chicago* 1st, 3. *Freeport*—*Belvidere*, 14; *Linn* and *Hebron*, 6; *Oregon*, 4; *Rockford*, *Westminster*, 6 62. *Mattoon*—*Arcola*, 2; *Newton*, 1. *Peoria*—*Elmira*, 7 54; *Peoria* 1st, 9 43. *Rock River*—*Centre*, 7 78; *Fulton*, 1; *Princeton*, 13 85; *Spring Valley*, 1. *Schuyler*—*Elvaston*, 2; *Prairie City*, 3. *Springfield*—*Lincoln*, 2; *North Sangamon*, 5; *Pisgah*, 51 cts.; *Unity* 6 cts.; *Rev. W. L. Tarbet and Wife*, 80 cts. 117 59
INDIAN TERRITORY.—*Oklahoma*—*Oklahoma City* 1st, 4. 4
IOWA.—*Cedar Rapids*—*Mechanicsville*, 3. *Corning*—*Clarinda*, 21; *Lenox*, 1; *Red Oak*, 7. *Council Bluffs*—*Guthrie Centre*, 13 25; *Marno*, 1; *Shelby*, 5. *Des Moines*—*Allerton*, 2; *Des Moines Central*, 49 25; *Humeston*, 1 15; *Lineville*, 2. *Dubuque*—*Centretown* German, 1; *Dubuque* 1st, 23 50; — 2d, 10; — 3d, 4; *Dyersville* German, 1; *Hazleton*, 2; *Independence* 1st, 17 10. *Iowa*—*Middletown*, 5 cts.; *Montrose*, 1; *Morning Sun*, 3; *Winfield*, 5. *Iowa City*—*Crawfordsville*, 20 cts.; *Keota*, 2; *Lafayette*, 2; *Le Claire*, 1; *Malcom*, 2; *Mount Union*, 1; *Muscataine* 1st, 14; *Princeton*, 1; *Sugar Creek*, 1; *Washington*, 1; *Williamsburgh*, 4; *Wilton*, 4. *Sioux City*—*Battle Creek*, 1; *O'Brien County* Scotch, 5; *Odebolt*, 2; *Sioux City* 3d, 3; *Vail*, 1. 215 48
KANSAS.—*Emporia*—*Burlington*, 2; *Caldwell*, 3; *El Paso*, 1; *Marion*, 4. *Highland*—*Hiawatha*, 2 20; *Horton*, 1; *Washington*, 3 51. *Larned*—*McPherson*, 4; *Pratt*, 6 70. *Osborne*—*Oberlin*, 2. *Solomon*—*Clyde*, 5 58; *Ellsworth* 1st, 6 27. *Topeka*—*Junction City* 1st, 2; *Kansas City* Grand View Park, 5 02. 43 56
KENTUCKY.—*Ebenezer*—*Frankfort* 1st, 34. *Louisville*—*Penn'a Run*, 1; *Pewee Valley*, 8. 43
MICHIGAN.—*Detroit*—*Detroit* Fort Street, 85 51. *Flint*—*Cass City*, 2. *Lake Superior*—*Ishpeming*, 7 01. *Lansing*—*Lansing* Franklin Street, 1; *Mason* 1st, 3; *Parma*, 19 cts. *Monroe*—*Hilldale*, 5; *Saginaw*—*Alma* 1st, 6. *Bay City* 1st, 10; *Grayling*, 2; *Mount Pleasant*, 2; *Saginaw Immanuel*, 6; *West Bay City* Covenant, 1. 130 51
MINNESOTA.—*Duluth*—*Duluth* 1st, 25 10. *Mankato*—*St. James*, 1; *Wells*, 1; *Windom*, 4. *Minneapolis*—*Minneapolis* 1st, 19 93; — *House of Faith*, 2; — *Franklin Avenue* (sab-sch, 1 50), 2 50. *St. Cloud*—*Oak Grove* 1; *St. Cloud* 1st, 1 40. *St. Paul*—*Red Wing*, 1 11; *Rush City* and *Peers* sab-sch, 47 cts. 70 51
MISSOURI.—*Kansas City*—*Jefferson City*, 4; *Kansas City* 1st, 27 90; — *Linwood*, 1 63; — *Hill Memorial*, 1. *Ozark*—*Brest*, 2 25; *Irwin*, 1; *Mount Vernon*, 5; *Ozark Prairie*, 1; *Salem*, 1. *Palmyra*—*Bethel*, 1 50. *Platte*—*Chillicothe*, 2; *Gallatin*, 1; *Kington*, 1. *St. Louis*—*Bethel* German, 2; *De Soto*, 1; *Windsor Harbor*, 1. 59 30
NEBRASKA.—*Hastings*—*Holdredge*, 8. *Kearney*—*Kearney* German, 1; *Ord*, 1. *Nebraska City*—*Adams*, 2; *Beatrice* 2d, 1; *Lincoln* 2d sab-sch, 8 50; *Plattsmouth* German and sab-sch, 1; *Seward*, 2; *Staplehurst*, 2; *Tamora*, 1. *Niobrara*—*Millerboro*, 1. *Omaha*—*Fremont*, 17 35;

Omaha Lowe Avenue, 2; — *Westminster*, 16 11; *Osceola*, 3 17; *South Omaha*, 2. 69 14
NEW JERSEY.—*Elizabeth*—*Westfield*, 13 39. *Jersey City*—*Jersey City* Scotch, 5; *Passaic*, 1; *Paterson* 1st, 2. *Monmouth*—*Red Bank*, 5. *Morris and Orange*—*Orange* 1st, 100; — *Valley*, 1. *Newark*—*Newark* Bethany, 2. *Newton*—*Delaware*, 6; *Wantage* 2d, 1. *West Jersey*—*Gloucester City* 1st, 2. 138 39
NEW MEXICO.—*Rio Grande*—*Albuquerque* 1st sab-sch, 5; *Pajarito*, 1. *Santa Fe*—*Las Vegas* 1st, 1. 7
NORTH DAKOTA.—*Bismarck*—*Bismarck*, 2. *Pembina*—*Mekinok*, 8. 10
OREGON.—*Portland*—*Fairview* Smith Memorial, 1. *Willamette*—*Dallas*, 2. 4
SOUTH DAKOTA.—*Black Hills*—*Hot Springs*, 2. *Southern Dakota*—*Bridgewater*, 2; *Canistota*, 1; *Parker*, 1; *Turner Co.* 1st German, 4; *White Lake*, 2. 12
TENNESSEE.—*Holston*—*College Hill*, 1; *Salem*, 1; *Union*—*Knoxville* 4th, 5; *New Market*, 8; *New Providence*, 5; *Rockford*, 1. 21
TEXAS.—*Austin*—*Georgetown*, 50 cts.; *San Antonio*, *Madison Square*, 2. 2 50
UTAH.—*Montana*—*Phillipsburg*, 4. *Utah*—*Mendon*, 1. 5

WASHINGTON.—*Alaska*—*Sitka*, 4 95. *Olympia*—*South Bend*, 1; *Puget Sound*—*Seattle* Calvary, 4 92. *Spokane*—*Rathdrum* 1st, 2. 13 87
WISCONSIN.—*Chippewa*—*Hudson* sab-sch, 3. *La Crosse*—*Greenwood*, 1; *La Crosse* 1st (sab-sch, 3 20), 7 68; *New Amsterdam*, 2. *Milwaukee*—*Milwaukee* Calvary, 34 47. *Winnebago*—*Depere*, 1. 48 15

Total from churches.....\$ 1139 42

MISCELLANEOUS.

Bogota, S. A., 1. Mrs. M. J. Quigley and daughter, 1..... 2

Total received for Sustentation, March, 1893..\$ 1141 42
Total received for Sustentation from April 1, 1892..... 4816 21
Total received for Sustentation during previous fiscal year..... 2963

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1893.

ALBANY.—*Albany* 2d, 190; — 4th, 190; — 6th, 34; — *Madison Avenue*, 25; — *State Street*, 4 16; *Ballston Spa* 1st, 8 57; *Batchellerville*, 10; *Bethlehem*, 8; *Gloversville*, 110; *Hamilton Union*, 12; *Jermian Memorial*, 80; *Jefferson*, 9 40; *Johnstown*, 110; *Menand's Bethany*, 15; *Princeton*, 20; *Rockwell Falls*, 5; *Schenectady* 1st, 70 33; — *East Avenue*, 10; — *West Milton*, 9. *Binghamton*—*Afton*, 2; *Bainbridge* 11; *Binghamton* 1st, 63 58; *McGrawville*, 13 78; *Nichols*, 5; *Waverly*, 18 12. *Boston*—*Lonsdale*, 5; *Lowell*, 2; *Roxbury*, 5. *Brooklyn*—*Arlington Avenue* (Y. P. S. C. E., 2 50), 5; — *Bethany*, 5; — *Central*, 25; — *Cumberland Street*, 2 50; — *Friedenskirche*, 8 14; — *Greenpoint*, 10; — *South Third Street* (sab-sch, 10), 23; *West New Brighton* Calvary, 4. *Buffalo*—*Buffalo* 1st, 300; — *Westminster*, 9 57; *Dunkirk* W. M. S., 8; *Portville*, 30; *Ripley*, 5 50. *Cayuga*—*Auburn* Calvary, 21 69; *Dryden*, 10; *Ithaca* 1st, 103 50; *Scipioville*, 2. *Champlain*—*Peru* (L. M. S., 4 75), 7 75; *Plattsburgh*, 21 76. *Chemung*—*Elmira* Franklin Street, 7; *Horse Heads*, 20; *Southport*, 6; *Spencer*, 3 50. *Columbia*—*Ancram* Lead Mines, 10; *Ashland*, 5 92; *Cairo*, 8 13; *Catskill*, 75; *Durham* 1st, 8 30; *Valatie*, 4 25. *Genesee*—*Attica*, 13 77; *Batavia*, 97 44; *Bethany Centre*, 4; *Byron*, 2; *East Bethany*, 4 05; *Perry*, 5; *Wyoming*, 5. *Geneva*—*Canandaigua*, 8 28; *Canoga*, 5 64. *Hudson*—*Amity*, 14; *Callicoon*, 2 50; *Centerville*, 8; *Circleville*, 6; *Clarkestown*, German, 10; *Cochecton*, 4 65; *Congress* 1st, 4; *Denton*, 1; *Florida*, 33 cts.; *Hempstead*, 27 cts.; *Liberty*, 12; *Livingston Manor*, 2; *Middletown* 1st, 30; — 2d, 47 57; *Nyack* German, 1; *Pallsades*, 7 73; *Port Jervis*, 9; *Ramapo*, 46 55; *Ridgebury*, 3; *Scotchtown*, 10; *Unionville*, 15; *Washingtonville* 1st, 7 38; *West Town*, 20. *Long Island*—*Franklinville*, 2; *Holbrook*, 1; *Port Jefferson*, 5; *Southampton* 1st, 33 08. *Lyons*—*Fairville*, 5 50; *Sodus Centre*, 5; *Wolcott*, 2d, 5. *Nassau*—*Bellmore*, 2 25; *Green Lawn*, 2; *Hempstead*, Christ Church, 10; *Huntington* 2d, 7; *Melville*, 3; *Newtown* 1st, 25; *Smithtown*, 16 33; *Springfield*, 35; *Whitestone*, 5 51. *New York*—*New York*, 2d German, 6; — *Allen Street*, 1; — *Bethany* (sab-sch, 2), 3; — *Mount Washington*, 34 50; *Puritans*, 3 64; — *Sea and Land*, 25. *North River*—*Amenia*, 8; *Freedom Plains*, 4 50; *Highland Falls*, 4 60; *Malden*, 6; *Marlborough*, 17 58; *New-*

burgh 1st, 21 41; — Calvary, 10 76; Pleasant Plains, 3 20; Roundout, 15 88; Wappinger's Creek, 6. *Utica*—Gilbertsville, 14 35; Hobart, 5 84; Otego, 6; Stamford, 35; Rochester — Avon Central, 2; Brighton, 10 07; Brockport, 19 60; Dansville, 3; Ogden, 17 cts.; Piffard, 3; Pittsford 1st, 5; Rochester 1st, 50; — Grace, 3; — Memorial, 2; Sparta 1st, 37; — 2d, 10 63; Springwater, 2; Sweden, 6; Victor, 5 17. *St. Lawrence*—Canton 1st, 18; Cape Vincent, 3; De Kalb, 7 64; — Junction, 9 06; Dexter, 13 07; Gouverneur, 65 72; Ox Bow, 5 88; Pleasant, 5 06; Sackett's Harbor, 5; Theresa, 3 85. *Steuben*—Arkport, 24 cts.; Bath, 30; Canisteo, 28; Corning, 1 10; Hornellsville, 10 11; Painted Post, 4; Prattsburgh, 3 45. *Syracuse*—Baldwinsville, 25 34; Chittenango, 26; East Syracuse, 9; Fayetteville, 3 20; Fulton, 30; Hannibal, 12; Marcellus, 15; Oswego Grace, 108 08; Skaneateles, 7 41; Syracuse 4th, 19 07. *Troy*—Chester, 10; Hebron, 5; Johnsonville, 5 25; Troy 1st, 50 38; — 9th, 50; — Second Street, 100; Waterford, 19 76. *Utica*—Augusta (Y. P. S. C. E.), 9 01; Glendale, 3; Ilion and sab-sch, 28 60; Litchfield, 2; Little Falls, 53; Lowville, 53; Martinsburg, 7; New Hartford, 13 15; Norwich Corners, 2; Oneida Castle Cochran Memorial, 24 49; Redfield, 3; Utica 1st, 134 60; — Bethany,

10; Westernville, 15. *Westchester*—Bridgeport 1st, 35; Croton Falls, 4; Darien, 10; Huguenot Memorial, 21; Katonah, 20; Mt. Kisco, 5; New Haven, 13 17; New Rochelle, 28 88; Peekskill 1st, 45 76; — 2d, 13; Port Chester, 2; Poundridge, B. D. Box, 5; South East, 1; South East Centre, 7 06; White Plains, 16; Yonkers Dayspring, 5; — Westminster, 11 66; Yorktown, 7.

Total received from churches..... \$ 3367 06

MISCELLANEOUS.

"M. M., "..... \$25 00

Total received for N. Y. Synodical Aid Fund, March, 1893..... \$4083 06

Total received for N. Y. Synodical Aid Fund, from April, 1892..... \$10,773 40

Amount received during previous fiscal year... \$12,670 58

O. D. EATON, Treasurer.

Box L, Station D.

53 Fifth Avenue, New York

RECEIPTS FOR HOME MISSIONS, APRIL, 1893.

ATLANTIC.—*East Florida*—San Mateo L. M. S., 5. \$ BALTIMORE.—*Baltimore*—Annapolis (sab-sch, 35), 71 61; Baltimore 18th, 10; — Abbott Memorial, 5; — Alsquith Street, 5; — Boundary Avenue sab-sch Missionary Society, 13 16; Canton, 4; Fallston, 3; Granite, 3 17; Mount Paran, 2 17; New Windsor, 4 65; The Grove, 100. *New Castle*—Makemie Memorial sab-sch, 10; Smyrna sab-sch, 13 24; Wilmington West, 37. 300

CALIFORNIA.—*Los Angeles*—Fillmore, 10; Monrovia, 3; Orange 1st, 30; Pleasant Valley, 6; Redlands 1st, 213 50; Santa Barbara, 159 70; Santa Paula Y. P. S. C. E., 8 40; The Palms, 16. *Oakland*—Brooklyn, 136; Centerville, 50 cts. *San Jose*—San Luis Obispo, 10. 575 10 CATAWBA.—*South Virginia*—Christ Mission sab-sch, 1. *Yadkin*—Freedom sab-sch, 4; Logan sab-sch, 1. 6 COLORADO.—*Boulder*—Fort Collins Y. P. S. C. E., 10; Timnath sab-sch, 1 90; Valmont, 90 cts. *Denver*—Central City 1st, 7 30. *Gunnison*—Grand Junction 1st, 30. 50 10

ILLINOIS.—*Alton*—Carrollton, 60; Whitehall, 10. *Bloomington*—Bement 1st, sab-sch, 6 46. *Cairo*—Ava Y. P. S. C. E., 2 35; Centralia (sab-sch, 2 77), 28 08; Galum, 8. *Chicago*—Chicago 7th, 10; — Belden Avenue, 17 25; — Fullerton Avenue, 17; Evanston 1st, 60; Gardner, 10. *Freeport*—Belvidere 1st, Y. P. S. C. E., 5. *Mattoon*—Effingham 1st, 13 30; Mt. Olivet, 2; Neoga, 50; Toledo, 6 48. *Ottawa*—Morris sab-sch, 8; Rochelle, 4; Streator Park, 10; Troy Grove, 2 50. *Peoria*—Oneida, 11; Peoria 1st, 10; Princeton, 14 80; Salem, 9; Yates City, 1st, 10. *Rock River*—Alexis, 40; Geneseo, 24 15; Perryton, 6; Princeton sab-sch, 15. *Schuyler*—Carthage sab-sch, 2 15; Monmouth 1st, 33. *Springfield*—Decatur, 100; Farmington Y. P. S. C. E., 4 28; Virginia (Y. P. S. C. E.), 20 59, 43 23. 689 25

IOWA.—*Cedar Rapids*—Wyoming, 15 40. *Corning*—Anderson, 5; Redford, 38 36; Shenandoah sab-sch, 6 30. *Council Bluffs*—Neola, 5. *Des Moines*—Des Moines, Highland Park (sab-sch, 8; Y. P. S. C. E., 1 60), 9 60; — Westminster 1 25; Grimes, 16; Laurel, 4; New Sharon, 4; Newton Y. P. S. C. E., 5 23; sab-sch, 7 03, 12 26; Oskaloosa 1st, 10; Russell, 4 33. *Dubuque*—Jesup sab-sch, 4 36; Lansing German, 6; McGrogger German, 7; Mount Hope, 5; Waukon German, 20. *Fort Dodge*—Spirit Lake Y. P. S. C. E., 4 40. *Iowa*—Fairfield 1st (sab-sch, 36 17), 73 17; Mediapolis sab-sch, 15; Salina, 1. *Iowa City*—Marengo additional, 4. *Sioux City*—Larrabee, 2. *Waterloo*—Pisgah, 2; Toledo sab-sch, 4. 279 43

KANSAS.—*Highland*—Effingham, 4 48; Highland sab-sch, 10; Huron, 3 61; Lancaster, 1 84. *Larned*—Galva sab-sch, 3 50. *Neosho*—Independence 1st, 12 63; Yates Centre, 10. *Osborne*—Hays City, 1. *Solomon*—Beloit, 100. *Topeka*—Clinton for debt, 2 86; Perry sab-sch 1 44. 151 35

KENTUCKY.—*Ebenezer*—Lexington 2d, 509 50; Newport 1st sab-sch, 5. *Louisville*—Chapel Hill, 3 25; Craig Chapel, 3; Grand Rivers, 1; Kuttawa, 1; New Castle, 2. 523 75

MICHIGAN.—*Detroit*—Detroit Memorial, 43; — Trumbull Avenue, 126 41; Wyandotte, 15 50. *Flint*—Akron 1st, 5. *Kalamazoo*—Buchanan 1st, 5; Paw Paw, 5. *Lansing*—Battle Creek 1st, 22. *Monroe*—Deerfield, 3. *Petoskey*—East Jordan, 14 63. *Saginaw*—Emerson 1st, 10. 229 54

MINNESOTA.—*Duluth*—West Duluth Westminster, 2. *Marquette*—Blue Earth City, 25; Luverne, 2; Woodstock, 2 50; Worthington Westminster, 47. *Minneapolis*—Minneapolis Elim, 9; — Highland Park Boys' Band, 2 31; — Stewart sab-sch, 9. *St. Paul*—St. Croix Falls 1st,

23 91; St. Paul House of Hope (sab-sch 14 83), 84 52. *Winona*—Le Roy (Ladies' Missionary Society 3) (Jr. Y. P. S. C. E. 5), 20. 220 14

MISSOURI.—*Kansas City*—Sedalia Broadway, 85; Tipton, 10; Vista sab-sch (Infant class 50 cts.), 3 50. *Ozark*—Ash Grove, 10; Waldensian, 18 60. *Platte*—Parkville Lakeside Union sab-sch, 1; Tarkio sab-sch Birthday Box, 9. 132 10

NEBRASKA.—*Hastings*—Hastings 1st, 35 64. *Kearney*—Berg, 2 26; Cozad, 2. *Niobrara*—O'Neill sab-sch, Birthday collection, 1 20. *Omaha*—Omaha Castellar Street, 30 55; — Knox (Jr. Y. P. S. C. E., 1 26), 4 22; Silver Creek sab-sch, 1. 69 03

NEW JERSEY.—*Elizabeth*—Clarksville, 3; Liberty Corner, 3; Pluckamin sab-sch, 27 08. *Jersey City*—Paterson, East Side, 25. *Monmouth*—Asbury Park 1st, Y. P. S. C. E., 25; Burlington Bustleton sab-sch, 4 55; Forked River, 5; Tuckerton, 10. *Morris and Orange*—Mendham 1st, Y. P. S. C. E., 2 81; — 2d, Y. P. S. C. E., 2 80; Morris-town, South Street Missionary Society, 87 50. *New Brunswick*—Amwell, 2d, sab-sch, 2 25; Princeton, Witherspoon Street, 1; Trenton, 3d additional, 45; — Bethany, 8. *Newton*—Deckertown, 43 59; Knowlton, 6; Sparta, 6; Yellow Frame, Lanning Legacy, 100. *West Jersey*—Atlantic City 1st Y. P. S. C. E., 10; Bridgeton 4th, 4; Cedarville 1st sab-sch, 36 56; Clayton, 50; Glassboro, 6; Jericho, 1; Vineland, 10. 530 14

NEW MEXICO.—*Rio Grande*—Albuquerque, 2d, 10. 10

NEW YORK.—*Albany*—Galway, 5; New Scotland, 25; Schenectady 1st sab-sch, Sr. Department, 111 62. *Binghamton*—Owego, 43; Whitney's Point, 6 50. *Boston*—Holyoke, 19. *Brooklyn*—Brooklyn Lafayette Avenue, 14 75; — Mount Olivet, 5 50; — Throop Avenue, 91. *Buffalo*—Allegany Y. P. S. C. E., 1; Buffalo Calvary, 306 51; — Redeemer, 6; — Walden Avenue, 2; — West Avenue, Y. P. S. C. E., 5; Portville additional, 50; Tonawanda 1st, 41; Westfield 1st, 83 55. *Champlain*—Fort Covington, 15 37; *Chemung*—Elmira 1st, 130 50; — Lake Street, 130. *Columbia*—Hudson Y. M. M. S., 13 40; Livingstonville, 5. *Genesee*—Castile sab-sch, 8 16. *Geneva*—Canandaigua 1st Y. P. S. C. E., 4 16; Ovid, 6; Phelps, 35 35; Seneca Castle, 4 50; — Falls 1st sab-sch, 50. *Hudson*—Good Will, 5 10; Middleton 1st, 54 23. *Long Island*—Bridgehampton, 20 50; Brookfield, 5; Mattituck (Y. P. S. C. E. 6 08), 10 18; Moriches, 9 90; Shelter Island (sab-sch, 18 90), 35 90. *Lyons*—Lyons sab-sch, 12; Palmyra, 23 42; Victory, 18 50. *New York*—New York, 13th Street sab-sch Association, 28 94; — Bethany Y. P. S. C. E., 3 45; — Park, 84 13; — University Place, 7612 27. *Niagara*—Lockport 1st, 43 66; Medina, 18 65. *North River*—Matteawan (Y. P. S. C. E., 10), 15; Pleasant Valley, 3; Wappinger's Creek, 3; — Falls, 3; Westminster, 5. *Otsego*—Milford L. M. S., 5 50; Oneonta sab-sch, 41 13; Rochester — Avon Central, 4 66; Geneseo 1st, 10; Rochester Calvary, 11 72; — Emmanuel, 2 86. *St. Lawrence*—Watertown 1st, 59 88. *Steuben*—Campbell sab-sch, 10; Hartshorn, 6; Hornby, 2 60. *Syracuse*—Syracuse, 1st, 218 67; — 4th sab-sch, 75; Troy—Sandy Hill, 40 25; Troy, Woodside additional, 10; *Utica*—Boonville, 10 05; Oneida, 65 17; Vernon Centre, 10 50. *West Chester*—New Rochelle King's Workers Circle, 50; Sing Sing, 48 50; South Salem sab-sch, 29. 9969 25

NORTH DAKOTA.—*Bismarck*—Dickinson, 5. *Fargo*—Libon Y. P. S. C. E., 1 06. *Pembina*—Grafton 1st, 5. 12 06

OHIO.—*Bellevue*—Urbana sab-sch, 5 80. *Chillicothe*—Mount Pleasant sab-sch, 6 02; North Fork, 4.

Cincinnati—Batavia 1st, 10; Cincinnati 5th, 15; — 6th sab-sch, 100; — 1st German, 5; — North, 16 36; Elizabeth and Berea, 5; Loveland sab-sch, 61 56. *Cleveland*—Akron, 8; Cleveland Beckwith, 47 63; — Madison Avenue (sab-sch, 19 92), 31 10; — Miles Park, 20; — Woodland Avenue, 200; Guilford sab sch, 8; Rome, 3. *Columbus*—Columbus Broad Street, 10 80; Lower Liberty, 7. *Dayton*—Dayton Wayne Avenue, 1; Troy, 2 52. *Lima*—Columbus Grove, 10 85; Rockport, 10; St. Mary's 1st sab-sch, 4. *Maumee*—Napoleon, 10; Paulding 1st, 3. *St. Clairsville*—Bellaire 1st, 27; Concord, 16 48; Kirkwood, 19 79; West Brooklyn, 2 85. *Steubenville*—Centre Unity, 3; Linton sab-sch, 6 65; Long's Run, 3 68; Pleasant Hill, 5. *Wooster*—Nashville sab-sch, 12. *Zanesville*—Newark 2d, 31.

795 87
OREGON.—*East Oregon*—Union, 1 20. *Portland*—Mount Tabor, 7 50. *Willamette*—House of Hope, 2. 10 70
PENNSYLVANIA.—*Allegheny*—Leetsdale sab-sch, 65 21; Natrons, 16; New Salem, 20. *Blairsville*—Fairfield sab-sch, 11 81; Laird, 20; Plum Creek sab-sch, 15; Poke Run, 35. *Butler*—Clintonville, 6; Fairview, 1; Petrolia, 1; Portersville, 15. *Carlisle*—Harrisburgh Elder Street, 3; Robert Kennedy Memorial, 7. *Chester*—Fagg's Manor, 20. *Clarion*—New Bethlehem, 15; Tionesta, 15. *Erie*—Erie Central, 75; Tideoute sab-sch, 17. *Huntingdon*—Altoona 3d (sab-sch, 15), (Y. P. S. C. E., 6 50), 21 50; Bald Eagle, 15; Birmingham, 37 76; Coalport, 2; Duncansville, 2; Gilson Memorial (sab-sch, 3 50), 8 50; Irvona, 5; Osceola sab-sch, 4 05; Port Royal, 29; Robertsdale, 1; Shirlsburgh, 8; Sinking Creek, 1; Williamsburgh sab-sch, 10 80. *Kittanning*—Crooked Creek, 3. *Lackawanna*—Honesdale Estate of Stephen Torrey, 700; Kingston sab-sch, 6 35; Mehoopany, 2; Plains, 2; Scranton 2d sab-sch, 50; — Green Ridge Avenue, 43 25; — Waabura Street, 37 20; Tunkhannock sab-sch, 16 02; West Pittston 1st, 320; Wilkes Barre Memorial 131 04; Wyoming (Y. P. S. C. E., 4 06), 9 06. *Lakigh*—Portland (sab-sch, 4), 11; Pottsville 1st sab-sch, 28 86; Stroudsburg 1st, 10; Tamaqua (sab-sch, 1 50), 4 50; White Haven Y. P. S. C. E., 12. *Northumberland*—Bloomsburgh, 110; Chillisquaque, 2 10; Mooreburg, 4; New Berlin sab-sch, 14; Shamokin 1st (Y. P. S. C. E., 5), 9 71; Williamsport Bethany, 3. *Parkersburg*—Point Pleasant, 5. *Philadelphia*—Philadelphia Tabor and sab-sch, 158; Cobocksink sab-sch, 10; — West Arch St. (sab-sch, 60 74), 517 16; Rev. Thomas J. Shepherd, D. D., 30. *Philadelphia North*—Chestnut Hill 1st add'l, 6; Doylestown sab-sch, 6 81; Edgington, 15; Germantown West Side, 172 86; Newtown Edgewood Mission School, 8 96. *Pittsburgh*—Oakdale, 13 12; Pittsburgh 8th, 10; — 43d Street, 75; — Mt. Olive, 1; — Park Avenue, 80; Swisshale, 49 30. *Redstone*—Fayette City, 1; Greensboro, 3 40; Jefferson, 3; Mount Pleasant, 108; Mount Washington, 2; New Geneva, 7; Sewickly sab-sch, 3; Spring Hill Furnace, 6; Sutersville, 2; West Newton 1st, 112 75. *Shenango*—Clarksville sab-sch, 10 83. *Washington*—Allen Grove, 2; Claysville, 70; Washington 1st, 153 25; Wheeling 2d sab-sch, 15; — 3d add'l, 25 cts.; Wolf Run, 1. *Wellsboro*—Coudersport, 12 50. *Westminster*—Bellevue, 7 71; Centre sab-sch, 14 35; Chancelord, 23 88; Pequea, 20. 3,789 86
SOUTH DAKOTA.—*Aberdeen*—Britton, 53 15. *Black Hills*—Camp Crook, 2; Hill City, 8. 63 15
TENNESSEE.—*Holston*—Olivet, 1; St. Marks, 2; Union—Spring Place, 2. 5
TEXAS.—*Trinity*—Albany, 3; Callahan Station, 4 80; Pecan, 1; Windham, 1. 9 20
UTAH.—*Utah*—Logan, 2 65. 2 65
WASHINGTON.—*Alaska*—Juneau Northern Light, 2. *Olympia*—Woodland, 3 10. 6 10
WISCONSIN.—*Chippewa*—West Superior 1st, 20. *Madison*—Hurricane, 2; Madison Christ F. S. Giddings, 250; Reedsburgh, 24. *Milwaukee*—Racine, 48 83. *Winnebago*—Oconto 1st (sab-sch 40 81), 90 97; Weyauwega Ladies' Missionary Society, 5. 440 80

Womans' Executive Committee of Home Missions..... 5,473 33

Total from churches.....

LEGACIES.

Legacy of Mary Gray, dec'd, late of Salem, N. Y., 250; Mary Van Horn, dec'd, late of Harlem Springs, O., additional 725; Eliza C. Doty, dec'd, late of Oneida, N. Y., 1,198 80; An Unknown Friend, N. Y. City, 591 02; Henry Day, dec'd, late of Morristown, N. J., 4,829 17; L. C. Barkdull, dec'd, late of Ohio, 500. Abbie E. Bennett, dec'd, 180; Elizabeth Forbes, dec'd, late of Rochester, N. Y., 50... 8,263 99

MISCELLANEOUS.

Rev. Samuel L. Boston, Creston, O., 10; A. C. Moore, Granville, Ill., 5; Misses Clark and E. M. Riech, 15; Hattie E. Burton, O'Fallon,

Mo., 25 cts.; Mary A. Crane, Phelps, N. Y., 28; John C. Wick, Youngstown, O., 500; Soc'y for Missionary Inquiry, Lane Theological Seminary, 4 10; Peter Becker, Rensselaerville, N. Y., 2 50; Miss Torrey, 10; "T. W." 4; J. S. McGarral and family, Bela, Pa., 5; a Friend, 5; Donations from a Friend, 375; Soc'y of Missionary Inquiry, Auburn Theological Seminary, 150; Mr. and Mrs. Reese Haines, Kingers, Pa., 5; R. Inglis, Wyoming, Ia., 5; Mary Overton, Martinsburg, Ind., 1; Annie Overton, Martinsburg, Ind., 1; Interest on Permanent Fund, 31 50..... 1,187 35

Total rec'd for Home Missions, April, 1898..... \$32,743 04

Total rec'd for Home Missions during same period last year..... 48,999 07

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1898.

ATLANTIC.—*South Florida*—Titusville, 1 00
BALTIMORE.—*Baltimore*—Hagerstown, 2; Waverly, 5. 7 00
CALIFORNIA.—*Los Angeles*—Tustin, 2; San Luis Obispo, 8. *Oakland*—Livermore, 1. *San Jose*—Watsonville 1st, 1. *Stockton*—Sanger, 1. 13 00
COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo 1st, 2. 2 08
ILLINOIS.—*Mattoon*—Paris, 7 27. *Ottawa*—Waterman, 4. *Peoria*—P. Calvary, 1 90; Salem, 4. *Rock River*—Alexis, 7. 24 17
INDIANA.—*Crawfordsville*—Lexington, 5 00
IOWA.—*Iowa*—Mediapolis, 3. *Sioux City*—Sioux City 1st, 10. *Waterloo*—Tama, 1; Toledo, 5. 18 00
KANSAS.—*Larned*—Hutchinson, 1st, 15; Spearville, 3 10. *Neosho*—Independence, 2. 20 10
MICHIGAN.—*Monroe*—Petersburg, 3 00
MINNESOTA.—*Mankato*—Blue Earth City, 2; Luverne, 1. *Minneapolis*—Minn. Stewart Mem'l sab-sch, 3. 6 00
MISSOURI.—*Kansas City*—Sedalia Broadway, 15. *Ozark*—Carthage 1st, 10; West Plains 1st, 4. *St. Louis*—St. Louis West, 10. 39 00
NEBRASKA.—*Hastings*—Hastings 1st, 4 63. *Kearney*—Central City, 11. *Nebraska City*—Beatrice 1st, 6 75; Tecumseh, 5. 27 38
NEW JERSEY.—*Elizabeth*—Clarksville, 1 00
OREGON.—*Willamette*—Salem 1st, 10 00
TENNESSEE.—*Holston*—Mt. Bethel, 4 01; St. Mark's, 1. 5 01
WASHINGTON.—*Olympia*—Ridgefield, 1 50
WISCONSIN.—*Milwaukee*—Waukesha 1st, 5 00

Total from churches.....\$ 188 19

LEGACIES.

Legacy of Mary Stuart, dec'd, late of New York..... 10,035 00

MISCELLANEOUS.

Miss Torrey..... 2 00

Total rec'd for Sustentation, April, 1898.....\$10,215 19

Am't rec'd during same period last year..... 2,358 08

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1898.

Albany—New Scotland, 20; Albany West End, 22; Gloversville Kingsboro Avenue, 35; Northampton, 9; Saratoga Springs 2d, 24. *Binghamton*—Owego, 21. *Brooklyn*—Brooklyn Grace, 5; — Mt. Olivet, 3; — 5th German, 21; — Hopkins Street, 2. *Buffalo*—Buffalo Redeemer, 1. *Chemung*—Elmira 1st, 80; Lake Street, 30. *Columbia*—Windham, 15. *Geneva*—Ovid, 10 12; Phelps, 14 90; Naples 1st, 69 cts. *Hudson*—Otsville, 12; Milford, 10; White Lake, 10 60; Good Will, 17 cts. *Long Island*—Shelter Island, 9. *Lynn*—Victory, 5; Palmyra, 1 16. *New York*—New York Park, 41 05; University Place, 100; East Harlem, 5. *Niagara*—Lyndonville, 5. *North River*—Matteawan, 4 11. *Otsego*—Unadilla, 9 45; Oneonta, 23. *Rochester*—Rochester Immanuel, 86 cts. *St. Lawrence*—Watertown 1st, 91. *Steuben*—Hartshorn, 2. *Syracuse*—Liverpool, 50 cts.; Syracuse 1st, 114 10. *Utica*—Vernon, 5; Utica Olivet, 10. *Weatchester*—Sing Sing, 60; Mahopac Falls, 20; Mt. Vernon 1st, 25.

Total received for New York Synodical Aid

Fund, April 1898.....\$ 907 71

Amount received during same period last year.. 1,315 25

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, FROM MARCH 1st TO APRIL 30th, 1893.

ATLANTIC.—McClelland—Mattoon Church and sub-sch, 2. *South Florida*—Bartow, 3; Crystal River, 4; Kissimmee, 4; Winter Haven, 2. 15

BALTIMORE.—Baltimore—Annapolis, 4; Baltimore 1st, 150; — 2d, 51 04; 12th, 5; — Alsquith, 5; — Bohemian Moravian, Brethren, 2; — Boundary Avenue sub-sch, M. S. 1 95; — Broadway, 5; — Central, 10; — Covenant, 2; — Memorial, 1; — Fulton Avenue, 2; — La Fayette Square 22; — Light Street, 1 82; — Madison Street, 3; — Westminster, 30; Cumberland, 10; Ellicott City, 1; Fallston, 3; Franklinville, 5; Frostburg, 1; Govanstown sub-sch, 2; Grove, 5; Hagerstown, 10; Granite, 35 cts; Mount Paran, 33 cts; New Windsor 75 cts; Sparrows Point, 2; Relay, 1 26; Zion Church and sub-sch, 1. *New Castle*—Chesapeake City, 5; Delaware City, 3 50; Drawyer's 1; Pencader, 2; Red Clay Creek, 8; Rehoboth (Md.), 2; White Clay Creek, 5 80; Wilcomico, 8; Wilmington 1st, 3 10; — Hanover Street, 23 93; — Rodney Street, 9 42; — West, 7. *Washington City*—Boyd's, 5; Georgetown West Street, 50; Hyattsville, 6; Lewinsville, 2; Neelsville, 15; Vienna, 3; Washington City 1st, 13 22; — 4th, 31 50; — 15th Street, 10; — Gurley Memorial, 10 50; — Metropolitan, 20; New York Avenue, 53 50; — North, 2; Temple Memorial, 10. 659 01

CALIFORNIA.—Benicia—Arcata, 10; Big Valley, 1; Lakport, 4; Mendocino, 10; Shiloh, 1; Vallejo, 16. *Los Angeles*—Anaheim, 5; Azusa, 7; Burbank, 1; Los Angeles 2d, 6; — Boyle Heights, 2; — Immanuel, 47 15; — Spanish, 3; Palms, 4; Rivers 1st, 4; San Bernardino 1st, 4 75; San Gabriel, 1; San Pedro, 2; Santa Barbara, 25. *Oakland*—Berkeley Street, 12 05; Brooklyn, 4; Danville, 2 25; Valona ch. and sub-sch, 2 50; Walnut Creek, 2. *Sacramento*—Chico 1st, 10; Colusa, 4; Davisville, 2; Red Bluff, 5. *San Francisco*—San Francisco Franklin Street, 11; — Trinity, 14 60; — Westminster, 10. *San Jose*—Los Gatos, 5; San Jose 1st, 10; — 2d, 10; San Luis Obispo, 8; Santa Cruz, 4 15; Watsonville, 2. *Stockton*—Fowler, 5; Sonora, 2. 290 46

CATAWBA.—Cape Fear—Simpson Miss. S. S., 2. *Catawba*—Concord, 2; Lloyd's, 10 cts; New Hope, 8 cts. *South Virginia*—Ebenezer, 1; Danville, 1; Grace Chapel, 2; Russell Grove, 2. *Yadkin*—Bowers Chapel, 1; Lloyd's, 1. 12 18

COLORADO.—Boulder—Fort Collins, 10; Rawlins additional, 1; Valmont, 20 cts. *Denver*—Denver Central, 20 75; — Highland Park, 5 25; — Westminster, 3; Hyde Park, 1; Idaho Springs, 2. *Gunnison*—Salida, 2. *Pueblo*—Cañon City 1st, 22; Cimacero, 2; Colorado Springs 1st, 8 23; Costilla, 2; Del Norte, 2; Durango, 6; Huerfano Cañon, 1; La Lusa, 1; Mesa, 82; Pueblo 1st, 10 05; San Rafael, 1; Silver Cliff, 1; Table Rock, 1; Trinidad 1st sub-sch, 3; — 2d, 2; Valley View, 1. 266 63

ILLINOIS.—Alton—Alton (sub-sch, 2 44), 20; Belleville, 4; Carlinville, 15; Upper Alton, 3; Virden, 4. *Bloomington*—Clarence, 2 37; Danville 1st, 17 65; Fairbury, 3; Gilman, 13; Heyworth, 14; Monticello, 7; Onarga, 12; Prairie View, 1; Rankin, 3 60; Watseka, 10. *Cañon*—Anna add'l, 1; Bridgeport, 2 55; Cairo 1st, 6 90; Du Quoin 1st, 4; Enfield, 5 50; Galum, 8; Mount Carmel, 5 75; Pisgah, 12; Shawneetown, 10; Wabash, 5. *Chicago*—Austin, 11 90; Brookline, 5 08; Chicago 1st, 14 93; — 2d, 100; — 3d sub-sch, 12 53; — 4th add'l, 15; — 9th, 2; — 10th, 5; — 41st Street, 20; — Belden Avenue, 2 03; — Emerald Avenue, 3; — Grace, 2; — Holland, 2; — Onward, 1 25; — Jefferson Park, 26 95; — Lawn, 2; — Ridgebury Avenue, 50 cts; — 1st Scotch, 5 75; Elwood, 5; Endeavor, 3 50; Evanston 1st, 20; Glenwood, 1; Herscher, 5; Highland Park, 24 29; Homewood, 2 60; Joliet 1st, 10; — Central, 57; Kankakee, 10; La Grange, 1; Manteno, 16; Morgan Park, 6; Moreland, 1; Oak Park 1st, 2 20; Olivet, 1 50; Pullman, 3; South Chicago 1st, 3. *Freeport*—Cedarville 1st, 3 50; Galena South, 27 90; Linn and Hebron, 7; Middle Creek, 9 52; Rockford 1st, 25; Willow Creek, 25 25. *Mattoon*—Charleston, 13 22; Effingham, 3 10; Edgar, 5; Greenup, 2 50; Kansas, 3 50; Morrisonville Y. P. S. O. E., 2; Shelbyville 1st, 17. *Ottawa*—Morris 1st, 6; Sandwich, 5. *Peoria*—Altona, 12; Canton 1st, 5 20; Delavan, 29 85; French Grove, 5 40; Ipava, 14 40; Knoxville add'l, 50 cts; Peoria 1st German sub-sch, 1; — Calvary, 2 70; Princeville, 37 36; Prospect, 18 20; Salem, 4. *Rock River*—Alexia, 10; Coal Valley, 2 25; Dixon, 23 61; Garden Plain add'l, 25 cts; Kewanee, 6 60; Milan, 2 24; Norwood, 11 80; Perryton, 1 65; Pleasant Ridge, 1 15. *Schuyler*—Augusta, 25; Carthage sub-sch, 2 40; Clayton, 3; Doddsville, 3; Hersman, 10; Kirkwood, 3; Monmouth 1st, 10 55; Perry City, 5. *Springfield*—Farmington, 5; Greenview, 5 50; Jacksonville Westminster, 30; Lincoln, 4; Maroa, 6; North Sangamon, 15; Pisgah, 1 22; Springfield 2d sub-sch, 3; Unity, 20 cts; Virginia, 5. 1,128 20

INDIANA.—Crawfordsville—Attica, 2; Bethany, 12; Bethel, 3; Delphi, 3 43; Fowler, 2; Lexington, 5; Rockville Memorial, 69 cts; Spring Grove, 12 60; Thornton, 10; Waveland, 5 09; Williamsport, 1. *Fort Wayne*—Kendallville, 4 75; Ossian, 2 95. *Indianapolis*—Greencastle, 5 06; Indianapolis 2d, 68 78; — 6th, 10 55; — 7th, 13 55; — Tabernacle, 52. *Logansport*—Bethlehem, 1 60; Logansport 1st, 10 57; — Broadway, 5; Mishawaka, 3; Monticello, 10; Plymouth, 5; Union, 2; Valparaiso, 1 70. *Muncie*—Anderson, 17; Elwood, 2; Kokomo, 5; La Gro, 2; Marion, 1 13; New Cumberland, 4; Peru, 20 25; Portland, 5; Union City, 5; Wabash, 6 27. *New Albany*—Bethel, 2; Madison 1st, 17 90; New Albany 1st, 12 45; — 3d, 16; New Washington, 2; Oak Grove, 1; Salem, 3; Vernon, 6. *Vincennes*—Brazil, 10; Princeton, 12; Spencer, 4. *White Water*—Cold Spring, 1; Connersville, 1st, 20; Dunlapville, 2; Dillabore, 1; Ebenezer, 2; Lewisville, 2; Richmond 1st, 20; Shelbyville 1st, 23 30; — German, 2; Sparta, 1; Versailles, 1. 488 50

INDIAN TERRITORY.—Cherokee Nation—Elm Spring, 10; Fort Gibson, 5; Pleasant Valley, 2 05; Tahlequah, 4. *Chickasaw*—McAllister, 3; Parcell, 5. *Choctaw*—Oak Hill, 1. *Oklahoma*—Edmond, 4; Oklahoma City 1st, 5. 20 05

IOWA.—Cedar Rapids—Blairtown, 7 50; Centre Junction, 3 90; Clarence 1st, 3; Scotch Grove, 5; Springfield, 4; Vinton, 16; Wyoming, 2 43. *Corning*—Lenox, 3 01. *Council Bluffs*—Audubon, 11; Carson, 5; Menlo, 3; Red Oak, 8; Shelby, 2. *Des Moines*—Allerton, 9; Chariton, 2 25; Des Moines 6th, 5; — Bethany, 1; — Central, 41 83; Earlham, 2 50; East Des Moines, 9 55; Lineville, 6; Milo, 5; Newton, 2 25; Okaloosa, 2. *Dubuque*—Centretown German, 1; Dubuque 1st, 4; — 2d, 15; Dyersville, 1; Farley 1st, 2; Hazleton, 4; Independence German, 5; Lansing German, 2; McGregor, 5; Osceola, 1; Pine Creek, 3; Volga, 1 16. *Fort Dodge*—Bethel 2 25; Coon Rapids, 3 25; Dedham, 1 25; Estherville, 10 31; Fort Dodge, 1st, 15; Paton, 2 65; Rockwell City, 2. *Iowa*—Keokuk Westminster, 7 18; Kosuth, 3 80; Middletown, 25 cts; Montrose, 2; Primrose, 2; Sharon, 2; State Centre, 5 75; St. Peter's, 5; Wapella, 5 35; West Point, 5. *Iowa City*—Bethel, 27 cts; Brooklyn, 3 10; Crawfordsville, 1; Davenport 1st, 23 50; Malcom, 2; Montezuma 1st, 8 85; Muscatine 1st, 10; Sugar Creek, 2; Washington, 8 30; West Liberty 1st, 4; Wilton Creek, 12. *Sioux City*—Union Township, 2; Osadolt, 2; Battle Creek, 5; Sioux City 2d, 2; Sarborn, 3; Sioux City 1st, 20. *Waterloo*—Cedar Valley, 2; East Friesland German, 29 45; Holland add'l, 10; Marshalltown, 1; Morrison, 1; Toledo, 2 50; West Friesland German, 7. 261 63

KANSAS.—Emporia—Howard, 2; Marion, 19; White City, 3. *Wichita* 1st, 10 64; Winfield, 16. *Highland*—Axtel, 4; Clifton, 6 60; Highland, 5; Horton Y. P. S. C. E., 1; Marysville, 3; Troy, 2. *Larned*—Harper, 1; Hutchinson 1st, 20; McPherson, 7; Pratt, 2 77; Spearville, 3 40. *Neosho*—Carlyle, 8 cts; Coffeyville, 2; Independence, 1st, 2; Thayer, 2 55. *Osborne*—Calvert, 6 01; Fairport, 5; Norton, 3 78; Oberlin, 2; Osborne, 4. *Solomon*—Belleville, 5; Beloit, 55; Bennington, 2 50; Glasco, 3. *Topeka*—Kansas City Western Highlands, 6 95; Olathe, 1; Topeka Westminster, 2; Wakarusa, 7. 218 56

KENTUCKY.—Ebenezer—Ashland 1st, 30 50; Dayton, 2; Ebenezer, 2; Flemingsburgh, 41 62; Greenup, 3; Lexington 2d, sub-sch, 2 67; Maysville, 14; Mount Sterling 1st, 80; New Concord, 2; Sharpburg (sub-sch, 1) 4 75. *Louisville*, 1; Hodgenville, 1; Pewee Valley, 10; Princeton, 3; Shelbyville, 7. *Transylvania*—Danville 2d, 125; Harrodsburg, 9. 261 34

MICHIGAN.—Detroit—Detroit 1st, (King's Workers), 60; — Forest Avenue, 16 45; — Fort Street, 28 93; Holly, 2; Howell, 10; Wyandotte, 2 50; Ypsilanti 1st, 13 47. *Flint*—Flushing, 2; Casville, 5. *Grand Rapids*—Muir, 2. *Kalamazoo*—Allegan, 5; Martin 1st, 2 50. *Lake Superior*—Iron Mountain, 7; Ishpeming, 9; Manistique Redeemer, 11 66; Marquette 1st, 45 55; Negaunee, 16 25; Red Jacket, 4; St. Ignace, 2. *Lansing*—Battle Creek, 10; Brooklyn, 4; Concord, 2; Jackson sub-sch, 10; Mason 1st, 15; Parma, 23 cts; Tekonsha, 2 20. *Monroe*—Adrian 1st, 23 50; Blissfield, 6; Coldwater, 8 31; Erie 1st, 2; Hillsdale, 10; La Salle, 1; Quincy, 7. *Petokey*—Conway, 1; Petokey, 19 02. *Saginaw*—Alma 1st, 2; Ithaca 1st, 5 74; Midland, 3; Mount Pleasant, 3; Saginaw Immanuel, 5. 263 55

MINNESOTA.—Duluth—Barnum, 2; Duluth 2d, 4; Hinckley, 2; Two Harbors, 3; Willow River 1st, 1. *Marquette*—Blue Earth City, 7; Delhi, 3 64; Island Lake, 2 20; Laverne, 2; Marshall, 2; Redwood Falls, 9; St. Peter's, 7; Russell, 1 30; Tracy, 7; Wells, 1; Winnebago City, 7 40; Worthington Westminster, 23 61. *Minneapolis*—Delano, 2 47; Minneapolis 5th, 3; — Elgin, 1; — Stewart, 2. *Red River*—Crookston sub-sch, 3; Maine, 2; Uclid 50 cts; Warren 5. *St. Cloud*—Diamond Lake, 3 28; St. Cloud, 7; Willmar 1st, 2. 1,128 20

7. *St. Paul*—Red Wing, 5 54; Rush City and Peers sab-sch 2 35; *St. Paul Central*, 18 98; — *Dayton Avenue*, 13 15; — *East 1*; — *Goodrich Avenue*, 1; *Westminster*, 3 22; *Stillwater*, 6. *Winona*—Frank Hill German, 2; *Fremont*, 3 11; *Preston*, 8 23; *Winona 1st*, 9; — *German*, 3. 193 10

MISSOURI—*Kansas City*—Butler, 30 cts.; *Holden*, 9 56; *Jefferson City*, 9; *Kansas City 1st*, 30 02; — *5th*, 12; — *Hill Memorial*, 1; *Lone Oak*, 5. *Nevada*, 3; *Sedalia*, Y. P. S. C. E., 5; *Sedalia Broadway*, 27; *Warrensburg*, 24 55. *Ozark*—Brest, 2 25; *Carthage*, Westmr, 17; *Irwin*, 1; *Mount Vernon*, 3; *Ozark Prairie*, 1; *Salem*, 1; *Springfield 2d*, 3; — *Calvary*, 8. *Palmyra*—Bethel, 1 50; *Birdseye Ridge*, 5; *Edina*, 3; *Hannibal 1st*, 10; *Knox City*, 1; *Macon 1st*, 3; *Shelbyville*, 1; *Unionville*, 7 75. *Platte*—*Akron*, 2; *Avalon*, 12 45; *Chillicothe*, 3; *Gallatin*, 7; *Graham*, 2; *Grant City*, 3; *Hopkins*, 3; *Jameson*, 2; *King City*, 12; *Kingston*, 1; *Martinsville*, 5; *Maryville 2d*, 4 85; *New Hampton*, 1; *New Point*, 2; *Oak Grove*, 3; *Savannah*, 5 50; *St. Joseph Westminster*, 46; — *Third Street*, 4; *Tarkio*, 10; *Tina*, 2 30. *St. Louis*—*Jonesboro*, 4; *Ridge Station*, 2; *St. Louis 1st*, 17; — *2d*, 100; — *1st German*, 10; — *Carondelet*, 23 10; — *Glasgow Avenue*, 5; *Lafayette Park*, 103; *White Water*, 12; *Windsor Harbor*, 2. *White River*—*Cotton Plant*, *Westminster*, 10; *Holmes Chapel*, 1. 505 19

NEBRASKA—*Hastings*—*Hastings 1st*, 7 56; — *1st German*, 2; *Superior*, 2; *Wilsonville*, 3. *Kearney*—*Central City*, 6; *Kearney German*, 1; *Litchfield 1st*, *Ord 1st*, 3; *St. Edwards*, 2; *Wood River*, 2. *Nebraska City*—*Auburn 1st*, 3 35; *Beatrice 2d*, 3; *Fairmount*, 3; *Lincoln City*, 13; *Lincoln 3d* sab-sch, 2; *Pawnee*, 4 65; *Sterling*, 3; *Tamora*, 2; *Tecumseh*, 11; *Utica*, 4 25; *York 1st*, 14 51. *Niobrara*—*Cleveland*, 1; *Emerson*, 2; *Millerboro*, 1 66; *Plattsmouth German* sab-sch, 3; *Ponca*, 7 40. *Omaha*—*Bellevue*, 12; *Black Bird Hills*, 1 10; *Omaha 1st German*, 5; *Tekamah*, 26 75; *Wahoo*, 5. 163 24

NEW JERSEY—*Elizabeth*—*Bayonne City*, 10; *Clarksville*, 1; *Clinton* (sab-sch 30), 64 35; *Elizabeth 1st German*, 5; *Lanington*, 10; *Liberty Corner*, 2; *Lower Valley*, 5; *Plainfield Bethel*, 3; — *Hope Chapel*, 3; *Pluckamin*, 2 40; *Rahway 2d*, 50; *Roselle*, 3 75; *Springfield*, 6; *Westfield*, 20 50; *Woodbridge*, 15. *Jersey City*—*Hackensack*, 6; *Jersey City 1st*, 79 15; — *Knox*, 3; — *Scotch*, 5; *Lyndhurst*, 3 12; *Kingsland*, 3; *Passaic 1st* (sab-sch 4 38), 5 32; *Patterson 1st*, 13 05; — *Broadway German* (Ladies' Aid), 1; Y. P. S. C. E., 1; sab-sch, 1; 8; — *Redeemer*, 25; *Rutherford 1st*, 35; *West Hoboken 1st* sab-sch *Missionary Association*, 10; *West Milford*, 5. *Monmouth*—*Allentown*, 30; *Asbury Park*, 6 45; *Barnegat*, 3; *Columbus*, 2 40; *Cranbury 2d*, 13 77; *Englishtown*, 1 35; *Forked River*, 2; *Jamesburg*, 15; *Keyport*, 4; *Manalapan*, 5; *Matawan*, 33 19; *Plattsburgh*, 3; *Red Bank*, 10; *Shrewsbury*, 10; *Shamong*, 1; *Tennent*, 8 15; *Tuckerton*, 3. *Morris and Orange*—*Chester* (sab-sch 2), 10; *Dover*, 58 88; — *Welsh*, 4; *East Orange Brick*, 29 02; *German Valley*, 5; *Madison*, 84 07; *Mine Hill*, 3; *Morrisstown 1st*, 50; *Orange 1st*, 200; — *Arlington Avenue*, 10 25; — *Valley German*, 3; *Parlissappan*, 6; *Pleasant Grove*, 6; *Rockaway*, 13 50; *South Orange 1st*, 9 59; — *Trinity*, 25; *St. Cloud*, 9; *Wyoming*, 1 22. *Newark*—*Bloomfield 1st*, 106 29; *Montclair Trinity*, 5; *Newark 1st*, 31 40; — *2d*, 13 43; — *6th*, 4; — *2d German*, 5; — *3d German*, 15; — *Bethany*, 5; — *High Street*, 73 53; — *Park*, 25 73; — *Wickliffe*, 8 49. *New Brunswick*—*Dayton*, 3 05; *Ewing*, 9 35; *Frenchtown additional* (sab-sch 1), 3 04; *Hamilton Square*, 17; *Hopewell*, 8; *Kingston*, 5; *Lawrenceville*, 15 50; *New Brunswick 1st*, 25 75; *Princeton Witherspoon Street*, 1; *Titusville*, 3; *Trenton 1st*, 100 54; — *2d*, 31 33; — *3d*, 131 05; — *4th*, 40; — *5th* (sab-sch 3 33), 16; — *Bethany*, 7; — *Brookville* sab-sch, 2; — *Prospect Street*, 38. *Newton*—*Andover*, 4 75; *Beattystown*, 3; *Danville*, 4; *Deckertown 1st*, 7 03; *Dela-ware*, 8; *Greenwich*, 4; *Knowlton*, 1; *Manasfield 2d*, 2; *Marksboro*, 6; *Musconetcong Valley*, 5; *New Hampton* sab-sch, 5; *Oxford 2d*, 4 27; *Phillipsburgh 1st*, 13 25; *Schooleys Mountain*, 5; *Stanhope* (Y. P. S. C. E., 2 75), 4; *Stillwater*, 10; *Wantage 2d*, 5. *West Jersey*—*Atlantic City German*, 10 40; *Billingsport*, 1; *Bridgeton 1st*, 50; — *4th*, 4; — *West*, 30; *Cedarville 1st*, 5 61; *Cold Spring*, 10; *Deerfield*, 13; *Fairfield*, 4 15; *Gloucester City*, 2; *Osborne Memorial*, 5; *Jericho*, 50 cts.; *Salem 1st*, 9 13; *Swedesboro*, 2; *Vineland*, 10; *Wenonah 1st*, 30; *Woodbury*, 25 30; *Woodstown*, 6. 2,280 40

NEW MEXICO—*Arizona*—*Florence*, 2; *Rio Grande*—*Albuquerque 1st*, 5; — *Spanish 2d*, 2; *James*, 1; *Pajarito*, 1. *Santa Fe*—*Las Vegas 1st*, 3; *Raton 1st*, 2; *Santa Fe*, 2. 17

NEW YORK—*Albany*—*Albany 4th*, 75; — *6th*, 5; — *Madison Avenue*, 25; — *State Street*, 20 33; — *West End*, 11; *Batchellerville*, 5; *Galway*, 3; *Gloversville*, 59 15; *Jerman Memorial*, 13; *Johnstown*, 15; *Mariaville*, 4; *New Scotland*, 10; *Sand Lake*, 8; *Saratoga Springs 2d*, 4 20; *Schenectady 1st*, 53 65; *Stephentown*, 3. *Binghamton*—*Binghamton 1st*, 89 01; — *North*, 15; *Canonsville*, 2; *Cortland*, 91 25; *Nineveh*, 13 11; *Smithville Flats*, 2 30;

Union, 15; *Waverly*, 20 33. *Boston*—*Boston Scotch*, 5; *Holyoke*, 5; *Lowell*, 5; *Newburyport 2d*, 2; *Quincy 1st*, 2; *South Ryegate*, 4. *Brooklyn*—*Brooklyn Ar-lington Avenue*, 3; — *Ainslie Street*, 5; — *Central*, 15; — *Cumberland Street*, 2 60; — *East Williamsburg Ger-man*, 1; — *Grace*, 5; — *Greenpoint*, 5; — *Memorial*, 24 59; — *Prospect Heights*, 10; — *South 2d Street*, 10; *Fredenskirche*, 2. *Buffalo*—*Alden*, 3; *Buffalo 1st*, 200; — *Bethany*, 15 96; — *Calvary*, 27 94; — *Redeemer*, 1; — *Walden Avenue*, 1; *Westminster*, 11 16; — *West Avenue*, 8 80; *Ellicottville*, 5; *Gowanda 1st*, 6; *Olean*, 13 15; *Orchard Park* (sab-sch, 2), 6; *Sherman*, 23; *Silver Creek*, 218; *Spring-ville*, 7 75; *Westfield*, 23 53. *Cayuga*—*Auburn 2d*, 7 20; — *Calvary*, 11 63; *Cayuga*, 1; *Dryden*, 8; *Genoa 3d*, 1; *Ithaca 1st* (sab-sch, 35 73), 170 57; *Sennett*, 7. *Champlain*—*Keesville*, 6 67; *Mineville 1st*, 10. *Chemung*—*Burdett*, 2 50; *Elmira 1st*, 13 60; — *Franklin Street*, 6; *Rock Stream*, 3. *Columbia*—*Ashland*, 2 53; *Centerville*, 1; *Darden Green*, 1 24; *Spencertown St. Peters*, 1 64; *Valatie*, 5 50. *Genesee*—*Attica*, 10 46; *Batavia 1st*, 66 06; *Byron*, 4; *Corfu*, 5; *East Pembroke*, 2 80; *Perry*, 20; *Warsaw*, 14. *Genesee*—*Bellona*, 4; *Geneva 1st additional*, 6 65; *Naples 1st*, 3 47; *Ovid*, 20; *Romulus*, 10 44. *Hudson*—*Amity*, 10; *Centerville*, 1; *Congress*, 4; *Clarkstown German*, 5; *Den-ton*, 6 25; *Florida*, 7 57; *Good Will*, 85 cts.; *Hempstead*, 1 26; *Liberty*, 6; *Middletown 1st*, 50; *Milford*, 5 50; *Montgomery Village*, 3; *Mount Hope*, 5 25; *Nyack German*, 1; *Otis-ville*, 4; *Port Jervis*, 8; *Ramapo*, 8; *Scotchtown*, 10; *Stony Point*, 11 89; *West Town*, 5. *Long Island*—*Franklinville*, 2; *Greenport*, 2; *Moriches*, 10 33; *Sag Har-bor*, 6; *Shelter Island*, 14. *Lyons*—*Fairville*, 2 43; *Huron*, 3; *Junius*, 1; *Wolcott 2d*, 4 57. *Nassau*—*Far Rockaway 1st*, 21 44; *Newtown 1st*, 100; *Oyster Bay*, 5; *Smithtown*, 8 63; *St. Paul's German*, 4. *New York*—*New York 1st Ger-man*, 5; — *2d German*, 2; — *5th Avenue additional*, 19; — *14th Street*, 30 85; — *Adams Memorial*, 5; — *Bethany* (sab-sch, 10), 12; — *Calvary*, 4 65; *Christ*, 11; — *East Harlem*, 8; — *Harlem additional*, 10 75; — *Mount Tabor*, 1; — *Mount Washington*, 78 70; — *Philips* (sab-sch, 25), 85 07; — *Puritans*, 15 21; — *Sea and Land*, 5; — *West End*, 71 09; — *Westminster*, 34 74. *Niagara*—*Albion* 1st, 11 25; *Mapleton*, 1. *North River*—*Amenia South*, 12 62; *Highland Falls*, 2 13; *Malden*, 3; *Matteawan*, 10 02; *New-burgh 1st*, 13 11; *Pine Plains*, 8. *Otego*—*Cooperstown*, sab-sch, 20; *Delhi 2nd*, 32 50; *Milford*, 1 50; *Otego*, 2. *Rochester*—*Avon Central*, 2; *Brighton*, 10 07; *Clyde*, 11; *Dansville*, 5; *Genesee Village*, 30; *Moscow*, 2; *Nunda*, 10; *Ogden*, 36 cts.; *Ossian*, 2; *Piffard*, 1; *Rochester 1st*, 100 — *Brick*, 25; — *Calvary*, 2 49; — *Emmanuel*, 1 43; — *Grace*, 3; — *Memorial*, 4; — *North Y. P. S. C. E.*, 12 25; *Sparta*, 2d, 5; *Springwater*, 2; *Wheatland*, 1. *St. Lawrence*—*Chau-mont*, 6; *Dexter*, 5; *Oswegatchie 1st*, 10; *Theresa*, 4 76; *Waddington*, 5; *Watertown 1st*, 103 50. *Steuben*—*Ang-elica*, 2; *Arkport*, 77 cts.; *Bath*, 65; *Campbell 1st*, 10; *Corning 1st*, 5 51; *Cuba*, 8 77; *Howard*, 5; *Prattsburgh*, 3; *Syracuse*—*Baldwinsville*, 2; *Fulton*, 10; *Oswego Grace*, 25 64; *Syracuse 1st*, 33 63; — *4th*, 14 63; — *Memorial*, 6; *Whitelaw*, 1. *Troy*—*Cambridge*, 5 44; *Chester*, 1 25; *Cohoes 1st*, 26 37; *Green Island*, 14 29; *Hebron*, 1; *Lan-singburgh 1st*, 33 08; *Schaghticoke*, 5; *Troy 9th*, 45; — *Memorial*, 10 60; *Waterford*, 7 49. *Utica*—*Canden 1st*, 2; *Kirkland*, 5; *Little Falls*, 10; *Lowville*, 10; *Norwich Corners*, 2; *Oneida*, 10 90; *Oriskany*, 2; *Turin*, 3 25; *Utica*, *Olivet*, 7. *Westchester*—*Croton Falls*, 5; *Green-burgh*, 24 48; *Huguenot Memorial*, 36; *Katonah*, 10; *Mt. Kisco*, 9; *Mt. Vernon*, 79 57; *New Haven 1st*, 14; *Peekskill 2d*, 9 82; *Poundridge*, 4; *Rye*, 50; *Sing Sing*, 12 56; *South East*, 3; *Yonkers Dayspring*, 5. 3,357 66

NORTH DAKOTA—*Bismarck*—*Bismarck*, 2; *Mandan Y. P. S. C. E.*, 2. *Fargo*—*Lisbon 1st*, 3; *Mapleton*, 3; *Shel-don Y. P. S. C. E.*, 3. *Pembina*—*Arvilla*, 5; *Drayton*, 1; *Glaaston*, 1 20; *St. Thomas*, 3 60. 21 80

OHIO—*Athens*—*Athens*, 2; *Bristol*, 5; *Deerfield*, 1; *Gallipolis*, 7; *Logan 1st*, 16; *McConnellsville*, 1; *Marietta 4th Street*, 10; *Middleport*, 5; *Stockport*, 55 cts. *Belle-fontaine*—*Bellefontaine 1st*, 1 70; *Galion 1st*, 6 50; *Hunts-ville*, 2; *Nevada*, 3 95; *Ruahsylvania*, 5; *Urbana* sab-sch, 3 88. *Chillicothe*—*Chillicothe 1st*, 10; *Frankfort*, 5; *Greenfield 1st*, 30 25; *Greenland*, 2; *Marshall*, 1; *Memorial*, 1; *New Petersburg*, 5; *Wilmington 1st*, 1. *Cincinnati*—*Batavia 1st*, 3; *Cincinnati Central*, 21 15; *College Hill*, 10; *Lockland*, 7; *Loveland*, 9 25; *Eudlow Grove*, 2; *Madison-ville*, 3; *Morrow*, 5; *Pleasant Run*, 1; *Westwood German*, 2; *Williamsburgh* (sab-sch, 3), 6 40. *Cleveland*—*Akron*, 3; *Cleveland 1st* (sab-sch, 17 55), 61 80; — *2d*, 135 50; — *Cal-vary*, 30; — *Miles Park*, 5 50; — *Pilgrim Chapel H.* and *F. M. Society*, 4; — *Wilson Avenue*, 10; — *South*, 2; — *Woodland Avenue*, 100; *Milton*, 1; *Parma*, 1; *New Lyme*, 4. *Columbus*—*Circleville*, 30; *Columbus 2d*, 63 78; *Lower Liberty*, 1; *Mount Sterling*, 3 17. *Dayton*—*Collinsville*, 1; *Dayton Wayne Avenue*, 4; — *3d Street*, 210; — *River-dale*, 5 60; *Eaton*, 5; *Ebenezer*, 2; *Greenville 1st*, 18; *Mill-ville*, 10; *Piqua*, 23 53; *Somerville*, 3; *Springfield 2d*, 7 05,

Huron—Chicago, 2 50; Norwalk 1st, 10; Olena, 4; Lima—Enon Valley, 1; Leipsic 1st, 3; Ottawa 1st, 3; St. Mary's 1st, 5; Van Buren, 1. **Makoning**—Brookfield, 2; Coltsville, 1 40; East Palestine, 3; Ellsworth, 13; Hubbard, 3; Kinman, 14; Leetonia, 8 33; Lowellville, 1 40; Massillon 2d, 5; Mineral Ridge 1st, 3; Niles, 6; North Benton, 6; Salem, 2; Warren, 13 75. **Marion**—Marion 1st, 6; Richwood, 3; York, 3. **Maumee**—Bowling Green add'l, 1; Eagle Creek, 2; Grand Rapids, 1; Holgate, 1; Montpelier, 2; North Baltimore, 5; Paulding, 2; Pamberville, 2; Perryburgh Walnut Street, 2 50; Toledo 1st German, 2; West Unity, 3. **Portsmouth**—Georgetown, 4; Jackson, 14 70; Manchester, 4; Portsmouth German, 10. **St. Clairsville**—Barnesville, 2; Bellaire 1st, 9; Bethel, 4; Cadiz, 29 70; Coal Brook, 5 87; Kirkwood, 3 79; St. Clairsville 1st, 30; Seneca, 3. **Steubenville**—Amsterdam sab-sch and church, 2; Bakersville, 4 30; Bethel, 5; Bethlehem, 5; Bloomfield, 3; Buchanan Chapel, 14; Centre Unity, 4; Cross Creek, 3; Dennison, 8; East Liverpool, 46 43; Irondale, 3; Island Creek, 1; Minerva, 6; New Harrisburgh, 5; New Philadelphia sab-sch, 3; Pine Ridge, 5 90; Ridge, 5; Saineville, 6; Scio, 3 25; Steubenville 3d, 5; Still Fork, 5; Toronto, 16; Wayneburg, 3; Wellsville, 26; West Lafayette, 1 50; Yellow Creek, 1. **Wooster**—Apple Creek, 10 60; Congress, 3 11; Fredericksburgh, 9; Holmesville, 1; Hopewell, 10; Jackson, 2 95; Mansfield, 20 59; Orange and Bethel, 3; Wayne, 4 20. **Zanesville**—Brush Haven, 5; Fredericktown, 5; Granville 1st, 16 45; Jefferson, 6; Keene, 5; Kirkersville, 4; Madison, 9 90; Mt. Vernon, 8; Newark 2d, 5; New Concord, 1; New Lexington, 1 60; Norwich, 1; Pataaskala, 5; Putnam, 7 53; West Carlisle, 3; Zanesville 2d, 15 29.

1,546 59
OREGON—East Oregon—Enterprise, 2; Joseph, 1; Moro, 2 30; Umatilla, 5. **Portland**—Fairview Smith Memorial, 1; Mispah, 3; Portland 3d, 7; Portland Calvary, 23 99; Sellwood, 1; Tualatin Plains, 3. **Willamette**—Dallas, 3; Salem 1st, 6; Winslow 1st, 1. **South Oregon**—Grants Pass Bethany, 5; Myrtle Creek, 2. 65 19

PENNSYLVANIA—Allegheny—Allegheny 1st German, 2; —Bethel, 1; —North, 64 58; —Providence, 28; Bakers-town, 8 45; Cross Roads, 3; Hoboken, 1; Industry, 3; Milvale, 7 53; Natrona, 3; Sewickly add'l, 27 25; Tarentum, 12 37. **Blairsville**—Derry, 6 41; Ebensburg, 5 50; Johnstown, 36; McGinniss, 7; Murrysburg, 7 92; New Alexandria (sab-sch), 5 24; Salem, 10. **Butler**—Butler, 41 53; Clintonville, 4; Crestview, 4; Muddy Creek, 5 50; North Butler, 5; Petrolia, 1; Portersville, 4; Unionville, 5; Westminster, 2; Zellenople, 5. **Carlisle**—Burnt Cab-ins, 2; Duncannon, 15; Fayetteville, 2; Green Castle, 5 60; Harrisburgh Elder Street, 2; Lebanon 4th Street, 1; Lower Path Valley (A Member), 5, 18; Rocky Spring, 2; Steelton 1st, 4; Waynesboro, 4 50. **Chester**—Chester 3d, 39 23; Darby 1st, 10; Doe Run, 5; Faggs Manor, 39; New London, 15; Phoenixville 1st, 5; Rutledge, 8 56; Upper Octorara, 28; West Chester 2d, 1. **Clarion**—Academia, 5 88; Big Run, 3; Du Bois, 18; Elkton, 1; Johnsonburg, 31 cts.; New Bethlehem, 7; Reynoldsburg, 10; Wilcox, 65 cts. **Erie**—Cochran, 4; Concord, 1 10; Conneautville, 5; East Greene, 2; Erie 1st, 35 31; —Centre, 50; Franklin, 38 20; Harbor Creek, 3; Meadville 1st, 10; —Centre, 7; Mercer 1st, 14; —2d, 10; Oil City 1st, 5 15; Pleasantville, 4 50; Sugar Creek, 1; Sugar Grove, 1; Union, 10; Utica, 5; Westminster, 4. **Huntingdon**—Altoona 2d, 16 25; —3d, 1 50; Bald Eagle, 6; Beulah, 3; Birmingham, 13 12; —Warrior's Mark Chapel, 13 77; Coalport, 2; Curwensville sab-sch, 1; Duncansville, 1; Everett, 3; Fruit Hill, 5; Gibson Memorial, 1; Houtzdale, 1 50; Iriona, 3; Logan's Valley, 5; Lower Spruce Creek, 7 66; McVeytown, 13; Mount Union sab-sch, 2; Phillipsburgh, 7; Pine Grove Mills sab-sch, 66 cts.; Port Royal, 13; Shade Gap, 5; Shirleyburgh, 5; Sinking Creek, 1; Sinking Valley, 5; Spruce Creek, 25; Upper Tuscarora, 5; Williamsburgh sab-sch, 3 15. **Kittanning**—Bethel, 1; Bethesda, 3; Cherry Run, 11; East Union, 1; Elderton, 10; Ford City 1st, 2; Freeport, 7 16; Gilgal, 3; Harmony, 2; Homer, 3; Indiana, 40; Jacksonville, 7; Leechburg, 20; Mechanicsburg, 4; Middle Creek, 1; Midway, 1; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh (sab-sch), 10, 31 90. **Lackawanna**—Athens add'l, 3 75; Franklin, 1; Greenwood, 1; Montrose (sab-sch), 10, 30; Orwell, 1; Rome, 1; Scott, 1; Sugar Notch, 5; Troy, 26 27; Ulster, 3; West Pittston 1st, 35; Wilkes Barre Grant Street, 6 50; Wyalusing 1st, 6; —2d, 2; Wyoming, 5. **Lehigh**—Ashland, 8; Easton 1st, 16; East Stroudsburg, 2; Lock Ridge, 5; Mahanoy City, 6; Pen Argyle 1st, 6 83; Port Carbon, 10; Portland, 4 50; Reading Olivet, 35; —Washington Street, 7; Shawnee add'l, 2; South Easton 1st, 10; Tamaqua (sab-sch), 1 50, 4 50; Upper Lehigh, 8; Mount Bethel, 2; Weatherly, 10. **Northumberland**—Brier Creek, 2; Chillisquaque, 5 90; Grove, 23; Lycoming Centre, 5; Montgomery, 5; Montoursville, 1 50; Mooresburg, 3; Orangeville, 3; Renovo, 10; Shamokin, 5 67; Unionport

Bethany, 1; Warrior Run, 3 88; Watsontown, 1; Williamsport 1st, 30. **Philadelphia**—Philadelphia 1st, 277 69; —2d, 55; —4th, 3 23; —Grace church and sab-sch, 16; —Greenwich Street, 15; —Hope, 9; —Lombard Street Central, 5; —Tabernacle, 231; —Union, 5; —Walnut Street, 333 60; —Arch Street, 98 97; —Beacon, 10; —Bethlehem, 27; —Carmel German, 5; —Central, 49 50; —Green Hill, 5; —Greenway, 15; —Patterson Memorial, 10; —Susquehanna Avenue, 10; —West Park, 10; —West Hope, 17 99; —Union Tabernacle, 18. **Philadelphia North**—Bridgesburg, 5; Chestnut Hill add'l, 6; —Trinity, 93 24; Eddington, 10; Falls of Schuylkill, 36; Forestville, 5; Frankford, 16 69; Germantown 1st, 332 34; —Market Square, 39 19; Hermon, 40; Huntingdon Valley, 4; Jeffersonville Centennial, 5; Lawndale, 1; Leverington, 10; Lower Providence, 15; Merion Square, 3; Narbeth, 1; Neshaminy of Warminster, 42 69; Springfield, 2. **Pittsburgh**—Amity, 8; Avalon, 7; Bethany, 10; Chartiers, 5; Duquesne, 10; Hilland, 23; Homestead sab-sch, 2; Lebanon, 5; Monongahela City 1st, 25; Mount Carmel, 1; North Branch, 4; Phillipsburg, 6; Pittsburgh 1st, 248 68; —6th, 5; —Bellefield, 87 60; —East Liberty (sab-sch), 12, 22 21; —Park Avenue, 30; —South Side, 11; Point Breeze, 112 53; Sharon, 14 10. **Redstone**—Connellsville, 3 95; Fairchance, 6 30; McClellandtown, 4; McKeesport Central, 5; Mount Pleasant, 30; Old Frame, 1 50; Pleasant Unity, 3; Round Hill, 10; Uniontown, 21 73; West Newton, 21 25. **Parkersburg**—Charlesburg, 50 cts.; Grafton, 5; Morgantown, 5; Ravenswood, 2; Sistersville, 4; Spencer, 1; Sugar Grove, 4. **Shenango**—Beaver Falls, 10; Mount Pleasant, 8; North Sewickly, 1; Sharpville, 3 47; Transfer, 1 50. **Washington**—Allen Grove, 1; Bethlehem, 5; Cameron, 4; East Buffalo, 12 75; Forks of Wheeling, 17; Limestone, 1; Washington 1st, 84 25; —2d, 15; Waynesburg, 6; West Alexander, 30. **Wellsboro**—Academy Corners, 1; Antrim, 1; Arnot, 2; Beecher Island, 3 42; Coudersport, 8 06; Covington 1st, 3; Knoxville (sab-sch), 1, 3. **Westminster**—Bellevue, 4; Chanceford, 6 50; Chestnut Level, 13 98; Donegal, 3; Lancaster 1st, 17; Pine Grove, 30; Slate Ridge, 6; Stewartstown, 16; Union, 10; York Calvary, 33 68; —Westminster, 4.

4,463 24
SOUTH DAKOTA—Aberdeen—Britton, 5; Groton, 2. **Black Hills**—Hot Springs 1st, 3; Rapid City, 5; White-wood, 3. **Central Dakota**—Hitchcock, 5; Miller 1st, 1 65; Rose Hill Y. P. S. C. E., 4; White, 2. **Dakota**—Poplar Creek, 5; Southern Dakota—Canistota, 1; Turner County 1st German, 5; White Lake, 2. 43 65

TENNESSEE—Holston—College Hill, 3; Greenville, 9; Jonesboro, 65 cts.; Johnston City 2d, 1; St. Marks, 1. **Kingston**—Dayton 1st, 2. **Union**—Erin, 3; Eusebia, 3 23; Knoxville Bell Avenue, 3; —4th, 11 33; Mt. Zion, 1; New Market 1st, 4. 42 30

TEXAS—Austin—Georgetown, 2 50; San Antonio, Madison Square, 20. **North Texas**—Adora, 5; Henrietta, 2; Saint Jo, 5; Wichita Falls, 6 75. **Trinity**—Albany, 3; Baird, 2; Dallas, 5; —Bethany, 5. 56 25

UTAH—Montana—Boulder, 11; Missoula, 6. **Utah**—American Fork, 2 05; Ephraim, 5; Kayvalley Haines Memorial, 3; Hyrum Miss River, 1; Mendon, 1; Manti 1st, 5 10; Mount Pleasant 1st, 5; Richmond, 1; Salt Lake City, 3d, 1. **Wood River**, Malad, 2. 45 15

WASHINGTON—Olympia—South Bend, 1; Ridgefield, 3. **Spokane**—Coeur d'Alene, 3. **Rathdrum** 1st, 5; **Page Sound**—Port Townsend Bay, 1; Sedro sab-sch, 67 cts.; Westminster, 3; White River, 1. **Alaska**—Northern Light, 3; Sitka (Presbyterian), 3 00. **Walla Walla**—Walla Walla 1st, 3 50. 27 77

WISCONSIN—Chippewa—Eau Claire, 5; Hudson, 6 50. **La Crosse**—La Crosse 1st (sab-sch, 2 05), 6 29; New Amsterdam, 4. **Madison**—Beloit 1st, 6; Cambria, 6; Prairie du Sac, 3; Reedsburg, 4. **Milwaukee**—Beaver Dam 1st, 8 65; Manitowoc, 78; Milwaukee 1st German, 4; —Holland, 5; —Westminster, 4; Racine Bohemian Brethren, 1; Racine 1st, 6 19; Waukesha, 17 24. **Winnebago**—Depere, 4; Fort Howard 1st, 4 20; Marshfield, 3; Omro 1st, 10; Oakbrook 1st, 6 53; Stevens Point, 30; West Merrill, 3. 233 93

Total receipts from churches from March 1st to April 20th, 1893..... 17,084 22
Total receipt from sab-schs from March 1st to April 20th, 1893..... 256 94

Total..... \$17,291 26

LEGACIES.

Estate of Peter Hassinger, 306 35; Estate of Geo. Hench, Carlisle, Pa., 190; Estate of Harriet J. Rogers, South Hampton, L. I., 1000;..... 1,496 35

INCOME ACCOUNT.

70, 27, 33, 30, 34, 1,978 71, 166, 105, 49, 88 20, 159..... 2,825 91

REFUNDED.

Rev. A. J. Abeel, 15; H. M. Forney, 183; L. E. A., 86; Account of Rev. Amzi Wilson, 5..... 239 00

GRATITUDE FUND.

5, 10, 1 50..... 16 50

MISCELLANEOUS.

Mrs. C. S. Green, 100; R. 5; W. S. Lehman, 5; M. M., 25; A. Trenton Presbyterian, 10; "A Friend of the Cause," 5; Rev. M. A. Backett, 5; Friend to the Cause, 100; Rev. Thomas Marshall, 5; A Friend, 2; Rev. M. F. Tripp, 2; Dr. C. T. Ball, 2; Rev. C. H. Wheeler, 3; Rev. Jos. Stevens, D. D., 2; H., Phila., 5; Rev. Louis R. Fox, 25; Mrs. Mary Smith Fox, 25; Miss A. J. Stinson, special, 20; John Mains, 4; James Mawha, 3; Jno. Zollars, 3; Rev. R. B. Love and wife, 3; Miss Fannie Hedges, 20;

Rev. Jos. D. Smith, 5; Rev. A. H. Marling, 10; B., 5; Miss H. Surzey, 50 cts.; Rev. O. H. Elmer, 2; Rev. J. H. Blackford, 10; Rev. H. N. Payne, D. D. and wife, 5; Bogota, S. A., 1; Rev. W. L. Tarbet and wife, 1 20; C., Penn'a, 4; H. T. F., 5; Rev. E. N. B. Willard, 2; Rev. G. W. Fisher and family in memory of Geo. James and Wm. Fisher, deceased, Neoga, Ill., 300; Oxford, O., 1; Rev. T. J. Shepherd, D. D., 10; Oxford Retreat, Ohio, 1; Miss Torrey, 1 50; Philadelphia Education Society, 105..... 918 20

Total receipts from March 1st to April 20th, 1893..... \$22,787 22
Total receipts from April 16th, 1892..... \$106,635 24

JACOB WILSON, Treasurer,
1324 Chestnut St., Philadelphia.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1893.

ATLANTIC.—*East Florida*—Jacksonville 1st, 27 31; St. Augustine Memorial, 238 84; Waldo, 2. *McClelland*—Mattoon and sub-sch., 1. *South Florida*—Crystal River, 1 95. 236 10

BALTIMORE.—*Baltimore*—Annapolis, 5; Baltimore 18th, 6; —Aisquith Street, 5; —Boundary Avenue sub-sch. Missionary Society, 3 55; —Madison Street, 2; —Memorial, 2; Canton, 1; Frostburgh, 1; Granite, 63 cts.; Hagerstown, 12 60; Highland, 2; Mount Paran, 65 cts.; New Windsor, 1 35; Relay, 2 26; The Grove, 10. *New Castle*—Buckingham, 7; Drawyer's, 1; Manokin, 10; Red Clay Creek, 8; Rehoboth (Md.), 6; Wilcomico, 16 24; Wilmington West, 18. 116 32

CALIFORNIA.—*Benicia*—Big Valley, 1; Mendocino, 10; Petaluma, 4; Shiloh, 1; Vallejo, 28. *Los Angeles*—Anaheim 1st, 5; Azusa, 6; Colton, 10 20; El Montecito, 7; Ojai, 8 10; Palma, 4; Redlands, 17; Santa Barbara 1st, 75 65; Tustin, 2. *Oakland*—Alvarado, 2; Brooklyn, 15; Centerville, 9; Livermore, 35; Oakland Welsh, 2. *San Francisco*—San Francisco Westminster, 18 05. *San Jose*—Cayucos, 6; San Luis Obispo, 8; Watsonville, 2. *Stockton*—Modesta, 5. 243 00

CATAPBA.—*Catapba*—Lloyd's, 2. *Yadkin*—New Centre, 1 14. 3 14

COLORADO.—*Boulder*—Boulder 1st (sub-sch 2), 24; Valmont, 27 cts. *Denver*—Denver Hyde Park, 5. *Gunnison*—Aspen, 26; Salida, 3. *Pueblo*—Monte Vista 1st, 14 50. 73 77

ILLINOIS.—*Alton*—Carrollton, 15; Sparta 1st, 2. *Bloomington*—Heyworth, 18; Pontiac sub-sch, 9; Prairie View, 1. *Cañero*—Carmi, 9 90; Galum, 5; Harrisburg, 6 80; Murphysboro, 5; Shawneetown, 15 35. *Chicago*—Austin, 4 95; Chicago 10th, 5; —Lawn 1st, 2; Glenwood, 3; Homewood, 2 50; Joliet 1st, 15. *Freeport*—Elisabeth, 1 85. *Mattoon*—Effingham, 3 55; Neoga, 12; Newton, 1. *Ottawa*—Au Sable Grove, 7; Aurora, 1; Owego, 2 50; Ottawa 1st, 5 25; Streator Park, 25. *Peoria*—Peoria 1st, 11 20; —Calvary, 3 80; Princeville, 23 73; Salem, 6. *Rock River*—Perryton, 2 50; Rock Island Broadway, 12. *Schuyler*—Bardolph, 1; Brooklyn, 2; Bushnell, 5; Chilli, 4 40; Clayton 1st, 3; Monmouth 1st, 21 10; New Salem, 2; Springfield—Decatur 1st, 40; Pisgah, 44 cts.; Unity, 53 cts.; Virginia, 10. 385 36

INDIANA.—*Crawfordsville*—Lexington, 10. *Fort Wayne*—Auburn, 2 65. *Indianapolis*—Indianapolis 2d, 101 72; —6th, 10 20; —7th, 10 55. *Logansport*—Plymouth 1st, 7; South Bend 1st, 7; Valparaiso, 3. *Muncie*—Kokomo, 5; La Gro, 2; Marion, 12; New Hope, 1. *New Albany*—Bethel, 2; Corydon, 5 62; New Albany 3d, 17; New Washington, 2; Oak Grove, 1. *Vincennes*—Brazil, 10; Princeton, 10. *White Water*—Dunlapville, 2; Rushville, 7; Shelbyville German, 2. 230 74

IOWA.—*Cedar Rapids*—Blairtown, 12 60; Centre Junction, 2 55; Wyoming 1st, 9 09; *Corning*—Shenandoah, 4. *Council Bluffs*—Red Oak, 7. *Des Moines*—Leon, 3; Oskaloosa 1st, 5; Russell 3. *Dubuque*—Lansing, German, 1; McGregor German, 5; Oswein 1st, 2; Waukon German, 20. *Fort Dodge*—Elhanan, 2; Wheatland German, 3. *Iowa*—Middletown, 45 cts. *Iowa City*—Montezuma 1st, 12 88. *Sioux City*—Sanborn, 3; Sioux City 1st, 20. *Waterloo*—Holland German, 3 50; Waterloo 1st, 41. 160 99

KANSAS.—*Highland*—Highland, 5. *Larned*—Hutchinson 1st, 20; Sterling 1st, 3. *Neosho*—Independence 1st, 5; Paola, 16. *Solomon*—Beloit, 20; Sylvan Grove, 1. *Topeka*—Clinton, 3 23; Topeka, Westminster, 2. 74 33

KENTUCKY.—*Ebenaser*—Dayton 1st, 2; Ebenezer, 2; Greenup, 4; Mayville 1st, 12; Mount Sterling 1st, 1 10; Newport, 1st, 7; Valley, 1. *Louisville*—Pewee Valley,

10; Shelbyville 1st, 16 63. *Transylvania*—Harrodsburgh, 11. 66 78

MICHIGAN.—*Detroit*—Detroit Memorial, 20; Plymouth, 6 73; Wyandotte 1st, 4 50; Ypsilanti, 10 63. *Flint*—Cass City, 3; Vassar 1st, 3. *Grand Rapids*—Grand Haven 1st, 14 41; Grand Rapids Westminster, 17 31; Muir, 4. *Kalamazoo*—Martin 1st, 3. *Lake Superior*—Newberry, 7; Pickford, 2; Red Jacket, 5. *Lansing*—Battle Creek 1st, 25; Mason 1st, 20. *Saginaw*—Midland 1st, 4 54. 180 08

MINNESOTA.—*Mankato*—Amboy, 9; Blue Earth City, 7; Luverne, 2. *Minneapolis*—Minneapolis Stewart (sub-sch, 3), 15 25; —5th, 2. *Red River*—Warren 1st. *St. Cloud*—St. Cloud, 12 59. *St. Paul*—Macalester, 18; Red Wing, 9 97; St. Paul Arlington Hills, 1. *Winona*—Le Roy, 1. 76 81

MISSOURI.—*Kansas City*—Sedalia Broadway, 15; Tipton, 1. *Ozark*—Joplin 1st, 18 45; Ozark Prairie, 3; Springfield 2d, 8 50. *Flatte*—Graham, 2; Hopkins, 2; Martinsville, 2; New Hampton, 1; New Point, 3. *St. Louis*—Windsor Harbor, 2. 51 95

NEBRASKA.—*Hastings*—Axtel, 3; Hastings 1st, 10 49; Nelson, 5 20; Oak Creek, 4; Superior, 2. *Kearney*—Kearney German, 1; —1st, 12 66; St. Edwards, 2. *Nebraska City*—Adams, 2; Fairmount, 4; Tecumseh, 20. *Omaha*—Black Bird Hills, 1 97; Omaha, Knox, 5; —Southwest, 5; South Omaha, 3; Tekamah, 7 75; Wahoo, 2. 91 07

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Liberty Corner, 5; Perth Amboy, 1st, 5 59. *Jersey City*—Jersey City Scotch, 5; Paterson Broadway German (sub-sch, 2; Y. P. S., 1; Ladies Society, 1), 9; —East Side, 25; —Redeemer, 50; Rutherford sub-sch, 90; Tenafly, 7 25; *Monmouth*—Barnegat, 3; Cranbury 2d, 5; Forked River, 5; Manalapan, 5; Tuckerton, 3. *Morris and Orange*—Orange Valley German, 1; South Orange Trinity, 25; St. Cloud sub-sch, 16 30; Succasunna, 10. *Newark*—Newark Calvary, 9 43; —Wickliffe, 21 24. *New Brunswick*—New Brunswick 1st, 25 26; Princeton Witherspoon Street, 1; Trenton 2d, 10; —Bethany, 17. *Newton*—Deckertown 1st, 12 66; Delaware, 8; Knowlton, 1; La Fayette, 3; *West Jersey*—Bridgeton 4th, 4; Clayton, 20; Cold Spring, 10; Glassboro, 2; Jericho, 1; Millville, 10; Vineland, 13. 440 43

NEW MEXICO.—*Rio Grande*—Albuquerque 2d, 5. 5

NEW YORK.—*Albany*—Albany 6th, 10; Galway, 2; Princetown, 15; Saratoga Springs 2d, 4 20. *Binghamton*—Binghamton West, 15; Owego 1st, 11. *Boston*—Holyoke 1st, 9; Lonsdale, 2; Providence 1st, 5. *Brooklyn*—Brooklyn Almale Street, 5; —East Williamsburg German, 3; —Grace, 10; —Greenpoint, 5; —Ross Street, 41 29. *Buffalo*—Buffalo Bethany, 25 76; —Calvary, 50 29; —Redeemer, 5; —Walden Avenue, 1; —Wells Street, 2; Tonawanda 1st, 10; Westfield 1st, 24 61. *Che-mung*—Elmira 1st, 9; —Lake Street, 25. *Columbia*—Centerville, 1. *Genesee*—Corfu, 5; East Pembroke, 2 80. *Geneva*—Dresden, 1; Geneva 1st, 25 65; —North Y. L. M. Society (Dr. Hogarth), 2 50; Naples 1st, 6 24. *Hudson*—Centerville, 1; Good Will, 1 53; Middletown 2d, 23 29; Ramapo, 10; Stony Point, 12 26. *Long Island*—Moriches, 2 87; Sag Harbor, 11 06; Shelter Island, 9 12; Speonk, 1. *Lyons*—Huron, 4; Palmyra, 5 78. *Nassau*—Oyster Bay, 5. *New York*—New York 1st, 674 79; —1st German, 5; —4th Avenue, 150; —12 Street, 45; —14th Street, 28 80; —Bohemian, 5; —Mount Washington, 111 50; —Scotch 100; —Sea and Land, 10; —West, 10; —West 23d Street Westminster, 26 60. *Niagara*—Mapleton, 1; Medina 1st, 8 18. *North River*—Matteawan, 11 40; Pine Plains, 7. *Otsego*—Delhi

1st, 30; Milford, 1; Stamford, 28; Unadilla, 7. *Rochester*—Rochester Calvary, 3 53; — Emmanuel, 1 72; Springwater, 2. *St. Lawrence*—Chaumont, 3; De Kalb, 1; — Junction, 1. *Steuben*—Bath, 28; Painted Post, 5. *Syracuse*—Canastota 1st, 9 17; East Syracuse, 3; Syracuse 1st, 61 54. *Troy*—Sandy Hill, 12 50; Troy Memorial, 6 91. *Utica*—Augusta, 3; Camden 1st, 3; Litchfield, 1; Lowville, 10; Norwich Corners, 1; Oneida, 10 90; Utica 1st, 71 61; — Olivet, 5; — Westminster, 10. *Westchester*—Port Chester, 5; Sing Sing, 67 50; South East, 7.

2,014 85

NORTH DAKOTA.—Bismarck—Mandan Y. P. S. C. E., 2. *Pembina*—Drayton, 2; Tyner, 4 50.

9 50

OHIO.—Athens—Middleport 1st, 5; Pomeroy 1st, 7. *Chillicothe*—Marshall, 1; North Fork, 3. *Cincinnati*—Bond Hill, 8; Cincinnati 5th, 7 20; — 7th, 40; College Hill, 6 77; Pleasant Run, 1 03. *Cleveland*—Akron, 2; Cleveland 1st (Old Stone sab-sch), 17 55; — 2d, 185; — Beckwith Memorial, 14 95; — Calvary, 54; — Madison Avenue (sab-sch, 5 78), 9 04; — Miles Park, 9 90; Woodland Avenue, 150; New Lyme, 5; Parma, 2. *Columbus*—Columbus Broad Street, 4 65; Lower Liberty, 2. *Dayton*—Collinsville, 4; Dayton Third Street, 2 37; Oxford, 1; Somerville, 3; Springfield 3d, 15. *Huron*—Olena, 5. *Lima*—Van Wert, 14. *Mahoning*—Brookfield, 1 25; Canfield, 15; Champion, 1; Warren 1st, 15 75. *Marion*—Delhi, 2 50; Marion German, 5; Radnor and Thompson, 2 50. *Mauwsee*—Eagle Creek, 2; Kunkle, 2; Montpelier, 3; Paulding, 2; West Unity, 3. *Portsmouth*—Georgetown, 5. *St. Clairsville*—Barnesville, 4; Bellaire 1st, 3; Bethel, 6; Buchanan, 1 68; Coal Brook, 3 63; Concord, 3 58; Kirkwood, 9 57; Lore City, 1; New Castle, 1 66; Powhatan, 1; West Brooklyn, 1; Woodsfield, 1 63. *Steubenville*—Bethlehem, 5; Centre Unity, 1; Ironton, 3; Waynesburg, 3; West Lafayette, 1 75. *Wooster*—Mansfield, 43 79. *Zanesville*—Fredericktown, 4; Mt. Vernon, 14; Newark 2d, 9.

1,000 91

OREGON.—Portland—Portland Eugene (Ladies' Auxiliary), 5; Tualatin Plains, 5. *East Oregon*—Union, 1 80. *Southern Oregon*—Grants Pass, 5; Myrtle Creek, 2. *Willamette*—Salem 1st, 5 00; Sinalaw 1st, 1.

27 80

PENNSYLVANIA.—Allegheny—Allegheny Bethel, 9; Natrona, 7; Rochester, 2. *Blairsville*—Derry, 54 68; Kerr, 1. *Butler*—Amity, 2; Butler, 30; Clintonville, 1; Crest View, 2; Fairview, 1; Petrolia, 1; Portersville, 4; Scrub Grass, 12; Zelienople, 3. *Carlisle*—Harrisburgh Elder Street, 1; Steelton 1st, 9; Waynesboro, 8 26. *Chester*—Doe Run, 5; Fagg's Manor, 10. *Clarion*—New Bethlehem, 5. *Erie*—Conneautville, 6; Erie Central, 25. *Huntingdon*—Bald Eagle, 6; Beulah, 3; Birmingham (28 03 from Warriors' Mark), 39 43; Coalport, 3; Gibson Memorial, 1; Houtzdale, 2 70; Irvona, 6; Mann's Choice, 1; Milroy, 7; Port Royal, 13; Shellsburgh, 10; Shirleysburgh, 4; Sinking Creek, 1; Williamsburgh sab-sch, 3 15. *Kittanning*—Bethesda, 4; Crooked Creek, 2; Indiana, 20; Jacksonville, 8; Middle Creek, 1. *Lackawanna*—Franklin, 1; Montrose sab-sch, 10; Orwell, 2; Pittston, 22; Scott, 2; Scranton Green Ridge Avenue, 146 25; West Pittston 1st, 160; Wilkes Barre Memorial, 80 65. *Lehigh*—Ashland, 5; Catawagua 1st, 34; Pen Argyle 1st, 3 46; Reading Olivet, 25; Tamaqua (sab-sch 1 50), 4 50. *Northumberland*—Montgomery, 6; Montoursville, 1; Moersburgh, 8; Williamsport Bethany, 3; — 3d, 12 30. *Parkersburg*—Morgantown, 7; Havenswood, 2; Sugar Grove, 4. *Philadelphia*—Philadelphia 3d, 68 08; — Susquehanna Avenue, 25; — Trinity, 8. *Philadelphia North*—Bridgesburg, 5; Chestnut Hill 1st, 6; Eddington, 5; Falls of Schuylkill

Jno. Fraser, 10; Neahaminy of Warminster, 8; Thompson Memorial, 5. *Pittsburgh*—Bethany, 10; Homestead sab-sch, 3; McDonald 1st, 10 55; Montours, 4; Mount Carmel, 3; Mount Pisgah, 2; Oakmont, 8; Pittsburgh 3d, 124 99; — 6th, 5; — 43d Street, 30; — East Liberty (sab-sch 106 41), 125 78; — Park Avenue, 30. *Redstone*—Brownsville, 7; Fayette City, 1; Jefferson, 1; Mount Vernon, 6; Sutersville, 2; West Newton, 1st, 27 18. *Shenango*—Mahoning, 6. *Washington*—Allen Grove, 1; Moundsville, 10; Washington 1st, 84 25; Wolf Run, 1. *Wellbore*—Coudersport, 10 60. *Westminster*—Chestnut Level, 1 60; Columbia, 15; Pine Grove, 22.

1,547 63

SOUTH DAKOTA.—Aberdeen—Britton, 7; Oneonta, 1 23.

CENTRAL DAKOTA.—Brookings, 5 40; Woonsocket 1st, 7.

20 65

TENNESSEE.—Holston—College Hill, 1; Johnson City 2d, 2; St. Marks, 1; Salem, 2.

7

TEXAS.—North Texas—Saint Jo, 5 50. *Trinity*—Baird, 2; Windham, 1.

8 50

UTAH.—Montana—Anaconda, 5. *Wood River*—Boise City, 1.

6

WASHINGTON.—Alaska—Juneau Northern Light, 3.

Olympia—Ridgefield, 5. *Puget Sound*—Port Townsend Bay, 2; White River, 1.

11

WISCONSIN.—Chippewa—Eau Claire 5. *La Crosse*—La Crosse 1st, (sab-sch, 98 cts.), 4 96; New Amsterdam, 5.

Madison—Beloit 1st, 5; Hurricane, 1; Madison 1st, 12; Reedsburgh, 6. *Milwaukee*—Beaver Dam Assembly, 12; Manitowoc, 1 44; Racine 1st, 11 47; Richfield, 3; West Granville, 2. *Winnebago*—Fond du Lac, 10; Fort Howard, 4 10.

81 99

From churches and Sabbath-schools..... \$ 7,081 48

FROM INDIVIDUALS.

"One in Plattsburgh, N. Y.," 10; Rev. John Price, Jacksonville, Fla., 5; Miss Hale, Philadelphia, 5; Henry Mignet, Haxleton, Iowa, 5; Rev. Baker Russell, Blackstock, S. C., 4; "E.," Gaines, N. Y., 3; James Hendrick, Albany, N. Y., 5; Rev. Thos. J. Shephard, D. D., Glenwood, Md., 10; Mrs. Julia Fillmore, Lansingburgh, N. Y., 10; Mrs. E. Edwards, Brooklyn, N. Y., 10; Mary F. Post, Newburg, N. Y., 10; Rev. N. M. Clute, Charles City, Iowa, 5; Mrs. N. F. Donaldson and son, Scandia, Kas., 2; Miss Tillie A. Wood, Johnson City, Tenn., 5; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; Miss Torrey, 2. Interest from Permanent Fund..... 2,977 15 Interest from Latta Fund (Synod of Ohio).... 41 67

For the Current Fund..... \$ 11,198 65

PERMANENT FUND.

(Interest only used.)

Legacy from Mr. George Hench, Carlisle Pa., (less tax), 190; Legacy from Mrs. Mary Stuart, New York (less tax), for the Minister's House at Perth Amboy, New Jersey, 9,523 75..... 9,713 75

\$20,912 40

W. W. HEBERTON, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL, 1893.

ATLANTIC.—Atlantic—Charleston Olivet, 1 50; Mount Pleasant, 1 50.

3

BALTIMORE.—Baltimore—Annapolis, 3; Baltimore Aisquith Street, 5; — Boundary Ave. sab-sch M. S., 3 14; — Waverly, 5; Fallstown, 1; Frostburgh, 1; Granite, 56 cts.; Hagerstown, 10; Mount Paran, 56 cts.; New Windsor, 1 20; The Grove, 5. *New Castle*—Wilmington West, 13.

49 46

CALIFORNIA.—Los Angeles—Los Olivos, 4; Orange 1st, 5 15; Palma, 4; Santa Barbara 1st, 25. *Oakland*—Livermore, 2; Alvarado, 2; Centerville, 5. *Stockton*—Oakdale, 1.

48 15

COLORADO.—Boulder—Valmont, 24 cts. *Pueblo*—Pueblo 1st, 10.

10 24

ILLINOIS.—Alton—Carrollton, 14; Whitehall, 10. *Bloomington*—Clinton, 5; Heyworth, 12; Pontiac sab-sch, 9. *Cauro*—Galum, 8; Murphysboro W. M. S., 6. *Chicago*—Chicago 10th, 5. *Mattoon*—Effingham 1st, 2 30; Neoga, 2. *Oltawa*—Oswego, 2 50. *Peoria*—Salem, 9. *Rock River*—Alexis, 8; Norwood, 16; Perryton, 2. *Schuyler*—Monmouth 1st, 16 28; Springfield—Greenview 1st, 9 75; Springfield 1st, 54 54; — 3d, 14 66; Virginia, 15.

216 63

INDIANA.—Crawfordsville—Lexington, 5. *Indianapolis*—Carpentersville, 3; Indianapolis 2d, 68 75. *Logansport*—

Bethlehem, 8 35; Mishawaka, 5; Plymouth 1st 5. *Muncie*—Centre Grove, 3; Muncie 1st, 23. *New Albany*—Bethel, 2; New Washington, 3; Oak Grove, 1. *Vincennes*—Brazil, 10; Wcrthington, 5. *White Water*—Greensburgh, 23 30.

152 40

IOWA.—Cedar Rapids—Anamosa, 7; Garrison, 5; Monticello, 3; Pleasant Hill, 3 20; Wyoming, 4 37. *Corvuss*—Emerson, 7. *Des Moines*—New Sharon, 3; Oakalocosa 1st, 10; Promise City, 2. *Dubuque*—McGregor German, 5. *Iowa*—Lebanon, 2. *Waterloo*—Pisgah, 2.

53 57

KANSAS.—Emporia—Council Grove, 12. *Larned*—Frat 1st, 8 25; Spearville, 2 25. *Solomon*—Beloit, 17; Concordia 1st, 13 22.

58 32

KENTUCKY.—Transylvania—Lancaster, 7 22.

7 22

MICHIGAN.—Detroit—Ann Arbor 1st sab-sch, 1 0 37; Detroit Memorial, 10; Wyandotte 1st, 4. *Grand Rapids*—Muir, 2. *Lansing*—Battle Creek, 10.

26 37

MINNESOTA.—Duluth—McNair Memorial, 1 60. *Mankato*—Luverne 1st, 2; Winnebago City, 10 65; Woodstock, 2 50. *Minneapolis*—Minneapolis Elim, 2; — Stewart Mem. sab-sch, 4. *Red River*—Warren 1st, 5. *St. Paul*—North St. Paul, 2.

30 05

MISSOURI.—Kansas City—Sedalia Broadway, 18; Tip-

ton, 5. *Ozark*—Carthage, 6 51; Golden City, 1; West Plains 1st, 3. *Platte*—Hopkins, 1 50; New Hampton, 3. *St. Louis*—St. Louis West, 25. *White River*—Harris Chapel, 1; Mt. Lebanon, 2 75. 66 56

NEBRASKA.—*Hastings*—Hastings 1st, 8 41; Lysinger, 4 35; Superior, 2. *Kearney*—Ashton, 4; Cozad, 3; Scotia, 8. *Nebraska City*—York 1st, 5 80. 35 56

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Liberty Corner, 5; Perth Amboy 1st sub-sch, 4 14. *Jersey City*—Passaic sub-sch, 11 03; Paterson Redeemer, 68. *Monmouth*—Barnegat, 3; Forked River, 3; Manalapan, 5; Tuckerton, 3. *New Brunswick*—Princeton Witherspoon Street, 1; Trenton 4th, 50; — Bethany, 10. *Newton*—Deckertown 1st, 11 25; La Fayette, 3. *West Jersey*—Bridgeton 4th, 2; Jericho, 25 cts.; Vineland, 5. 183 67

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish (2d), 2; Las Cruces 1st, 10 75. 12 75

NEW YORK.—*Albany*—Galway, 2; New Scotland, 5; Saratoga Springs 2d, 5 40. *Boston*—Fall River Westminster, 15; Holyoke 1st, 8. *Brooklyn*—Brooklyn Ainslie Street, 5; — Grace, 5; — Hopkins Street, 3; — Trinity sub-sch, 5 59. *Buffalo*—Buffalo Calvary, 44 70; — Walden Avenue, 2; — Wells Street, 1; Tonawanda 1st, 9; Westfield, 14 87. *Cayuga*—Springport, 6 79. *Chemung*—Elmira Lake Street, 15. *Columbia*—Centreville, 1; Windham Centre, 17 50. *Geneva*—Naples 1st, 5 55; Ovid, 12 08; Phelps, 1; Romulus, 15 25. *Hudson*—Good Will, 1 35. *Long Island*—Moriches, 2 55; Shelter Island, 13. *New York*—New York Madison Square, 370 55. *Niagara*—Lyndonville, 2; Medina 1st, 7 35; Middleport, 5. *North River*—Milton, 2. *Rochester*—Rochester Emmanuel, 1 15. *Steuben*—Woodhull, 3. *Syracuse*—Syracuse 1st, 53 81. *Troy*—Sandy Hill, 6; Troy Second Street, 91 88. *Utica*—Camden, 3. *Westchester*—Mahopac Falls, 10; Sing Sing, 30. 791 35

OHIO.—*Athens*—Pomeroy 1st, 5. *Bellefontaine*—Urbana sub-sch, 3 45. *Chillicothe*—North Fork, 3. *Cincinnati*—Batavia 1st, 3; Cincinnati 5th, 10; — 1st German, 5; Monterey, 2 06. *Cleveland*—Akron, 3; Cleveland 1st Old Stone Ch. sub-sch, 17 55; — Beckwith Memorial, 13 20; — Bethany, 6; — Miles Park, 8 80; — Woodland Avenue, 40. *Columbus*—Columbus Broad Street, 22 63; Lower Liberty, 1. *Dayton*—Dayton Wayne Avenue, 7. *Lima*—Columbus Grove, 5 18; Lima Main Street, 3; Mount Jefferson, 5 50. *Mahoning*—Brookfield, 1; Canfield, 10. *Maumee*—Kunkle, 4; Paulding, 2; Toledo 3d, 10 37. *St. Clairsville*—Bellaire 1st, 4; Buchanan, 1; Concord, 8 16; Kirkwood, 16; New Castle, 1; West Brooklyn, 2 54; Woodsfield, 1. *Steubenville*—Centre Unity, 1. *Wooster*—Mansfield, 25 63. *Zanesville*—Newark 2d, 359 99

OREGON.—*East Oregon*—Union, 1 60. *Southern Oregon*—Myrtle Creek, 3. *Willamette*—House of Hope, 1; Independence Calvary, 3; Salem 1st, 9; Sinalaw 1st, 4. 31 60

PENNSYLVANIA.—*Allegheny*—Natrona, 4; Tarentum, 14 50. *Butler*—Petrolia, 1. *Carlisle*—Harrisburgh Elder Street, 1; Steelton 1st, 9. *Chester*—Fagg's Manor, 5. *Clarion*—New Bethlehem, 6; Tionesta, 5. *Erie*—Erie Central, 25. *Huntingdon*—Bald Eagle, 5. *Birmingham*, 6 31; Coalport, 2; Duncan 1st, 3; Gibson Memorial, 2; Irvona, 6; Port Royal, 12; Robertsdale, 1; Shirleysburg, 4; Sinking Creek, 1; Williamsburg sub-sch, 4 05; *Kittanning*—Crooked Creek, 2; Indiana, 20. *Lackawanna*—Elmhurst, 9 69; Kingston, 10; Mehoopany, 3; West Pittston 1st, 50; Wilkes Barre Mem, 35 74. *Lehigh*—Andenreid, 10; Stroudsburg, 5; Upper Lehigh, 4. *North*

Parkersburg—Ravenswood, 2; Spencer, 1. *Philadelphia*—Philadelphia Tabernacle, 50. *Philadelphia, North*—Chestnut Hill, 1st, 6; Eddington, 5; Neahaminy, of Warwick, 8. *Pittsburgh*—Pittsburgh, 45rd Street, 10; — Lawrenceville, 27 59; — Park Avenue, 30. *Redstone*—Fayette City, 1; Mount Pleasant, 12; Suterville, 10; West Newton, 1st, 29 40. *Washington*—Allen Grove, 1; New Cumberland, 33; Washington 1st, 84 25; Wheeling 3rd, 1; Wolf Run, 1. *Wellsboro*—Coudersport, 8 35. *Westminster*—Piquen, 5. 543 38

SOUTH DAKOTA.—*Aberdeen*—Britton, 15. *Southern Dakota*—Mitchell, 10. 25

WASHINGTON.—*Alaska*—Juneau Northern Light, 3. *Olympia*—Ridgefield, 5; Woodland, 3. *Spokane*—Davenport, 2; Larene, 2 25. 15 25

WISCONSIN.—*Madison*—Cottage Grove, 5; Madison Christ, 5; Reedsburg, 5. *Milwaukee*—Racine 1st, 9 59. *Winnebago*—Fond du Lac, 10; Fort Howard 1st, 3 70. 35 59

Total from churches and Sabbath-schools.....\$ 2,707 12

OTHER CONTRIBUTIONS.

Dr. Guy, Oxford, Ohio, 10; Rev. T. Ross Paden, Amboy, Minn., 7; Miss Torrey, 2..... 19 00
\$ 2,726 12

MISCELLANEOUS.

Interest on investments.....\$793 50
Plans..... 10 00
Sales of Book of Designs No. 5..... 1 80
Premiums of insurance 153 58 957 88

SPECIAL DONATIONS.

INDIANA.—*Crawfordsville*—Crawfordsville Centre Y. P. S. C. E.....\$ 14 00
NEW JERSEY.—*Jersey City*—Paterson Church of Redeemer..... 33 00
NEW YORK.—*Troy*—Schaghticoke, 5; Waterford, 39 60..... 44 60 93 60
\$ 3,777 60

Church collections and other contributions,
April 11th to 30th, 1893.....\$ 2,726 12
Church collections and other contributions,
April 11th to 30th, 1892..... \$3,425 25

MANSE FUND.

MISCELLANEOUS.

Installments on loans.....\$290 00
Interest..... 17 27
Premiums of Insurance..... 4 50 \$311 77

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1893.

BALTIMORE.—*Baltimore*—Annapolis, 3 00; Baltimore 12th, 4 00; — Alsquith St., 5 00; Ellicott City, 6 00; Frostburg, 1 00; Granite, 42 cts.; Hagerstown, 10 00; Mount Paran, 42 cts.; New Windsor, 90 cts.; Relay, 1 51; The Grove, 5 00; Waverly, 5 00. *New Castle*—West Nottingham, 13; Wilmington West, 14. 69 25

COLORADO.—*Boulder*—Valmont, 18 cts. 18 cts

ILLINOIS.—*Alton*—Carrollton, 10 00. *Bloomington*—Heyworth, 18 00; Prairie View, 1. *Cairo*—Galum, 3 00; Olney, 2 00. *Chicago*—Chicago 10th, 5 00; — Olivet, 10 00; Gardner, 1 00; Joliet 1st, 10 00. *Mattoon*—Neoga, 3 00; Newton, 1 00; Paris, 12 00. *Ottawa*—Au Sable Grove, 5 00; Streator Park, 10 00. *Peoria*—Peoria 1st, 4 80; Salem, 4 00. *Schuyler*—Bardolph, 1 00; Monmouth, 12 66. *Springfield*—Decatur 1st, 15. 122 26

INDIANA.—*Crawfordsville*—Bethany, 10; Lexington, 7. *Fort Wayne*—Elhanan, 2. *Indianapolis*—Bloomington Walnut Street, 8 14. *Logansport*—Plymouth 1st, 5. *Muncie*—Centre Grove, 2. *New Albany*—Bethel, 2; New Albany 3d, 3. *Vincennes*—Brazil, 5; Evansville Grace, 28; Grayville, 3 23; Spencer, 3; Sullivan, 6. 84 37

IOWA.—*Council Bluffs*—Neola, 4. *Des Moines*—Colfax sub-sch, 1; Leon, 2. *Waterloo*—Williams, 2 75. 9 75

KANSAS.—*Emporia*—Council Grove, 12. *Solomon*—Concordia, 18 81. 30 81

KENTUCKY.—*Ebeneser*—Newport 1st, 5. *Transylvania*—Lancaster, 5. 10

MICHIGAN.—*Detroit*—Wyandotte, 3. *Lansing*—Battle Creek 1st, 30. 33

MINNESOTA.—*Red River*—Warren, 3. *St. Paul*—Minneapolis Stewart sub-sch, 2. 5

MISSOURI.—*Kansas City*—Tipton, 1. *Platte*—New Hampton, 1; Parkville, 18 50. *St. Louis*—Pleasant Hill, 2. 22 50

NEBRASKA.—*Hastings*—Oak Creek German, 2; Superior, 2 50. 4 50

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Clinton, 12 29; Liberty Corner, 4; Perth Amboy, 12 50. *Jersey City*—Paterson Redeemer, 25. *Monmouth*—Providence, 2 35. *New Brunswick*—Princeton Witherspoon Street, 1; Trenton Bethany, 7. *Newton*—Deckertown 1st, 8 44; La Fayette, 2; Marksboro, 6. *West Jersey*—Bridgeton 4th, 2; Cold Spring, 5; Jericho, 25 cts. 90 84

NEW MEXICO.—*Arizona*—Florence, 2. *Rio Grande*—Albuquerque 2nd, 2. 4

NEW YORK.—*Albany*—Galway, 2; Princeton, 10; Saratoga Springs 2d, 3 60. *Binghamton*—Owego 1st, 11. *Boston*—Holyoke, 5. *Brooklyn*—Brooklyn Ainslie Street, 5. *Buffalo*—Buffalo Calvary, 33 52;—Redeemer, 1; Tonawanda 1st, 8; Westfield 1st, 13 41. *Chemung*—Elnira Lake Street, 18. *Geneva*—Dresden, 1; Geneva North, 30; Naples 1st, 4 16; Ovid, 17; Phelps, 14 90. *Hudson*—Chester, 23 68; Chester sub-sch, 2; Good Will, 1 02. *Long Island*—Moriches, 1 90; Shelter Island, 6. *Lyons*—Fairville, 11. *Nassau*—Huntington 2d, 9 50. *New York*—New York 13th Street, 84; New York East Harlem, 4. *Niagara*—Lyndonville, 2. *North River*—Pine Plains, 7; Wappinger's Falls, 2. *Otsego*—Unadilla, 4. *Rochester*—Rochester Emmanuel, 1 14. *St. Lawrence*—Watertown 1st, 64; Watertown Stone Street, 18. *Steuben*—Campbell 1st, 10; Centerville, 1. *Syracuse*—Ridgeway, 7 54; Syracuse 1st, 40 36. *Westchester*—Rye, 21 57; Sing Sing 45.

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PENNSYLVANIA.—*Allegheny*—Beaver, 8; Natrona, 4. *Blairsville*—Pleasant Grove, 2. *Butler*—Clintonville, 2; Fairview, 1; Grove City, 20 59; Petrolia, 1. *Carlisle*—Steelton 1st, 4. *Chester*—Great Valley, 4 50. *Clarion*—Beech Woods, 13 38; New Bethlehem 5. *Erie*—Erie Central, 25; Fairview, 3; Pleasantville, 4. *Huntingdon*—Altoona 1st, 23 45; Birmingham, 5; Gibson Memorial, 1; Port Royal, 8; Shellsburgh, 6; Shirleysburgh, 2; Sinking Creek, 1; Williamsburgh sub-sch, 2 25. *Kittanning*—Bethesda, 3; Crooked Creek, 1; Indiana, 45. *Lackawanna*—Herrick, 2; Plains, 2; Tunkhannock, 2; Scranton Green Ridge Avenue, 21 85; West Pittston 1st, 30; Wilkes Barre Memorial, 39 54; Little Scott, 1. *Lehigh*—Ashland, 10; Pottsville 1st 28 08; Reading Olivet, 10; Tamaqua 1st Sunday School, 3; Upper Lehigh, 7 33;

Northumberland—Washington, 10. *Parkersburg*—Bavenswood, 2; Spencer, 1. *Philadelphia Central*—Philadelphia Covenant, 5;—Olivet, 28 03;—Susquehanna, 3;—West Park, 10. *Philadelphia North*—Chestnut Hill 1st, 27; Eddington, 5; Germantown 2d, 104 57; Jenkintown Grace, 3; Neshaminy of Warminster, 3. *Pittsburgh*—Pittsburgh 6th, 59 37;—43rd Street, 16;—Park Avenue, 20; Coal Bluff and Courtney 1; Highland, 10. *Reading*—Belle Vernon, 6 06; Brownsville, 7; Fayette City 1; Mt. Vernon, 3; West Newton, 20 96; Sutersville, 2. *Shenango*—Hopewell, 4 25; Mt. Pleasant, 2. *Washington*—Allen Grove, 1; Limestone, 1; Mill Creek, 3 78; Washington 1st, 84 25; West Alexander, 7; Wheeling 3d, 50 cts.; Wolf Run, 1. *Westminster*—Columbia, 33 76; Pequea 3; East Earl, 3. 857 61

TENNESSEE.—*Holston*—St. Marks, 1. 1 00

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Total received from churches and sub-schs, \$2,040 25

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Interest, Roger Sherman Fund. 75 00
Interest, Martha Adams Fund. 195 00
Chicago City Railway 4½ per cent. Bonds. 97 50
Final Payment completing Martha Adams Fund. 151 31

Total receipts for April, 1893. \$3,999 94

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RECEIPTS OF THE BOARDS.—It is a matter of thankful joy that these so abounded in the closing months of the year. Yet it should not be forgotten that this greatly over-tasked the Treasurers and their clerks. To receive and care for and make due account of the donations that came pouring in, so that each separate contribution, from church, society, band or individual should be duly accounted and acknowledged; to prepare the annual reports for the General Assembly; and to make ready for our printed pages the usual transcript of those "Receipts" proved to be more than some of the Boards could accomplish. They have therefore fallen behind, and been unable to furnish their "copy" to our printers in season for this issue or the preceding.

We trust that all our readers are in too good humor over the announced fact of unexpected financial prosperity in these Boards to be impatient of waiting for their printed announcements in the CHURCH AT HOME AND ABROAD until they can be correctly furnished.

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N B.—Real Estate devised by will should be carefully described.

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156

Vol. XIV.

AUGUST, 1893.

No. 80.

THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.



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THE CHURCH AT HOME AND ABROAD.

AUGUST, 1893.

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THE CHURCH AT HOME AND ABROAD.

AUGUST, 1893.

In our July number, page 14, we made the mistake of printing S. C., instead of N. C., under the picture which we reproduce, with corrected title, on the opposite page. Rev. Dr. Dorland has called our attention to this error in a letter, which contains the following pleasant statement:

I must tell you that your notice is already bearing fruit. We were surprised last evening by a letter from a pastor of a church in a prominent western city, with the picture clipped out and the face of a lad marked, to be educated by the young people of his church.

We congratulate that lad and the young people who propose to educate him and the happy pastor who has that sort of young people in his congregation. We dare say there may be more such in other congregations, and when they or their pastors write to Dr. Dorland, let them not forget that his school is at Hot Springs, *North Carolina*.

HOME MISSION LEAFLETS.—We have received a nice lot of them from the Woman's Executive Committee of the Presbyterian Church. Their titles are such as these—Personal Responsibility, Yakh or Adrift in Alaska, New Mexico, Miss Helen's Drum Major, A Utah Sketch, &c., &c. They are for sale at 53 Fifth Avenue, New York, or you can order them by mail. Your best way will be to

write for a catalogue of publications in which the prices are given, varying from a half-cent apiece to two cents, or from half a dollar to two dollars a hundred. Then you can write for such as you choose. Address Woman's Executive Committee, Box L, Station D, New York City, N. Y.

Besides the above leaflets they have sent us a map showing the location of the mission schools under the care of the Woman's Executive Committee; also a neat pamphlet of ingenious colored diagrams presenting on successive pages, in a very striking way, the increase of population in the United States, A. D., 1780-1890, in the successive decades; immigrants in the same decades; growth of population in the North-west; growth of the Presbyterian Church; Woman's Executive Committee of Home Missions, &c., &c. This must be very helpful to individuals and societies desiring to understand and to promote the work of Home Missions.

We have in reserve for our next number an article entitled *Venice and the Bible*, from the pen of Rev. Alexander Robertson, a Scottish minister now residing at Venice, the same who gave us that interesting account of the Reformed Spanish Church in our May number, page 347.

BON VOYAGE.—On the morning of July 12, we had the privilege of once more taking the hand of Dr. Nassau, on board the steam-ship OHIO, just ready to sail from the wharf at the foot of Washington Avenue, Philadelphia. A few other friends were there to bid him good-bye, including his son and daughter-in-law. For the third time, he sets his face toward Africa, with calm, firm, resolute purpose, God helping him, to finish the work God has given him to do on that dark continent, now brightening in the Gospel dawn. Many of our readers have enjoyed his animated conversation and listened to his eloquent addresses during his recent sojourn in the home land. With all the more eager interest will they read his lucid exposition of *Bantu Theology* on subsequent pages of this number, and will watch for future communi-

cations from his able pen. Their prayers will not fail to be offered for him and for his motherless little daughter, whom he has left under suitable care.

REV. EUGENE P. DUNLAP reports himself safely back and earnestly at work in his old and loved field. *Itinerating on the West Coast of Siam* is the title under which he writes (page 91) an article in which readers will find much valuable information and strong encouragement to pray and give and work for Siam. His health, so seriously impaired by his former self-forgetting labors in that debilitating climate, seems fairly restored. May God give him yet many useful years. He has left several children who are, we believe, to be in the new Home for Missionaries' Children in Wooster, O.

THE MARTYR CROWNED.

Our readers will remember the accounts of Mirza Ibrahim, of Persia, a convert from Islam to Christianity, given in our October number (1892) and March, 1893. His patient endurance of persecution, the cruelty of which has rarely been equalled, and his steadfast adhesion to Christ have at length given his name a secure and eminent place on the roll of "the noble army of martyrs." The fact of his death has been announced for several weeks. The following detailed account of it, will be read with interest, and we are glad to give it place in our pages.

Rev. W. L. Whipple, Tabriz, in a letter to the Editor, writes:

I write to give you the *Mooshtoolookh* (or good news) as we say here, that Mirza Ibrahim has been released from his prison life and suffering; not by the King of Persia, but by the King of Kings. He departed this life May 14, about 1 P. M. It was a great relief for him, a joyful release. And although

we were sad to have him leave us, and disappointed in not getting him released from prison and set at liberty, yet we could not but rejoice with him in his glorious change, from prison to Paradise.

He has had very severe treatment lately, having been removed from a room in the upper prison, where he was comparatively comfortable, to the dark, damp dungeon, a place reserved for the worst criminals, such as robbers and murderers. His coat and bedding also were taken from him and he was chilled through and through. The brethren from here and some from Oroomiah have called to see him often. The keeper allowed this for a consideration. It refreshed his soul so much, as he expressed it, to see and converse with these Christian brethren. They all reported that he was patient and uncomplaining and full of love for Christ. They have wept when they would tell me how lean and pale and sickly he appeared, and yet never uttering a word of disloyalty to his Lord for still keeping him there—or for having to endure such torments and espe-

cially the awful wickedness of the criminals and even the jailer. Their foul conversation and practices cannot even be referred to. That saying of Peter concerning Lot describes his case exactly, "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

He would reprove them and talk with them about the new religion he had recently found, and recommend it to them. But this last set seemed to be thoroughly depraved and hardened and would not accept his words. One night after they had been locked up for the night, they had been talking about the two religions, that of Jesus and that of Mohammed. Finally they said that if he did not say that Jesus was false and Ali (one of their Mediators) true, they would choke him to death. Each one of the 12 men tried him. Each time he would say, "Jesus is true; choke me," and they did until his eyes bulged out, he said, and he thought he was dead once or twice. His throat swelled so that he could not eat hard food, and in consequence he became so weak he gradually sank away and died. When it became known through the Christian brother who took his food to him, the keeper was persuaded to have him put back to the upper prison, as he was so sick. Even his hard heart was touched. The superior officer in charge on the last day showed him kindness and attention. Especially in his burial. As he died a Christian, the Moslems refused to bury him: so the brethren here attended to that. He was placed in the grave of a rich Moslem, whose body had been taken up and carried to one of their sacred places. So after all even in his death, like his Master, he made his grave "with the rich." There was no disturbance about his burial, although just now there is a very delicate state of affairs, and it only needed such a match as that to fire the magazine of fanaticism and hatred toward missionaries and protestants. But the Lord shut the "lions' mouths" this time, as He did another time, and permitted no harm to come to His servants.

The day he passed from us to his HOME in Heaven, Dr. Vanneman called to see him

in prison and prescribed for him. He had sent him medicine before, but he saw that he could not survive long. He was greatly pleased that the doctor came. Two or three other Christian brothers called the same forenoon, and had long conversations with him. To the one who had been attending him during a large part of his imprisonment he said: "What can I do to repay you for your love and care, to me? I cannot, but Jesus can. He has said, 'I was sick and in prison and ye visited me.'" He said he was ready to go and that he was saved, and asked them to pray that he might be delivered to Jesus, he expressed regret that he could not be with the missionaries and die in their arms. He showed a loving and forgiving spirit towards his enemies and especially toward them who had treated him so wickedly. These men in telling me of their interview with him just wept like children and expressed sincere thanks that they had seen such a triumphant and beautiful Christian life even in the midst of constant trials and sufferings and ill treatment. Every one says that he richly deserves the Martyr's crown which he now wears.

His life and death had produced a powerful impression for good on foes as well as friends and brethren. Our faith in the power of Christ to save even to the uttermost and to transform the most rigid Moslem into the patient, gentle, meek and faithful Christian is greatly strengthened. He will be counted hereafter, by all in Persia, among the noble and true Martyrs for Christ. We all feel that it is a dark blot on Persia that such a thing could be permitted, but it will prepare the way, we hope and pray, for real religious liberty throughout this land. When that occurs then your hearts, as well as ours, will be made glad in what the Lord is accomplishing in this ancient and interesting land.

These through fiery trials trod;
 These from great affliction came;
 Now, before the throne of God,
 Sealed with his almighty name.

Clad in raiment pure and white,
 Victor palms in every hand,
 Through their dear Redeemer's might,
 More than conquerors they stand.

BANTU THEOLOGY.

REV. ROBERT HAMILL NASSAU, M. D., D. D.

In Bantu African theologic ideas I may make two divisions comprehending.

1. Beliefs of God, which have had their birth in tradition of some Divine Revelation, and which, among exalted nations, would be formulated into confessions, creeds, articles of faith, etc.

2. Beliefs in vague spiritual beings, pure superstitions, the outgrowth of each individual's imagination, and varying with all the vicissitudes of time, place, and human thought. (Instead of the phrase "Spiritual Beings," might be used the word *δαίμων*, if by it is understood just what it expressed in ancient mythology, and not what is meant by the modern word *demon*).

Eliminating from any theology, its superstitious element, we shall find the highest and truest religion.

But, if there shall be eliminated from the theology of the Bantu African, its superstition, there will be very little left. For, among the religions of the world, it comes nearest to being purely a superstition.

Indeed, so nearly is this true that travelers and other superficial observers and theorists have asserted that the religious beliefs of those degraded tribes were simply superstitions destitute of reference to any Supreme Being. I can readily see how the reports by some travelers, even by those who had no prejudice against the Negro, the precepts of the Bible, or missionary work, could be made in sincerity when they have said that Africans have confessed of themselves that they had no idea of God's existence, also their belief that some Pigmy and other tribes were too destitute of intelligence to possess that idea; that it either must be given them by the possessors of a superior civilization, or must be developed by themselves as they rise in civilization. The difficulty about the testimony of those witnesses in this matter is that, being passers by in time, they were unable, by reason of lack of ability to converse fluently, or of reliable interpreter, or of being out of touch with native mode of thought or speech, to make their questionings

intelligible. On the heathen side also the obsequious natives, unaccustomed to analytic thought, will answer vaguely, on the spur of the moment, and often as far as possible in the line of what they suppose will best please the questioner.

In offering the following formulation of African superstitious beliefs, I premise that I have gathered from a very large number of native witnesses, very few of whom presented to me *all* the same ideas. Any one else, inquiring of other natives in other places, would not find as held by *every* one of them *all* that I have recorded. But *parts* of all these separate ideas will be found held by separate individuals.

I. BELIEFS IN GOD.

After more than thirty years' residence among these tribes, fluently using their language, conversant with their customs, dwelling intimately in their huts, associating with them in the varied relations of teacher, pastor, friend, master, traveler, and guest; and, in my special office as missionary, searching after their religious thought and therefore being allowed a deeper entrance into their soul than would be accorded to a passing explorer, I am able unhesitatingly to say that, among all the very many degraded ones with whom I have met, I have seen or heard of none whose religious thought was *only* a superstition.

Standing in the village street, surrounded by a company whom the chief has courteously summoned at my request, when I say to him, "I have come to speak to your people." I do not need to begin by telling them that there is a God. Looking on that motley assemblage of villagers—the bold, gaunt cannibal with his armament of gun, spear, and dagger; the artisan, with rude adz in hand, or hands soiled at the antique bellows of the village smithy; women who have hasted from their kitchen fire with hands white with the manioc dough, or still grasping the partly scaled fish, and children checked in their play with tiny bow and arrow, or startled from their dusty street pursuit of dog or

goat—I have yet to be asked, “Who is God?” Under the slightly varying form of “Anyam-bie,” “Anyambe,” “Njambi,” “Nzambi,” “Anzam,” “Nyam,” or, in other parts, as “Ukuku,” “Suku,” &c., they know of a Being superior to themselves, of whom themselves inform me that He is their “Maker” and “Father.”

The divine and human relations of these two names at once give me ground on which to stand in beginning my address.

If, suddenly, they should be asked the flat question, “Do you know Anyambe?” they would probably tell any white visitor, trader, traveler, or even missionary, under a feeling of their general ignorance and the white man’s superior knowledge, “No; what do *we* know? You white people are spirits; you came from Anyambe’s Town and know all about Him.” (This will help to explain what is probably true, that some natives may have sometimes made the thoughtless admission that they “knew nothing about a God.” I reply, “No; I am not a spirit, and while I do indeed know about Anyambe, I did not call Him by that name. It’s your own word. Where did you get it?” “Our forefathers told us that name. Nzambi is the One who made us; He is our Father.” Pursuing the conversation, they will interestedly and voluntarily say, “He made these trees, that mountain, this river, these goats and chickens and us people.” That typical conversation is one I have had hundreds of times, under an immense variety of circumstances, with the most varied of audiences, and before extremes of ignorance, savagery and uncivilization, utterly barring out the admission of a probability that the tribe, audience, or individual in question had obtained some previous knowledge of the Name by hearsay from adjacent more enlightened tribes. For, the *Name* of Great Being was everywhere, and in every trike, varied in form by the difference belonging to their own tribe, and not imported from others; for, where tribes are hundreds of miles apart or their dialectic differences great, the variation in the Name is great, e. g., “Suku,” of the Bihe country south of the Kongo, and “Nzam,” of the cannibal Fang north of the equator.

But, while it is therefore undeniable that the knowledge of this Great Being exists with our natives, and that the belief is held that he is a superior and even a Supreme Being, that supremacy is not as great as what we ascribe to Jehovah. Nevertheless, I believe that the knowledge of their “Anzam” or “Anyambe” has come down, clouded though it be and fearfully obscured and marred, still a revelation from Jehovah Himself. Most of the same virtues which we in our enlightened Christianity commend, and many of the vices which we denounce, they respectively commend and denounce. No one of them praises to me theft or falsehood or murder. They speak of certain virtues as “good,” and of other things which are “bad,” though (just as do the depraved of Christian lands) they follow the vices they condemn. True, certain evils they do defend, e. g. (as did our New England forefathers) witchcraft executions, justifying them as judicial acts, and polygamy as a desirable social institution. But theft, falsehood and some other sins their own consciences condemn—densely covered up and blunted as those consciences may be—thus witnessing with and for God.

While all this is true their knowledge of God is simply a *theory*. It is an accepted belief. But it does not influence their life. “God is not in all their thought.” In practice they give Him no *worship*. God is simply “counted out.”

Resuming my street preaching conversation:—Immediately after the admission by the audience of their knowledge of “Anzam” as the Creator and Father, I say, “Why then do you not obey this Father’s commands? Why do you disobey His prohibitions? Why do you not worship Him?” Promptly the reply is:—“Yes, He made us; but having made us He abandoned us, does not care for us. Why should we care for Him? He does not help us. It is the spirits, who can harm us, whom we fear and worship—for whom we care.”

II. BELIEFS IN SPIRITS.

Here opens an immense vista of the superstitious side of their theology. All the air and the future is peopled with a large and indefinite number of spiritual beings. The

attitude of "Anyambe" toward both the human race and the lower animals is that of indifference, or of severity, in having allowed evils to exist. In this He is inexorable. Effort in the line of worship is therefore directed only to the spirits, who, though they are all probably malevolent, are influenceable and can be made benevolent.

1. CHARACTER.—They possess most of the evil human passions, e. g., anger and revenge; and also the good feelings of generosity and gratitude. Their possible malevolence is therefore to be deprecated, their aid enlisted.

2. ORIGIN.—Their origin is vague. Some of them seem to have come into existence by the authority of "Anzam." Others, self-existent along with "Anzam." Many are distinctly the departed souls of human beings,—their own relatives,—who in the future (that is all around them) retain human feelings and wants. I have known of persons dying with their last breath threatening that they would return as spirits to avenge themselves on the living for insults or other injuries they had endured.

3. LOCALITY.—The locality of these spirits is not only vaguely in the surrounding air; they are also localized in prominent natural objects, caves, enormous rocks, hollow trees, dark forests; in this respect reminding me of classic Fauns and Dryads. While all have the ability to move from place to place, some specially belong to certain localities, which localities are spoken of as having (as the case might be) "good" or "bad" spirits. It is possible for a departed human soul to inhabit the body of an animal. Such traces of a belief in transmigration I have occasionally found. A man whose plantation was being devastated by an elephant told me he did not dare to shoot it, because the spirit of his deceased father had passed into it. A common objurgation to an obstreperous child or animal is, "O na nyemba!" (thou hast a witch).

4. NUMBERS.—They must be innumerable, for they are everywhere, and of all kinds, and with powers as varied as human imagination can conjure.

5. CLASSES.—There are certainly classes, indicated by distinct names. (1) A human embodied spirit is "inina." (2) There are

vague beings, "abambo," well described by our word *ghosts*. (3) There are local beings, somewhat like a dryad, an "ombwire" (plural "awire") who resent intrusion, e. g. on their rock—by their tree—or at a bold promontory or point of land. The traveler must go by silent, or with some cabalistic invocation, with bowed or bared head, and with some offering—anything, even a pebble. On the beach, as I bent beneath an enormous tree fallen across the path, I observed the upper side of the log covered with pebbles, shells, leaves, etc., laid there by travelers as they stooped to pass under. (4) There are beings, "miondi," who are the passive agents in causing sickness, or in either aiding or hindering human plans. (5) There seems to be another class, somewhat like the ancient lares and penates, who specially belong to the household, and descend by inheritance with the family. In its honor is sacredly kept a bundle of toes, fingers or other bones, nail-clippings, eyes, brains, etc., accumulated from deceased members of successive generations. (6) Possibly there is a sixth class (which, however, may be only a *function* of any class) viz.: the entrance into any animal's body (generally a leopard) by some spirit, or even temporarily by the soul of a living human being; the animal then, guided by human intelligence and will, exercising its strength for the purposes of its human temporary possessor. Many murders are said to be committed in this way, after the manner of the mythical German *wehr-wulf*.

6. FUNCTIONS.—The powers and functions of these several classes do not seem to be distinctly defined. Certainly the spirits do not confine themselves either to the locality or to the usual function of their class. Those powers and functions shade into each other, or may be assumed by members of almost any class. (1) But it is clearly believed that Spirits even of a given class, *differ* in powers: some are strong, others weak. (2) They are *limited*, as to the nature of their power: not any Spirit can do *all* things. (3) A Spirit's *efficiency* runs only on certain line or lines. (4) All of them are *influenceable*, and can be made subservient to human wishes, by a variety of incantations.

ITINERATING ON THE WEST COAST OF SIAM.

REV. EUGENE P. DUNLAP.

A fifty-three days' preaching tour through several provinces of the west coast of Siam, was recently taken by Rev. J. A. Eakin and myself, accompanied by two native lay workers. We travelled about 1,200 miles and in our travels used a small coast steamer, sail-boat, canoes, ponies, elephants, and our feet. Held about eighty regular preaching services, showed the Bible pictures fifteen nights and conducted many inquiry meetings, preached in villages in market places, public halls, court houses, Buddhist temples, homes of the people, shipboard, and at our lodging places. We ministered to hundreds of sick people, and all the time enjoyed great liberty in our work. Labored in four provinces, but chiefly in two, the Nakawn and the Singora provinces. On our way down to Nakawn, the province in which we spent one month, we held daily services on ship board, and one night showed the Bible pictures between decks, and had the joy of knowing that one sailor and two of our fellow passengers, determined to embrace the Christian religion. On reaching the Nakawn province, about 450 miles from the city of Bangkok, we took canoes and made our way twelve miles up the river to the capital of the province. During our first mile on the river I counted twelve hungry crocodiles on the banks. We made our headquarters in the capital of the Province. Lodged in a large bamboo house, kindly furnished us by the Governor of the province. The house was located on the main street of the city, and proved a good location for preaching services. Nakawn is a strongly fortified city, surrounded by a well constructed wall with here and there a strong fort, and all the way around the outside a deep moat. The province was formerly a Malay kingdom. About 100 years ago it was captured by the Siamese and they have held it ever since. As to territory it is one of the largest provinces of the Siam kingdom, more than 30,000 of its people are rice farmers. The population is estimated at 250,000. In the province are 260 Buddhist temples and more than

1000 Buddhist priests. With very few exceptions the temples are decaying and the priests idle and ignorant. The numerous gods of the province are in very bad repair, some had lost their heads, others arms and feet, but still were worshipped by the poor people. Our eyes rested daily on a magnificent range of mountains, about one day's walk from the city, the loftiest peak 5600 feet above sea level. In these mountains is the source of an abundant supply of well water for the city, also valuable tin mines, worked by the Chinese, yielding a large revenue to the Government. It is estimated that this peninsula furnishes about one-half the tin sent to the world's markets. The province also has large coal fields and iron ore in abundance, but undeveloped. At our headquarters we began at once holding two preaching services daily, our audiences were good up to the very last service. I have never seen as close attention to the preaching of the word during any tour that I have taken in Siam. Neither have I heard as much inquiry after the Christian religion. We felt that we had reached a field specially prepared beforehand. After services we held inquiry meetings which were well attended and interesting. The first inquirer, Andrew-like found his brother, and brought him, and they brought others until we had the joy of numbering twenty men and women who desire to make a profession of their faith in Jesus. One of the families offered their home as a place for Sabbath services and all agreed to meet there every Sabbath to worship God. We were not able to leave a teacher with them, therefore made out an order of service. First—Reading of the ten commandments in concert. Second—Responsive reading of one chapter from the Bible, with such comments and exhortations as they may see fit to offer. Third—All join in offering the Lord's prayer. Thus this little band of disciples promise to meet every Sabbath and in this simple manner worship the true God. I desire to commend them to the prayerful interest of God's people. In this

province, in a large fishing village on the coast, is a little company of disciples, who were received into the Bangkok and Petchaburee churches several years ago, through the labors of a native evangelist. Mr. Eakin visited them and they greatly enjoyed the several sermons he preached to them. They also resolved to meet on the Sabbaths and to follow an order of service similar to the one given above. Thus during the tour two centers of light were established, which, we trust, may develop into two Christian churches. Having with us a medicine case, we opened a temporary dispensary at our lodging place, and tried to follow the spirit of the injunction "Heal the sick and tell them that the kingdom of God has come nigh unto them." We were surprised to find that the people had but little prejudice against foreign medicine. Throughout our sojourn they came 20, 30 and 40 daily, those benefitted published the news to others; people came one and two days journey for medicines. We were thus, through this agency, able to send the Gospel to the regions beyond, for each one coming either heard the Gospel preached or carried it away on printed pages. I was also called to the sick in many homes both in the city and in villages.

One poor fellow, who had been beaten over the head and cut with a large knife, was abandoned by native doctors, who pronounced his case hopeless. I was invited to care for him, the lancet and poultices soon eased his pain. On the third day I asked him concerning his object of worship, and was both surprised and grieved by his answer, for he said "Since you have helped me I have resolved to worship you, and last night and this morning I have made my offerings to you." I at once urged the sufferer to worship the true God. He also told me that after the native doctors abandoned him, he secreted a knife and had determined to end his sufferings by suicide. I was led to him in good time, and it was joy to notice, through God's blessing, daily improvement in his case. But, better than this, the man turned from all else to the worship of the true and living God, and day after day offered to Him the short prayers that he had learned during our visits.

On our daily rounds we taught him of the Savior, the Lord's prayer, the ten commandments, and he came to a study of these new and precious truths as a little child. His wife soon joined him in these studies, they declared their faith in Jesus and joined the company of disciples. I know of no service more joyful than just such visits, for the Master, into the bamboo huts of Siam. When we left this family they wept and begged us not to go, and could not be reconciled to our departure until we promised to return in three months. Another interesting case, was that of a poor slave, afflicted with a large putrid ulcer in his side, so loathsome to his master, that he had resolved to build a shed in a temple ground, and there abandon the poor slave to the charities of the people. He could no longer serve the master and was therefore a burden. On hearing of the case I went to see him. The family expressed surprise "That a foreigner should offer to come and serve a slave and be willing with his own hands to cleanse the foul ulcer." The poor slave exclaimed, "Surely angels have visited our city." It was a joy before leaving the city to see the poor man walking about and to hear him declare his intention to worship the true God. Heal the sick, and tell them about Jesus; what a grand combination for evangelistic work! The province is ripe for the labor of a medical missionary. We also found a great desire for schools, the people begged us to start schools and offered to meet all the expenses, this we promised to do as soon as practicable. We also found a good demand in the city for Christian books, and sold during our visit, about 600 copies of scriptures and tracts. We were also invited to labor in many villages, and to show the Bible pictures at night, sometimes in the market places and at times in the Buddhist temple grounds, the people always calling for our baggage and at night after service escorting us home. As an illustration of the ignorance of the people in worship I might mention the worship of the white ant. We saw large white ant hills gaily decorated with gilt and silver paper, over each hill a gaudy canopy all surrounded by a fence, and near the entrance an altar for offerings. The

object in worshipping the white ant is the recovery of lost treasure. It is painful to relate that during our sojourn in the province a faithful co-laborer was called from us, a native of the Nakawn province, who many years ago during a severe illness was taken by his wife to the Petchaburee Hospital, where they both found the Savior. It was my pleasure to train him as an evangelist, and send him down the west coast, where he labored well in several provinces, and through his labors a good number were brought to Jesus. He welcomed us to Nakawn with joy, volunteered to conduct us to villages and had large plans for labor with us in the regions beyond. One night when on the way from his home, to consult with us about the work, a vagabond wounded him with a knife.

Repeatedly during his sufferings he said, when I recover I wish to guide you to such and such villages that you may preach the Gospel. But other things were in store for him, after ten days suffering he was called up higher, and we were left in a shadow, for one with whom we had come to labor and had thought to leave with disciples as their teacher, was taken from us. Heathen relatives at once demanded that priests be called and the body be cremated with heathen ceremonies. But we persuaded them that since our fellow laborer had died in the faith of Jesus, he should have a Christian burial. They yielded, and a throng came to witness, for the first time, a Christian funeral. Jesus and the resurrection was our theme. The new disciples carried the remains to the grave. We sorrowed, but not as the heathen about us who are without hope. We believe that this first Christian grave on the Peninsula will have an influence for the cause of Christ. During our month in the province the people showed us much kindness, we turned away with regret, and went south to Singora, the last Siamese province on the west coast. Singora city is located about eight degrees north of the equator. The annual temperature ranges from 82 to 89 in the shade, it is 76 miles from Singora across to the Indian Ocean, four days journey by elephants. We hope ere long to make our way over and pub-

lish the gospel to the multitudes of Siamese living on the Indian Ocean side of the Peninsula. This is the first tour taken by our Missionaries in this province. On the first day of our work, we sold 200 of our books in the market place. On the next, the Sabbath, we preached to large audiences in one of the public halls of the city; Judges and other officials were present and inquired after the doctrine. The next day we preached to a crowd in one of the public halls of the city, that night explained the Bible pictures to more than one thousand people, the next day preached in the market place and three Buddhist temples. Our final service was to preach in a public hall and instruct some inquirers after the truth. Two men in this city declared, with boldness, their faith in Jesus and exhorted others to trust him. We called on the Governor of the province, who had just returned from a visit to Singapore and Penang. He entertained us with a talk on the present warlike condition of Europe and a discussion of the "Irish Home Rule Bill." We noticed on his table an American Typewriter and in his office a telephone keeping him in communication with his extensive gardens miles away.

The population of the Singora province is about 100,000. The two provinces visited make a fine field for aggressive work for the Master. We hope to push the work in that direction. On our way to Bangkok we called at several provinces, from one we were glad to receive a fellow passenger, a prince, who for several months had been vaccinating in the province. He was sent down for that purpose by the King. And reported that he had vaccinated 11,290 persons gratuitously. The missionaries labored hard for years before they succeeded in introducing vaccination into Siam; it is now a settled blessing, and we are glad to say the King is sending out men over the country to vaccinate freely. One of the provinces at which we called is celebrated for its edible birds nests, the nests are found on cliffs and in caves of islands off the coast of the province, the work of taking them is a very perilous one. The nest is made by swallows and resembles white glue. It is

considered by Chinese and Siamese royalty as the daintiest of all dishes. Nests of the first grade sell in Siam for 48 dollars per lb, this grade is taken before the bird has deposited its eggs. On reaching Bangkok we heard the shriek of the "Iron horse," and learned that Siam's first railroad was

completed, a short line from the city of Bangkok to the city at the mouth of the Menam River. We also ride to and from our preaching places, in the city, on electric street cars which have recently been constructed by an enterprising American from Cleveland, Ohio.

BELATED DAWN.

REV. W. S. NELSON.

"The Disciples were called Christians first in Antioch." Eighteen centuries after the event chronicled in that simple statement, the Orontes still pours its flood of turbid waters through the same channel, possibly under the arches of the very bridge over which Paul and Barnabas passed on their way from Tarsus. The same old mountains look down upon the no less fertile plain—but here the sameness ends and the change begins. The powerful fortifications and extensive walls, the rich palaces and gorgeous heathen temples have been overthrown by frequent earthquakes, and have crumbled as utterly as the power of the haughty Romans who once held undisputed sway. Heathen rule has given place to Moslem authority; Idol temples are replaced by Mosques of Islam. Christianity is *mis*represented by the idolatrous worship of the degenerate Oriental Church, but the true light is still burning in the lives and worship of a small band of evangelical believers.

We had spent one day with these earnest brethren who urged us to pass the Sabbath with them. When we explained to them our purpose to leave them who have the means of grace, and pass the Sabbath at some village where Christ's name is not known, they said, "If you will preach to them, go on, and may the peace of God go with you." With this blessing we set out on a road wholly unknown to us. Before sunset we halted at a small Moslem town, pitched our tent and prepared to pass the Sabbath, asking our Lord to open the way for scattering some seed. The Sabbath proved a bright day, and the air was

crisp and cool, most refreshing to body and mind. Early in the morning people gathered to gain relief for physical suffering at the hands of the doctor. The opportunity must not be lost to draw their attention to the higher need of which they were unconscious, and to point their eyes to another physician of whom they knew nothing.

It seemed almost incredible that men with long grey beards should listen to Christ's words as to a new story. Men who had lived fifty years within six hours of old Antioch, know really nothing of Christ whose followers were numerous there eighteen hundred years ago. God grant a blessing on His own word which will remain in this poor village. Some men were found who could read Arabic although the current language is Turkish rather than Arabic. One of these took a copy of the New Testament and read aloud to the great interest of those who gathered about him to listen, while the reading gave opportunity for the missionary to direct attention to various truths. In the afternoon a woman came to the tent and we asked her about her religion. "Are you a Christian?" She replied in a tone of surprise, "A Christian! What! in this village? No. God did not create any Christians here." "Do you know what a Christian is?" "Oh, yes, but God makes every one for his own station, Moslem, Christian or *farmer*, and each one's religion is suited to him." She spoke truer than she knew when she credited individual Christianity to divine influence. We trust God that He will yet create Christians in that village.

FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JUNE, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. & C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$7,362 70	\$3,089 45	\$1,081 95	\$579 53	\$6,838 38	\$3,580 18	\$27,352 13
1892	6,580 07	6,666 15	1,396 58	886 13	1,556 60	4,683 08	21,119 56
Gain	\$822 63	\$3,223 30		\$393 40	\$5,281 73		\$4,223 57
Loss			\$376 63			\$3,121 85	

COMPARATIVE STATEMENT OF RECEIPTS, MAY 1 TO JUNE 30, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. & C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$15,357 15	\$16,139 45	\$3,330 67	\$1,334 63	\$10,512 69	\$12,454 04	\$59,118 63
1892	14,915 05	6,708 40	2,889 45	816 73	3,908 30	7,643 08	36,889 91
Gain	\$442 10	\$9,436 05	\$431 22	\$517 90	\$7,210 49	\$4,810 96	\$22,848 72
Loss							

WILLIAM DULLES, JR., *Treasurer.*

All hail to the above statement of our receipts for the first two months of the current fiscal year! Every channel of income is running full; those of the Women's Boards and Legacies overflow. It is all the more remarkable in view of the present financial depression in the business world. The Lord's business certainly gives no signs of demoralization. If there is any heresy in the air, it is not in the Treasury of the Foreign Board. No "revision" of the finances is called for at present. Our fiscal orthodoxy will stand the scrutiny and command the approval of conservative and liberal alike. In this we are united. Let us march on together, keeping step to this inspiring music.

The Week of Special Prayer and Self-denial was observed in far-off Korea. Rev. Frederick S. Miller, of Seoul station, writes :

"We met every morning at 6.30 in the native chapel, and enjoyed a half hour of prayer and praise. At the last meeting the enclosed offerings (\$166.02) were made. Our native brethren held a noon-day prayer meeting in the 'Sarang,' and I also forward their offering (\$1.74.) Please accept the total as the contribution of the Seoul station to Christ's work."

We call attention to the Laos letters printed in another column. They shed still more light upon the desperate needs of that field,

and should give a timely impulse to our Mitchell Memorial Laos Fund.

Rev. Stanley K. Phraner writes from Chiang Mai, April 27, as follows :

"In the first four months of the present year more have been received into the churches here than ever before in that period of time. We are constantly receiving calls for teachers. People are coming from distant villages to our homes to learn of the religion of Christ. Our schools are better attended than ever before. Every branch of our work is prospering, and we trust you will not only rejoice with us, but that you will be able to help us in broadening our work this coming year."

A foreign merchant and member of a large timber company in Burma has been spending

some time at one of our stations in the Laos field. He sends the following lines to one of our medical missionaries :

"I should esteem it a favor if you would accept from me a small contribution as a donation towards buying medical comforts for your poor patients, present and future. I enclose my donation of fifty rupees, wishing you every success in your work."

The Laos appeal is touching the hearts of intelligent friends of our missions who have read and pondered it as printed in the May issue of *THE CHURCH*. A striking illustration comes to us in a recent letter from a contributor in Kansas. He writes :

"I hand you herewith a draft for \$45. I want this money to go especially to two particular objects. I have been very greatly interested in the petition of the Laos Presbytery for the establishing of a new station at Prâ. I read through all their statements as to what they deemed the more important matters, but my mind is set on Prâ, and so I want \$25, of the enclosed to go towards the establishing of that station. Furthermore, if the Board will establish that station, while the Good Lord gives me money to spare, and having assurance for some months to come, at least, of a salary which will enable me to do it, I desire to pay monthly \$5.00 towards the helping out of the expenses of the Prâ station. If the Board refuses to establish that station, this money may go to anything that they do grant out of the petition of the Laos Presbytery. I have been greatly interested also in the African work. I was reared in the South among the colored people, and I feel as though I had a sort of debt to them and their race for the iniquities of American slavery in which our forefathers and I myself participated. That debt I want in part to liquidate by helping to send the Gospel to Africa, and so as a contribution to the new station which you have recently established in the interior, I send the other \$20 of this draft, and may the Good Lord incline the minds of His people to the maintenance of these new efforts."

Dr. W. A. Briggs, of Lakawn Station, Laos, who is himself a graduate of the New York

University Medical College, sends an urgent appeal addressed directly to fellow-physicians. The following extracts will reveal the depths of his own earnestness, and the claims of the work for which he pleads:

"Brother physicians, could you witness the sights those of us do who are face to face with the condition of a heathen land, I believe your hearts would be filled with a sadness only bearable because you know you have with you that which can lighten these burdens, ease these pains, relieve these sufferings, save these lives, rescue these miserable, selfish, narrow, bigoted, dark and sinful souls. To you we cry, 'come and help us!' The work is great, the fields are wide, the time is ripe, we are bending under too great burdens, the cries for help are too many for us to answer. Should there be a call issued for volunteers to serve their country in time of need, would *you* be the last to come forward? Would not the hospital corps rather be filled first? Why, then, do you leave a few of us almost single-handed in these far-off fields? In this far-away land of the Laos we ask for five Christian physicians to come and help us. We must man three new stations this year. We do not want men who cannot be successful at home. Men are wanted who love their profession, but who love God and their fellow-men better. Men are wanted who know their business, whole-souled, broad-minded, big-hearted, strong-bodied men, whose greatest desire is to live for others and to please God. These are no positions of ease and luxury; no positions for gaining distinction and fame. And there is no money in it! But to some of us this is a work than which no grander, no more satisfying could be offered. Brothers, come and help us. If you cannot come, send. Only help us!"

Rev. W. S. Bannerman writes from Africa of days of rejoicing in view of the progress of the mission work among the Fang tribe. The first Fang convert was baptized a few months ago, and now Mr. Bannerman writes, under date of April 26, as follows:

"Last week seven of the Fang people applied for baptism. Two of them were admitted to the sacraments; the others were

retained in the catechumen class for further instruction and testimony as to their sincerity. Five others were admitted to the class. This may not seem much of an item to Christians in America, but it is a great and comforting thing to us and full of encouragement to those of us who have labored nearly three years among the Fang people, and to those of our brethren who faithfully sowed the seed for years without a single convert. At this last communion eight altogether, from different tribes, were admitted to the church, and twenty in all were admitted to the catechumen class."

Mrs. E. H. Braddock, Principal of Woodstock Seminary in the Lodiana Mission, India, writes, under date of April 24, the following cheering tidings of special religious interest:

"We are in the midst of an awakening. Already 44 girls have decided to give themselves to Christ, and others are very thoughtful—some under deep conviction of sin, needing only to be brought to a decision." The last report of the school indicates that 94 pupils were in attendance during the last year, 80 of whom were boarders, and that "a deeper spiritual interest was manifest among the pupils, revealing itself especially in missionary activity. The missionary society and band contributed \$78, which was appropriated to the support of a girl in Dehra school, and other phases of mission work." In blessing others they have been themselves blessed. Special services have been held at the school, conducted by different missionaries. Let us remember in prayer Woodstock Seminary.

Recent tidings from the Orient have revealed to the Christian world the dangers which attend the acceptance of Christianity on the part of the Moslems, and also the cruel injustice to which native Christians are exposed at the hands of Moslem rulers. The recent trial, condemnation to death, and imprisonment of a large number of Armenians, some of whom were also members of our Protestant mission churches, has drawn the attention of the civilized world to the terrorizing tactics of the Turkish authorities. Much of the evidence upon which these native Christians were condemned was known to be

deliberate forgery, accompanied by perjured testimony. The Moslems themselves rioted in bloodshed and pillage at Cesarea and other localities, and it suited the Government to arraign the Christians as the guilty parties. A few placards were sufficient evidence of a deep laid revolutionary plot, and the Armenian populace were raided, seized and imprisoned. A farce of a trial resulted in the terrible sentences which would no doubt be duly executed if the authorities dared to do so. Among these seventeen Armenians who were condemned to death at Angora were two professors in the American Mission College at Marsovan, and some Protestant church-members, all of whom were innocent of the charges brought against them. The Turk has adopted his well-known policy of so using his irresponsible power as to strike terror to the hearts of native Christians. In this case, however, he has apparently forgotten that he must reckon with Christendom, or, as is not at all improbable, he has had a shrewd purpose all along to exercise imperial clemency out of deference to European public opinion, while at the same time he gives a spectacular warning to native Christian subjects. The condition of the native Christian races under Turkish rule is sufficiently full of danger and cruel injustice, even though the Berlin Treaty was solemnly constituted as a guarantee of protection and reform among the Christian subjects of the Porte, and a cheering measure of sympathy is extended to them by Christian nations. We could hardly exaggerate what their condition would be were it not for the ambassadors of Christian governments at Constantinople, and the consciousness of the Moslem authorities that the watchful eye of Christendom is upon them.

Mirza Ibrahim, the Persian martyr, has been released from his sufferings. He was a hero, and worthy of his place in the "noble army." His brief life as a Christian convert, full of suffering and contumely upon earth, was itself a moral triumph to which the world pays its tribute of respect. His entrance into the presence of His Master must have been blessed indeed and jubilant with the joy of victory. The religious press

of America has recorded his heroic testimony and his unflinching loyalty to his Christian convictions. Do we realize the strain and agony of that long year of his incarceration, when a single word of recantation would have opened his prison doors, and given him his freedom? The story of his death is told by Rev. W. L. Whipple on page 86.

In splendid contrast with the merciless cruelty of Islam is the story of courageous self-sacrifice which came to us a few months ago, when the cholera was raging in Persia. When the plague appeared at Teheran flight was the order of the day. The American missionaries opened their hospital with a volunteer corps of nurses. Six young pupils of the boys' school of our mission stepped forward and offered their services. They were from fourteen to eighteen years of age, and these Christian boys nursed Moslem patients, shrinking from no service however menial and no danger however terrifying. A letter from the field says:

"It was a terrible time when abject terror was in many cases snapping ties of humanity, friendship, and even blood, but these young people leaned hard upon the 91st Psalm and were brave." The Moslem heart is hard indeed if it cannot be conquered by such an exhibition of love and charity and self-forgetful sacrifice as this.

"Ah sir, preach Jesus! preach Jesus! blessed Jesus!" Such were the dying words of a converted Moslem to his Protestant pastor who stood by his bedside. The incident is reported by the Rev. Mr. Richardson, of the Eastern Turkey Mission of the American Board, in an account of the death of Hussein, a converted Turk who has been faithful to Christ through much persecution. Mr. Richardson writes of him in the July number of the *Missionary Herald*, as follows:

After fierce persecution, including imprisonment and exile, which he endured with rare Christian fortitude, always declaring he was ready to die for Christ's sake, he was registered as a Christian with the name Hovsep, and for six years, up to the time of his death, he lived unmolested in his village. Before he took to his bed he made a will disposing of all his property.

He left bequests to a Turkish mosque and school, to the Gregorian Armenian School and to the Protestant chapel, besides other bequests to individuals. His death was triumphant. His last words to his pastor were: 'Ah, sir! preach Jesus! preach Jesus! blessed Jesus!' He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered around his bed. Much anxiety was felt by the brethren lest trouble should arise at his death and burial, and it might be declared by his relatives that he had recanted at the last moment and died in the Mohammedan faith. But he turned a deaf ear to all entreaty.

So passed away one of the most remarkable characters of this last decade of Gospel work in this province. His wife, still a strong Moslem, used to say: 'I am thankful to the Protestants. My husband used to blaspheme and beat me; now he treats me with gentleness and consideration. The lion indeed has become a lamb.' The effect of it all has been very great.

The recent deaths of these two brave Moslem converts brings to our attention a significant and touching phase of our mission work in the Orient. There are others like them who are clinging to Christ, some openly and some secretly, and there is every reason to believe that should their time of trial come, they would, like their comrades, witness a good confession, and calmly die for Christ. Let us pray for these our brethren in the East, to whom the profession of Christianity brings persecution and peril, that God would give them grace sufficient for their day. It is the old story of Christianity in the Roman Empire, and the spirit of persecution under other leadership seems to haunt the same old places where the story of early Christian martyrdoms has shed such a glory upon the opening pages of the Church's history.

The blue waters of the Mediterranean that lave the shores of Syria have been the scene of one of the most heartrending calamities of naval history, and our missionaries must have been overwhelmed with sadness and sympathy at the loss of the *Victoria*. The fleet had just spent several days at Beirut, where the English and American communities had been *en fête* in the effort to entertain their

naval guests. It was hardly three hours after the ships sailed proudly away from Beirut and along up the bold and beautiful shores towards Tripoli that the terrible disaster occurred. It must have happened within sight of the homes of our Tripoli missionaries, and we shall no doubt yet hear from them full details of the catastrophe. A memorial service for those who perished was held in our American mission church at Beirut, which was appropriately draped in black—the English and American community uniting in the service.

To those who have looked upon the bright blue waters of that sunlit sea, as placid as a lake upon that fateful June afternoon, it is difficult to conceive the possibility of that fearful scene. Those quiet waters upon which the stately fleet moved so proudly seemed to symbolize only security and to yield themselves in humble service to those mighty ships that were instinct with mastery and power. There was no war, no foe, no hidden peril in the sea around. The majestic mountains rising along the shore seemed hardly more secure than that magnificent fleet upon the water. The fatal order was given, the inexplicable crash came, and the terrific series of disasters followed. Our readers know well the sad sequel.

The British Protectorate of Uganda has come as if by an inevitable decree of Providence. The British East African Company was merely the entering wedge, and probably the English Government had no expectation that the charter of the Company would in due time involve the full assumption of the Protectorate as an obligation which could not be ignored. Missions and civilization will be the gainers, and it is interesting to note how easily Providence works to accomplish its great ends. The British flag now waves over the little kingdom, and a railway to the eastern coast must soon follow. Assured protection to missions is guaranteed, and a center of order and good government and advancing civilization is established upon the south-eastern borders of the wild Soudan. How easily God uses nations even as he does individuals as the unconscious instruments in

His hands for making a highway for the advancement of His kingdom.

While the political future of Uganda is thus assured, let us note the rapid changes which are working in the interests of its spiritual future. The *Church Missionary Intelligencer* for May announces the arrival of Bishop Tucker at Mengo, the capital of Uganda, on the northwestern shore of the Victoria Nyanza, and gives the following extracts from a recent letter, which cannot but be read with wonder and delight by every friend of Africa. The Bishop writes:

“At about 4 P. M., to our great joy, our long and weary journey of eighty-nine days was at an end, and we were with our dear brethren at Mengo. After some refreshment we went to see the houses in which we are to live. They have been built for us by our native brethren. My house astonished me. It is one of the largest in Buganda. It has six rooms in it.

Christmas Day dawned, and verily it is a day never to be forgotten. The thrill that went through me, when, two years ago, I addressed a congregation of 1000 souls in the old church, is still fresh in my memory. If I was thrilled then I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over 5000 souls. I wonder whether in the whole mission field such a sight has been witnessed since apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptized. Mr. Baskerville preached in Luganda. Later in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas Day was a trying day, but an intensely joyful

day—a day worth coming to the ends of the earth to enjoy.

I have brought with me from the coast more than 8000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centers at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and, I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land."

The prospect of war in Siam seems very threatening at present. The trouble is between the French, who have colonies to the east of Siam, and the Siamese Government. What will happen to our mission in that country in case of war cannot be foreseen, and the inquiry at once comes to the front as to whether British interests will not require some intervention on behalf of Siam, and in that case shall we have an extension of British dominion southward from Burma, to include our Laos field and even Siam itself? In these days when God is overturning and overturning in the interests of His kingdom, every stir of war suggests to the student of missions some design of Providence to further the interests of that universal kingdom which is being extended over the earth. What may seem disaster at first may mean wider opportunity in the end. Rev. J. B. Dunlap, of Bangkok, writes, under date of May 1, as follows:

"The French have laid claim to about one-third of Siam. The king refuses to yield. Both sides at present are preparing for war, and the outlook is very uncertain. It may be all settled before you get this note. A week or so ago it was thought that all foreigners would be ordered out of the country, or stay at their own peril. We shall hope for the best. Siam proposed arbi-

tration to France. France refused. A message is awaiting the repair of the wires when it will be sent to the United States Government asking its friendly mediation. Siam thinks that our government can ask France to submit to arbitration, and by so doing avert the threatened war."

"The King's business requireth haste." Hitherto the missionary ships in the South Seas have been sailing vessels, and have been dependent upon the winds for their motive power. The London Missionary Society has now determined to send the Gospel from island to island in the South Pacific by steam. It has just voted a missionary steamship for its South Sea missions at an expense of about \$80,000 for construction and an annual expenditure of \$7,500 for maintenance. Several ships have been lost which might have been saved by steam power, and, moreover, the times and the rapid progress of the work now demand that the service be rendered by steam. There is at present a line of mission stations along the coast of New Guinea for over a thousand miles, and the development of the work in the islands demands that communication shall be rapid and reliable. The old white-winged fleet of early days is now quite out of date. The era of missionary steam has come. The Gospel must be borne hither and yon with all the speed and power that human skill and invention can give it. In this forward movement the London Missionary Society has set an example which is full of significance for all departments of Christian missionary activity.

The meeting of the International Missionary Union at Clifton Springs this year was a most successful and inspiring occasion, and the Saratoga Missionary Convention of the Synod of New York was a success. Shall we not have other conventions in other synods? Shall we not push our mission work as never before? Shall we not rally at the call of Providence to "expect great things from God, and attempt great things for God"?

MISSIONARY CALENDAR.

DEPARTURE.

From New York for Mexico Mission, June 24, Miss A. M. Bartlett.

ARRIVAL.

From Hainan, China, June 1, Rev. H. M. McCandliss, M. D., and family.

From Mexico City, April 29, Miss Annetta Bartlett.

From Osaka, Japan, May 2, Miss A. E. Garvin.

From Saltillo, Mexico, May, Miss Wheeler.

DEATHS.

At Benito, Gaboon and Corisco Mission, West Africa, June 13, Mrs. Peter Menkel, wife of Captain Menkel, of the missionary ship "Nassau."

At Mount Idaho, Idaho, May 26, Miss Sue L. McBeth, of the Nez Perce Mission.

GENSAN: on the northeast coast; occupied as a mission station, 1892; laborers—Mr. J. S. Gale and wife.

Station not yet assigned: O. R. Avison, M.D., and wife.

—The statistics of our Presbyterian Mission in Korea are as follows: Ordained missionaries, 8; medical missionaries, 3; lay missionary, 1; licentiates, 3; female missionary teachers, 3; whole number female missionaries, 12; Bible-woman, 1; native teachers, male, 3; native teachers, female, 1; number of churches, 1; present number of communicants, 127; added during the year, 17; boys in boarding-school, 29; girls in boarding-school, 13; pupils in Sabbath-school, 52.

—The present total of church-members in Korea connected with all missions is 177. Of this number 127 belong to our own mission and 50 to the Methodist. Recent reports give a total of 175 applicants for church-membership. Of this number 58 are reported in connection with our church in Seoul, 25 in the Kiang Kai Province, 20 at Eui Ju, and 72 are reported in connection with the Methodist missions. A patient, cautious conservatism is the rule in the admission of members to the church.

—In addition to our own Presbyterian mission in Korea, the Methodist Episcopal Church has entered the country and there are also missions of the Southern Presbyterian Church, the Canadian Presbyterian Church and the Australian Presbyterian Church. A spirit of generous comity and fraternal co-operation is the rule among all the missionary societies represented in Korea.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

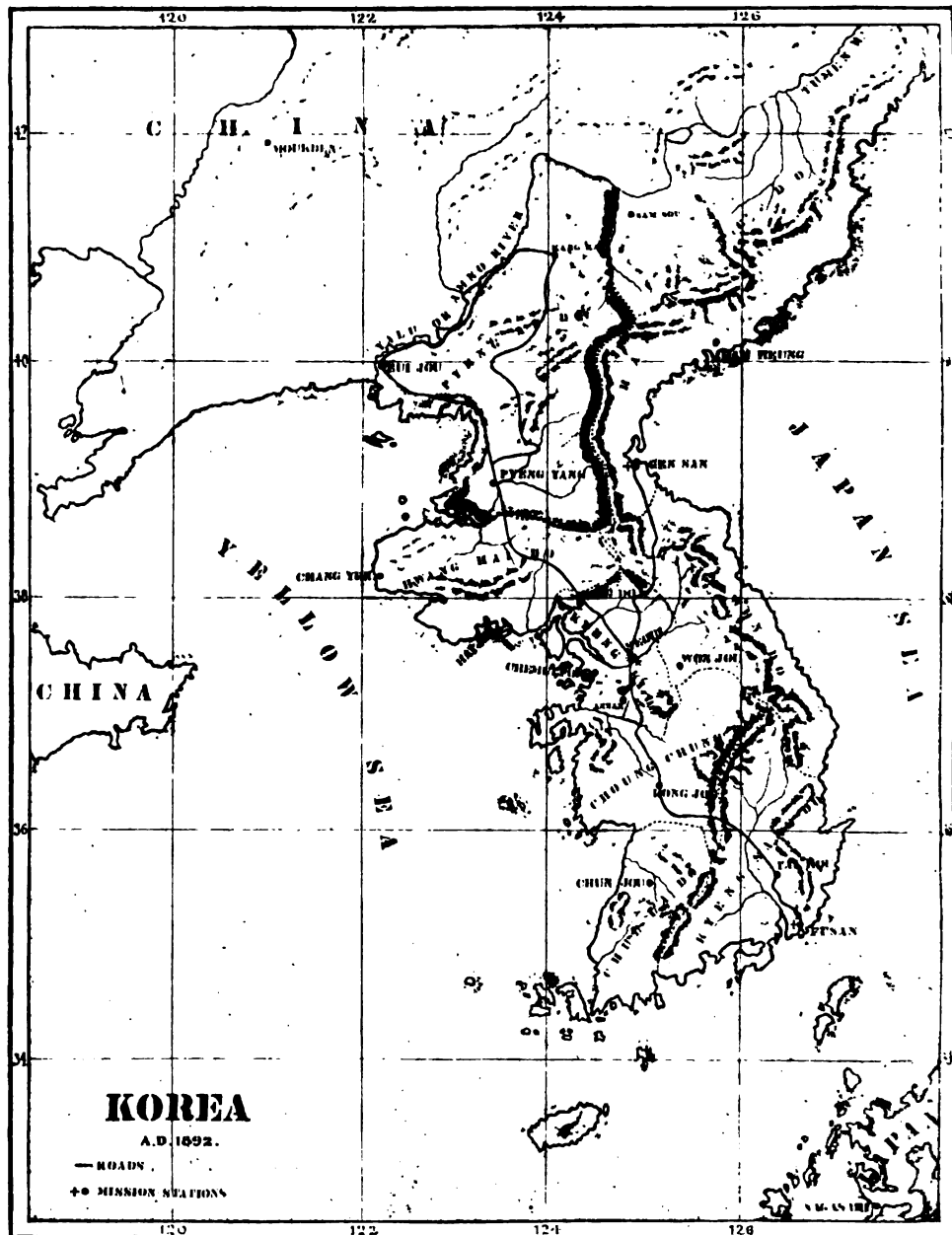
MISSIONS IN KOREA.

SEOUL: the capital, near the western coast, on the Han River and twenty-five miles overland from the commercial port, Chemulpo; mission begun in 1884; laborers—Rev. Messrs. H. M. Underwood, D. D., D. L. Gifford, T. F. Moore, W. L. Swallen, F. S. Miller and their wives; Revs. S. A. Moffett, and Graham Lee; C. C. Vinton, M. D., and his wife; Misses S. A. Doty, V. C. Arbuckle and Ellen Strong. Evangelists, 4; helpers, 3; teachers, 3; Bible-woman, 1.

FUSAN: on the southeast coast; occupied as a mission station, 1891; laborers—Rev. W. M. Baird and H. M. Brown, M. D., and their wives.

The principal station in Korea is the capital, Seoul. We have recently opened a station at Fusan, on the southeast coast, and also one at Gensan, on the northeast coast, and present plans contemplate still a fourth station at Pyeng Yang, in the north-western section of Korea. In connection with these central stations are several out-stations, mostly in the vicinity of Seoul. The most important of these are, An San, Nam Yang, Eui Ju, and Kon Syeng. Our occupation of Korea dates back only nine years, and our station at Fusan was occupied in 1891, and that at Gensan in 1892. The occupation of Pyeng Yang will probably date from 1898. One of the first necessities in opening a new station is the purchase of property and the erection of suitable residences. This has been done already at Fusan during the past year, and the same transaction will no doubt be soon completed at Gensan. There seems to be some confusion in the name of this latter station as it is sometimes written Yuensan and also Wönsan, or One-san. Gensan, we believe, is a Japanese pronunciation, Yuensan is Chinese, and the last two are Korean.

The annual meeting of our mission in Korea was held at Seoul in January last. It was decided to open a new station at Pyeng Yang about 180 miles northwest from Seoul and about the same distance west of Gensan. It is the capital of the province of the same



Yang (written also Ping An), and Rev. Messrs. Moffett, Swallen and Lee were appointed to that station. Pyeng Yang is name and is the second city in Korea in population. It is not as yet a treaty port, but a traveling passport allows one to remain

in the country indefinitely, and is practically equivalent to a permit to reside. According to treaty a foreigner cannot purchase and hold property at Pyeng Yang in his own name, but there is nothing in the law which prohibits him from authorizing a native to purchase for him as his agent, the deed being made out in the name of the native, who in the eye of the Korean law becomes the actual owner of the property. The native may, in that case, legally rent his property to a foreigner for occupation, but, of course, the foreigner has no legal rights as the owner, since the Korean law knows only the native in whose name the deed stands. The Methodist Board has also decided to open work at Pyeng Yang. The attempt to settle there has been attended with some unexpected difficulties and our missionaries thought best to retire for a time. These difficulties arose from some misunderstandings, and were stirred up by fanatical prejudice against the entrance of foreigners. It is to be hoped that this feeling will quiet down, and that no serious opposition to our permanent residence in Pyeng Yang will be made.

A theological class has been conducted during the past year by Rev. D. I. Gifford and Rev. S. A. Moffett at Seoul. Sixteen pupils were in attendance and the class was considered a fine one. The men were earnest in spirit and faithful in work. They were gathered from all parts of Korea. The curriculum consisted largely of direct instruction from the Bible, theological and historical, accompanied by practical hints as to Christian living and ministerial service. Special attention was given to Bible readings upon assigned topics, and every effort was made to inspire their hearts with a sense of duty to their countrymen, and prepare them for an evangelistic campaign in Korea. The object of the course was not simply instruction, but special and prayerful efforts were made to deepen the religious life and inspire the hearts of these native Koreans with a zeal for Christian service.

The educational work in Korea has been concentrated in a boys' school and a girls' school in

Seoul. In the former there have been 29 pupils in attendance. They are young men of special promise and their progress has been satisfactory. Rev. Mr. Moffett has had charge of the school during the past year. An effort to add industrial training will be made, so that the hands as well as the brains will be schooled to usefulness.

The girls' school has had nine pupils, but they have been selected with great care and with a special view to their adaptability to usefulness. The mission plans to remove the school to another part of the town, and enlarge its capacity, and increase its pupils, and make it also the center of evangelistic work among the women. It has been under the charge of Miss S. A. Doty.

On the southeastern coast of Korea is Fusan. It is the nearest port of entry to Japan and we have recently occupied it as a station of our Board. Rev. and Mrs. W. M. Baird and Dr. and Mrs. Brown are at present the missionaries in charge. The Australian Presbyterian Mission has also opened a station there. It is a door of access to a populous outlying region in the interior and although a difficult field, with many discouragements at the outset, yet there is reason to expect that it will soon develop into an important center for mission work. In Korea the opening of a new station involves the securing of mission property and the building of a mission house. Both these ends have been accomplished at Fusan during the past year, and Mr. Baird now occupies a substantial and healthful residence erected largely under his own supervision. Native helpers have been secured, and a start in evangelistic work has been made. Trips have been made into the interior, and much preliminary work done in obtaining access to the people. Some tracts have been translated during the past year and distributed.

The Koreans are stolid and not easily touched and moved by the truths of the Gospel. Only the Spirit of God can reach the Korean heart and arouse it to any consciousness of sin, any recognition of need, and

any appreciation of the meaning and worth of the Gospel.

The medical work at Fusan has been opened by Dr. Brown during the past year, and patients are now regularly treated. They are beginning to come from interior towns as the tidings of the Doctor's services spread more and more through the country. The Doctor reports that everything seems favorable to rapid growth and development of a large medical work. In view of the prevalent superstitions in Korea with reference to foreigners, the influence of the medical work has been especially valuable, and the confidence with which the patients come to the Doctor, and even submit to surgical treatment, is remarkable, and indicates that it will be largely true in Korea as it was in China, that the country will be opened "at the point of the lancet."

During the year Mr. Gale, by appointment of the Permanent Bible Committee, has translated the Gospel of John, the books of Acts, Galatians, and Ephesians from the New Testament, and the book of Genesis from the Old. He has also translated the first part of Bunyan's Pilgrim's Progress. Mrs. Gifford is preparing a geography for the use of the schools. Mr. Moffett and Dr. Vinton have given their attention to the translation of tracts. Mrs. Baird and Miss Doty have been busy at Korean hymns. Mrs. Gifford is preparing the Story of the Gospels. The translation of the Bible is in the hands of individual missionaries selected from the different missions, among whom is Mr. Gale. The work when done is submitted to a General Revision Committee, which is a distinct body from the Permanent Bible Committee. After thorough revision the work is again taken in hand, with criticisms and suggestions, by the original translator, and after it has been reviewed it is referred a second time to the Revision Committee, which in turn places it finally in the hands of the Permanent Bible Committee, which is composed of representatives from all missionary societies in Korea. It will be seen that there are careful checks and that every possible precaution is made to secure as perfect a translation as possible. Thus the

Word of God is appropriating one more language of the earth as the medium of its blessed truths, and those heavenly teachings that have been given us by inspiration will claim their power to enlighten the mind and touch the heart through a language which has only recently attained the glory of holding and proclaiming the thoughts of God.

Presbyterian co-operation and good fellowship seems to be the rule in Korea. The pioneers of missionary service in that country are intent upon establishing a precedent of fraternity which it is to be hoped will become one of the traditions of missionary history in that land. The relations of the missionaries of our Board with the brethren of the Southern Presbyterian Mission are most happy and cordial. A "Presbyterian Missionary Council" has been established similar to the one existing in Japan, and there is every reason to believe that the brethren of the Australian Presbyterian Mission will unite with those of the Presbyterian Church North and South, in gathering around one council board to consult and plan for the highest prosperity of our Presbyterian Missions. A joint Committee of the Methodist Episcopal and the Presbyterian Missions have prepared some rules of comity for the government of both Missions. At the annual meeting several members of the Southern Presbyterian Mission, recently arrived in Korea, and also members of the Methodist Mission were present as invited guests, and the excellent spirit which characterized all the sessions was most delightful and cheering. An hour was set apart for the formal reception of delegates from other missions. Dr. Scranton, of the Methodist Mission in Korea, made a cordial address upon fellowship in Christian work. Dr. Hall, of the same mission, followed and Rev. Graham Lee of our own mission spoke in reply, after which Rev. D. L. Gifford, also of our mission, made an address of greeting to the members of the Southern Presbyterian Mission newly established in Korea to which Rev. Mr. Reynolds of that mission responded. Dr. Hall at the request of the Chairman then led in prayer for universal missionary unity. The Committee of Arrangements for the next

annual meeting was instructed to arrange if possible a joint conference upon missionary work with the Methodist Mission, should their annual meeting be synchronous with ours.

There have been signs of restlessness and turbulence in some sections of Korea of late. One secret of these disturbances no doubt arises from misgovernment. Foreigners are apt to be treated with some rudeness and discourtesy at such times, but the feeling among Koreans is with reference to the Japanese rather than the Western foreigners. The former are cordially hated throughout Korea, while the foreigners from the Western world are usually treated with friendliness.

In estimating the evangelistic results in Korea we must bear in mind that the mission has been recently established in a country where the status of the foreigner is not as yet firmly established, and where outside of treaty ports his presence is regarded with considerable suspicion. The Gospel is new in Korea, and it takes time for its leaven to work, and there should be no unwise haste on the part of missionaries in receiving converts to the church, unless they give evidence of an intelligent faith, and reveal in their lives the fruits of the Spirit. Our present church-membership in Seoul is 44, and there are 58 applicants for admission. Throughout Korea our mission reports a total of 127 communicants, 17 of whom were added during the past year. Rev. S. A. Moffett, in company with Dr. Vinton, has made extensive tours toward the north, reaching the northern limit of our mission work at Eui Ju, where they spent three months in evangelistic labors, visiting places in the vicinity which had never been entered by a foreigner. He reports four church-members and twenty applicants for baptism, and the prospect of a church organization at an early date. Rev. D. L. Gifford has made evangelistic tours in the region south of Seoul. He reports several interesting experiences in different towns, and some cases of individual conversion which seemed very promising. Work was organized in several towns, and the results of his trips, as stated in his report, were 14

hopeful conversions and 25 applicants for baptism.

An interesting and fruitful evangelistic work among the women has been conducted by Mrs. Gifford at Seoul. The Sabbath evening preaching services conducted by Mr. Moffett and Mr. Gifford have been especially for the women, and there has been an average attendance of twenty. Other ladies, and especially a native Bible-woman, have assisted Mrs. Gifford in personal visitation at the homes. Among the additions to the Church in Seoul this past year, six were women.

A special feature of evangelistic work in Korea seems to be what is known as the "Sarang," or guest-room, which is an apartment situated at some convenient locality, always open to natives, and where either the missionary or a native helper meets all who come for the purpose of engaging with them in religious conversation, Scripture study and prayer. This "Sarang" is a feature of every mission station, and it affords a common meeting ground for the missionary agent and all who may desire to come in contact with him. It is often full of people, and is a place of animated religious conference or discussion. It seems an admirable device to secure free and informal intercourse at all times between the "Church and the masses." It is the Korean missionary solution of how church agencies shall come into close contact with those who are not reached through formal Sabbath services, and it has the advantage, so essential in an entirely new mission field, of closer personal touch, and a sympathetic contact of heart with heart.

The medical work at Seoul during the past year has been under the charge of Dr. Vinton. He reports 191 days of actual attendance at the hospital, and 231 at the dispensary. There were 2573 patients treated in the hospital, and 486 in the dispensary, and 208 surgical operations were performed. A new dispensary building was opened in January, 1892. The President of the Korean Foreign Office, and the American Consul-general in Korea, with many members of the foreign community, were



"READY TO MOVE ON PUEBLO YANBO."

present upon the occasion. The building is well suited to the requirements of the work, and was much needed. Dr. Vinton has made medical tours during the year, upon which he has treated a large number of patients. He has been overwhelmed with work, and the addition of Dr. Avison, recently arrived in Korea, will add greatly to the efficiency of the medical service of our mission. All medical work in Korea is characterized by a very earnest and practical evangelistic aim. Our physicians there are praying men, who, while they love their noble profession, love the souls of men even more.

Touring in Korea, especially in mountainous regions, is sometimes attended with a spice of adventure and even of danger, as may be inferred from the following extract from a section on Korea in Murray's Guide Book on Japan: "In the bold and rugged fastnesses of these mountains (near Gensan) the tiger, leopard, bear, and wildcat roam at will, the tiger being no uncommon visitor in the Japanese settlement," Gilmore's "Korea from its Capital" (p 284) corroborates the statement as to the existence of an abundance of wild game, both small and large.

A NEW MISSION STATION AT PYENG YANG, KOREA.

REV. SAMUEL A. MOFFETT.

The accompanying picture was taken just as Messrs. Lee and Swallen and myself were leaving Seoul under appointment of the annual meeting of the Mission "to open and occupy Pyeng Yang." It is expected that this city will be the first in the interior of Korea to be opened as a station. It is the largest city of the North, the capital of the Province, and next to Seoul probably the largest and most important city in the kingdom. It is situated 180 miles to the northwest of Seoul, and has a population of 100,000. The Ta Tong river flows just in front of the city wall and thence to the sea, some 50 miles or more away.

TONING DOWN A FOREIGNER.

The city was first visited by Mr. Underwood, five or six years ago, and

within the last two years I have been there six times distributing books, preaching the Gospel, and making the sight of a foreigner on the streets a more familiar and commonplace incident to the people.

THE START FOR PYENG YANG.

In the month of March we three left for Pyeng Yang, hoping to make arrangements whereby we could comfortably spend three months or more at a time, for a year or so, until we had won our way with the officials and people, so that no objection would be raised to our permanent residence there. A stay of ten days enabled us to select property suited to our purposes and well located for our work, as it was on the main road from the North and West, a short distance outside the city wall.

UNEXPECTED DIFFICULTIES.

As we have no right to purchase property in the interior, our Korean helper, Mr. Han, bought this in his own name. We were arranging for its occupation, believing that all was clear sailing ahead of us, since the week before our Methodist brethren, who are also planning to enter this city, had enabled their native helper to buy two houses inside the city. However, the rumor soon gained currency that the foreigners had bought property, and first came an order from the Governor to the Methodist evangelist that his property should be returned to its former owners, and several days afterwards, when it was discovered that Mr. Han was connected with us, came the same order with reference to his purchase. The former owners of the property were thrown into prison until the transactions were reversed, and although I represented to the official that these men had violated no Korean law, I soon found that the official's will is law, so far as Koreans are concerned, and that a native has no rights which the official is bound to respect—not even the right to buy or sell property. Consequently we could do nothing, and our helpers were compelled to return the property.

AN UNFRIENDLY GOVERNOR.

The opposition of the Governor most probably arose from two causes: first, the inter-

ference of a petty official, one of his personal attendants, who was enraged because the Methodist helper refused to buy his house at a high price; and second, the fact that the Governor is a rabid Confucianist, ready to prevent us from getting even a clean and respectable place to stay in while in the city.

The people were most friendly, quite ready to listen to the preaching of the Gospel, and I talked with many inquirers. However, they stand in great fear of the officials, and, realizing that we could not secure an abiding place at that time, Mr. Lee and I started for Eui Ju, Mr. Swallen having left a few days before for a trip through Whang Hai Province on his way to Seoul. We were expecting to stay some time in Eui Ju, where our Evangelist secured property for our use a year ago, but on the road Mr. Lee was taken severely sick with dysentery. We at once changed our plans and left for Gensan, on the east coast, where Mr. and Mrs. Gale and a physician were ready to take charge of Mr. Lee. The latter recovered nicely, and decided to stay in Gensan until fall. I left for Seoul to prepare for another visit to Pyeng Yang, hoping that a second attempt will meet with better success. We can, at least, stay some time in an inn, dirty and uncomfortable as they are, and a few more such visits, we feel sure, will enable us to get a place to stay where our health will not be endangered by the filth which always surrounds the inns.

THE DELAY ONLY TEMPORARY.

We are scattered for the present—one in Seoul, one in Gensan and one soon to be in Pyeng Yang—so that as yet we are a new station only in name, but, with the prayers of the Church and the guidance of the Lord, we are confident of becoming a new station in fact. We are eagerly looking for the arrival of our promised physician, greatly desiring his presence and assistance in opening the interior of Korea.

FUSAN STATION AND WORK.

REV. W. M. BAIRD.

Fusan, the second station opened in Korea to Christian work by our Board, is in the southeast of the peninsula in the part nearest

to Japan. Steamers plying between Japan and the ports of North China and Russia make communication with the outside world frequent and easy. Being the only one of the three treaty ports of Korea which lies in the fertile and comparatively populous southern provinces, its prospects of growth and importance are considered good. The population is increasing, and this, with the fact that thousands of Koreans come here annually to trade—as well as for other reasons—makes it a good distributing center.

AN IMPORTANT FIELD.

The field assigned to this station is one of the largest and is usually believed to be the most populous of the Korean provinces. It extends more than half way to Seoul. It contains two cities which were once capitals of two of the three little kingdoms which united to form the present Korea. The Nakdong River is navigable for Korean boats for more than a hundred miles inland. Those living along its banks or near the sea might be reached by water, if these boats were not so slow and unseaworthy. As things are, the slow pack pony or the coolie must be depended upon for reaching the whole province. This fact, which is equally true of all other parts of Korea, causes a waste of time and reduces the working power of the missionary.

THE MAKING OF A STATION.

Our Board commenced work here late in the year 1891, one clerical missionary and wife, Rev. and Mrs. W. M. Baird, being sent as pioneers. During the first year the station was fairly started, mission premises were secured, Christian books distributed, and a tour made into the interior. In the autumn of 1892, Dr. and Mrs. H. M. Brown, both physicians, joined the station. Their mission buildings are now in process of construction. From their first arrival they had as many patients as their time and circumstances allowed them to treat, but having no dispensary their work has been much hampered. The reputation growing out of the success of their practice is now bringing them many patients from distant points in the interior.

The list of our mission force here would not be complete without mentioning little

Rose Nancy Baird and Donald Hurd Brown, who complete our homes and bridge the way to the hearts of the Korean mothers.

We have as associate workers five representatives, (four ladies and one gentleman) from the Presbyterian Church in Australia.

BARRIERS TO BE BURNED AWAY.

When it is remembered that for the present at least the ladies' work must be largely near the coast, it is easy to see that this force is insufficient for the field. If it is not increased many of the interior population will live and die without having heard the message. The barriers, though of a different kind from what they are usually supposed to be, are much greater than they seem at a distance. An impression has gone abroad that we do not dare to speak of religion in Korea for fear of government interference. There is not the slightest ground for such a notion. Beyond the natural barriers of language, ignorance, superstition, prejudice against foreigners and choice of the old rather than the new in religion and customs, there is not a single positive hindrance in the way of preaching. But though the above barriers are not caused by government, they are very great indeed as I have every reason to see and *feel* each day, for this is a darkness which may be felt. I am now in the interior on an evangelizing trip and everywhere am surrounded by crowds of suspicious but curious people, who want medicines but do not care much to hear about the Gospel. I see sickness, suffering, poverty, moral lunacy and moral death—these are the rule—the opposite qualities are the exception. In many of these towns no English speaking foreigner has ever been seen, and the word of Jesus is as strange to them as are the soul saving truths of redeeming love. The people have many needs both spiritual and material, but the most important of all is the Gospel and its effects, a thorough change of heart and life.

A LONE DISCIPLE.

During this trip into the country I have met with only one person whom I have any reason to hope is a Christian. A disease from which he cannot recover brought him to Fusan to be treated, and here he came

under the influence of the Gospel. It is a grief to him that his friends and relatives in his native town will not listen to the truth. Though he was probably not far from death it was like an oasis in the desert to find even one person to whom I could talk of our common hope of salvation through Jesus the Redeemer of men.

FIRST THE SEED TIME, THEN THE HARVEST.

The work in Fusan is that of seed sowing. We hope for the harvest. We can speak of no schools, no church, and no converts, but it is for the latter above all things that we wait.

A large number of Korean women, who come to our house, hear of Christ from the ladies of our station. They listen to the singing of Christian song and the story of the Gospel, and often buy books. I have found homes opened which before were shut, because some woman of the family had been to our house, where she was welcomed and heard the Gospel. The same may be said in a still larger degree of those who have been healed of some sickness which was supposed to be incurable.

THAT UNIQUE "SARANG."

One of the benefactors of our mission has kindly given the funds to build a guest-house ("sarang") in which to meet and talk with Korean visitors. This will probably also answer the purposes of a chapel for a long time to come. When not absent in the country I expect to set apart certain hours of each day for meeting and talking to visitors. In this way as well as by the medical work we hope to reach many of those who come to Fusan from the interior.

OUR GREATEST NEED.

The greatest need of our field is unceasing prayer for the rich outpouring of God's Holy Spirit. The barriers to these hearts are simply too great for human power to pass. Our hope is in the almighty power of God alone. We earnestly ask and expect your prayers that this power may be given here, and we work on in the hope and belief that it will be shown.

THREATENED DISTURBANCES IN KOREA.

The *London Times* of a recent date contained the following paragraph referring to unrest in Korea:

Information has been received of disturbances in Korea, which are said to have caused much alarm amongst the foreigners resident in that country. The origin of the difficulty appears to be the movements of a native body known as the party of Oriental Learning, which is partly religious and partly political. The members are hostile to everything of alien origin, and desire to see the religion and philosophy of the East restored to their ancient pre-eminence. The association has been in existence for only a few years, but its membership is very large. One of the objects is the expulsion of all foreigners from Korea, and at a great meeting of the party recently a number of delegates were appointed to lay the demands of the party before the authorities. These delegates were so violent and disorderly that they were arrested, whereupon members began to collect in Seoul from all parts of the country, and a serious outbreak was feared. A Japanese war vessel was sent to Chemulpo, the port of Seoul, to reinforce the ship already there, and two Chinese men-of-war were also hastily despatched to the same place. It seems that a civil war was feared in consequence of the rejection by the Government of the petition of the party of Oriental Learning asking for the prohibition of foreign religions and the expulsion of foreign merchants.

A later issue of the *Times* contained also the following telegram from St. Petersburg.

A letter in the Russian *Official Messenger* from Seoul, dated April 14, expresses apprehension of open riots in Korea against the Christian missionaries similar to the recent outbreaks in China. On March 30 in the Korean capital 50 members of a native secret society petitioned the King for a restoration of the honors appertaining to the founder of their organization, who was executed in 1862. Two days later the King issued a decree explaining that secret societies were produced by a falling off of morality among the people through a want of proper Government supervision over their education, and ordering the learned to teach the principles of Confucius under severe penalties against heretics. The learned community then demanded the punishment of the secret society in question, called Ton Hak, whereupon the King, on April 5, answered by proclamation that it was the

business of the learned to confine themselves to enlightening the masses, while the Government knew how to punish the disseminators of false doctrine. A proclamation was afterwards found posted up in front of the house of one of the principal missionaries. It attacked Christianity in general, and especially the Protestant missionaries, complaining of their passion for comforts and their use of deceit in attracting converts, demanding their withdrawal from Korea, and threatening assassination if they remained. The disciples of Confucius, says the official correspondent, are considered to have been the authors of this paper.

It will be of interest now to read the "proclamation" above referred to. Rev. Mr. Gale, of Gensan, has translated it, and also a second one, and forwards them by last mail. It reads as follows:

TO THE KOREAN PEOPLE.

My dear children: It is in sorrow that I bring before you the message of this letter. For many thousand years our Eastern home has been the seat of law and culture. Being born in so favored a land, where one has not even time to carry out the rules and ceremonies established, how is it that you can turn your thoughts to foreign teaching? We have examined into these books, and have given some attention to their influence, and find that while those who are called its disciples in words worship God, in truth, they set His commands at naught. They talk of love to men, and yet those who are deluded by them are a scourge to their fellow citizens.

This talk about heaven and hell, what does it all mean? The world talks about there being genii and spirits, but who ever saw one? You say there is a heavenly land, but who has seen it, pray? Alas! ignorant, unthinking people, you put faith in useless words and are deluded into chaos. The great and worthy you have cast aside and have taken up with this promiscuous *love* affair. (Referring to the Christian doctrine of charity.) You have forgotten sacrifice to parents and in its place have substituted this blasphemy called atonement.

Seeing this it brings to my mind the saying of the ancient sage, "They are a people without a father and without a king."

In days gone by good and virtuous ministers of state established centres of learning, taught us, and by degrees we grew to venerate love and righteousness so that their influence spread from east to west. Were not these the days of

prosperity? Now another doctrine holds its place and deludes the people. Are not these the days of confusion? Are you who are originally sprung from the good and righteous to thus disgrace your fathers? Alas! it seems so.

The doctrine originally came from God clear as heaven itself; how can ye treat it with indifference? A doctrine for a nation is one that will appeal to reason, one that cannot defile, one that can command.

My dear children, in sorrow I beseech you to follow our own religion, leave these foreigners to themselves, throw their books into the fire and you will find the way of life.

The second placard reads as follows:

TO THE HEADS OF THESE FOREIGN SECTS.

Lend me your ears! The luck of earth has passed away and truth by degrees is losing its hold. Into the office of the Minister of State this foreign influence that hides the filth has spread. Vagabonds knock at the gate and are admitted. This making of settlements and preaching of religion is nowhere in the treaty. Giving loose rein to your desires, ye have come, and while professing to worship God in prayer and this Jesus, whom ye say ye trust, with singing, it is not an honest doctrine, for there is no practicing among you what you proclaim. Ye preach honor to parents, and yet, while they still are living, ye do not provide for their comfort or maintainance, and after they are dead ye neither weep nor give a look toward them. Is this indeed the law of God?

Your custom of marriage, too, provides that ye can be hitched together anywhere, and also that a woman may be married twice, that, if ye do not happen to agree, ye separate at will. Is this your doctrine for husband and wife?

Ye were all a race of beggars to begin with. Ye sell your Church favors for money. Your hearts are in your living and your eating. Ye have enticed the common people by first telling them that ye had come to teach them English and Chinese, while, to tell the truth, ye were after making proselytes of them. From the money and clothing that ye were ordered to give the scholars ye have subtracted a "squeeze." Thus have ye used these in a way so base.

These men called preachers of the Gospel travel about sight-seeing, and say that the all-important matter is to sell books.

If there is an everlasting hell of torment, take warning that ye be not the first to enter it. You summon me to a conference with you, do

you? (Mr. Jones had requested this, it seems.) Our religion has no fellowship with the like of you, whose only thought is gain.

Now that I have had my say, I make this request that ye get your goods together and take yourselves off to your own country. If you do not, we will put on our *coats of mail and helmets of faith* and with *shields of humanity*, next month, on the 7th day, put you out.

Mr. Gale writes of the above:

"The attempt to open Pyeng Yang has unfortunately come just at this uneasy time, and Messrs. Moffett and Lee were obliged to leave the city. Dr. Hall, of the Methodist Mission, a most consecrated, earnest missionary, seems to have been at the mercy of untrustworthy Koreans, who have helped matters along rather than otherwise. I am confident, however, that one will find no difficulty in going into Pyeng Yang and living a few months quietly, just as formerly, though this present uneasiness, I have no doubt, will delay the permanent opening of the place.

None of these things indicate any change in the attitude of the masses toward the Gospel. They have not hitherto known it, and only in a general way heard of it, but now the knowledge is spreading more widely with the same result, I think, as in other mission fields—humble acceptance of it by a few, and hatred of it by the many."

Letters.

LAOS.

WHY WE NEED THE LAOS MEMORIAL FUND.

REV. D. G. COLLINS, *Chiang-Mai*:—I wrote a letter some time ago concerning our wants with regard to the Boys' School. In that letter I stated that we had just closed our fall term of school, and that during that term we had had 75 in actual attendance, while through the year we had an attendance of 105. Now I want to report in regard to the first ten weeks of this term. We have increased from the 75 of last term to 115, and have been obliged to turn some away from lack of room. We are simply packed in our little school building of 80x32 feet. The crowding is something awful when we all meet in one room for prayers or singing. I have been obliged to omit the boys' prayer-meeting a part of this term for the reason that we have no room large enough to accomodate them. About 75 of our present number are boarders, and

...ore it is going to cost at least one hundred dollars more to run the school during the coming year than we have asked for in our estimates.

SHALL IT BE RUPEES OR A STANDSTILL?

My plea at this time is for the three thousand rupees, for which we have asked, to enlarge the building, and, unless we are to come to a standstill, we feel that we must have it. This term we have about a dozen boys from the city proper, and they tell us that many others are wanting to come. Some of our new recruits are the sons of leading princes. We not only have a large school, but the boys are all doing well, and most of them seem to be very much interested in their work. Now do let us have the three thousand rupees for enlargement, and we will promise you great things for the future.

A BUSY PRINTING PRESS.

Two weeks ago I finished printing the first volume of our Laos arithmetic. I have prepared this work with the help of my native assistant, and it is certainly going to be a great help to us in our school work. I am now hard at work printing the Gospel of Matthew, and by the time that this reaches you I hope to have it almost printed. With the school, printing office, and the Chieng-Mai and Bethlehem churches to care for, I find that I have about all that I can possibly do.

"AS DOVES TO THEIR WINDOWS."

Some 65 persons have been added to the Chieng-Mai church during the past three months. Nearly all of these live on the river bank, about eight miles below the city. We are making wonderful progress in that part of the country at present. It has been necessary for me to be away from home almost every Sabbath for three months.

DR. MCGILVARY'S VISIT HOME.

Let me say here that our force in Chieng-Mai should not be reduced. If Mr. Phraner be sent to Chieng-Hai, another man should be sent to take his place. Dr. McGilvary still lives here, or rather his family does, while he spends his time up in the far north. If he should continue to go north, he will certainly reach Thibet in another year or two. He is away up in British territory this year. He will go home in a few weeks, however, to be absent a year or more. My time will be up next year, and also Mr. Dodds', so that we consider that it would be a grave mistake to weaken the force of the oldest, and what will probably continue to be for years to come, the most important station of the Laos field.

NOT FIRST ON THE LIST, BUT URGENT.

REV. HUGH TAYLOR, *Lakawn*.—I am writing to urge more especially our request for the two young lady teachers whom the North Laos Mission has asked the Board to send to Lakawn this year. The Board has already received the order of precedence in which we have preferred our requests for advance work. This order was established, I believe, by the unanimous voice of the mission, and it was done not so much on a basis of the importance of the subjects, but on the immediate urgency of the need. On the "this can better wait than that" idea the application for these two teachers was placed low down on the list.

Mr. Irwin has been sent to Lampoon. If Moung Prâ is opened up this year, Dr. Briggs goes there, a new man coming here to take his place. The work that has been assigned to Dr. Peoples keeps him away in distant portions of the province almost all the time—indeed, could he double himself he could not begin to keep up with the urgent calls for the touring evangelist's presence in various portions of this province. Mr. Wilson's work is the preparation of the Scriptures for the press, and he also has the services that are held at the chapel, and the oversight of the Lakawn church. The Mission's idea in asking for two young lady teachers was that Miss Fleeson would return in the fall, and the girls' school would be reopened at once, and one young lady should be here, preparing on the language, to assist her as soon as possible. The other young lady was wanted to assist Miss King in the boys' school, so as to relieve me as far as possible from class-room work and allow me to spend more time in village work near at hand, while I should have the general oversight of the boys and industrial department in Dr. People's absence. All this has been explained before. But the situation has been changed somewhat of late. Miss King has accepted Dr. Briggs' proposal to share his lot in life, and will go with him to Prâ, if that station is opened. At any rate, we lose her from the school, and this loss is serious enough for us to claim of the mission an application for a third young lady to take the vacant place, and that her appointment should take precedence. This, however, we have refrained from doing, knowing the importance of the preceding requests. We hope to see all of them granted. We here plead on account of our added need for the young lady required for the boys' school. We will ask for the other one next year; perhaps we should press this claim at once! Would that we knew which

were the more important, the training of the youth to be evangelists, or the immediate occupation of a new evangelistic center? We would pray accordingly. We know we do need the two teachers for the boys' school. We most earnestly ask for one of them this year.

CHINA.

ONE WHEEL CYCLING IN CHINA.

REV. W. P. CHALFANT, *Ichowfu*.—I take advantage of a quiet hour at Lin Tsun, ninety-five miles northeast of Ichowfu to write a few lines. Since the Chinese New Year I have taken several itinerating trips, two of them to villages a short distance east of the river. On one of these I was accompanied by Dr. Johnson, who saw a number of patients. On March 7 I set out for a longer journey towards the northeast into territory where little evangelistic work has yet been done. My helper and I had one small barrow between us, and I must say that I was never sorry when it came my turn to walk. We were absent two weeks and in that time traveled over 800 English miles. Our objective point was the city of Chu Cheng, 120 miles northeast of Ichowfu, where it is proposed, with the Board's consent, to open another foreign station in due time. We preached as we had opportunity along the route, part of which, it seems, had never been traversed by our missionaries though the Catholics have several stations in the region.

In spite of the fact that there was nothing foreign visible about our outfit except my sun-burnt complexion and a book or two, I was nevertheless an object of great curiosity, and sometimes whole villages, men, women and children, would turn out to see the sight.

We struck the sea-coast at a native port called Ngan Tung Wei, where we found a large market in progress. We spent several hours preaching to an ever changing crowd on the street and in the inn court. We were unusually well received, several citizens making their way through the crowd to welcome us. They said that several of the undergraduates of the place had called on us at Ichowfu in the course of the last civil examination, and had fortunately brought away a good impression. Indeed upon this journey I was more deeply impressed than ever with the good results flowing from the general proclamation of the truth in street chapels or to occasional callers.

SOWING BESIDE ALL WATERS.

While preaching on this very occasion I was approached by a man who had heard the Gospel

in a street chapel at the port of Chin Kiang, nearly three hundred miles away, on the Yang tzu River. His recognition and commendatory remarks visibly tended to reassure my auditors that I had no ulterior motive in addressing them. After we had retired to our inn, followed, of course, by the crowd, the secretary of a small official near by came in with cordial greetings, saying that he had met some of the missionaries at Chinanfu and was persuaded that this is a good "doctrine." He left directions with the people that they should treat their visitor with due respect.

In the evening, being thoroughly tired out, we withdrew from the town to find some quieter spot to pass the Sabbath. We heard of a village five miles north of Ngan Tung Wei where there was a small inn. On our way to this place we overtook a farmer who lived there, and who at once extended to us a warm invitation to stop, and why? Because "twenty-five or thirty years ago (!)" he had visited Chefoo and heard the Gospel preached in a street chapel, "with benches," by a foreigner. The result of this coincidence was that we spent a pleasant and, I trust, a profitable Sabbath in the place. On the same afternoon the helper and I wended our way across the fields to a prosperous looking village only a few "li" from the sea-shore. Upon entering the place we were at once invited into a medicine shop. The room was soon filled with curious villagers, and a bench was placed in the street. After a little conversation we found that they knew something about the truth, and the mystery was explained by the appearance of an elderly man who seemed to be glad to see us, and said that four or five years before he had been at Chinanfu (also nearly three hundred miles distant), and wandering one day into our street chapel there he had had a long conversation with one of the missionaries, and had come away convinced that the Gospel is true.

REAPING IN JOY.

Here then were at least four men within a radius of two and a half miles, who had heard the Gospel at three different cities as widely separated as Chin Kiang, Chefoo and Chinanfu, and were prepared to spread a favorable report, and that in a place where, so far as I know, no foreigner had ever preached before. This is only a rather striking instance of the evidence which we everywhere encounter, that the street chapel and similar agencies, which yield so few direct results, are spreading far and wide a general knowledge of the truth, and are at least preparing the way for the later evangelist, that

they who sow and they who reap may rejoice together.

Passing up along the coast to the district city of Ichao, we struck once more the former route of the older missionaries who were wont to pass to and fro from the north to the Ichowfu field. From this point on to Chu Cheng we met many instances of the favorable and lasting impressions left by these previous visits.

WHOSE PHOTOGRAPH IS THIS?

I venture to record one of these as illustrating at once how closely we are watched and how valuable a virtue patience is in a foreign missionary. We had stopped at a miserable little wayside inn to partake of some tea. The inn keeper gave us a smiling greeting through the smoke which filled the room. As nearly as I can recall his words he said: "This doctrine of yours is a good one; your missionaries are good men. I remember that one of them, a very affable gentleman between fifty and sixty years of age, once stopped in this inn for the night. He wore the tight clothes of your honorable country and had gold-rimmed eye glasses fastened to his person by means of a black cord. He was a very kind man, for when my little child rudely took hold of the black cord and pulled off his glasses he only laughed and said: 'Never mind, the child meant no harm'." 'Yes,' added the old fellow meditatively, as he sent the price of our tea in cash rattling down the bamboo tube which served as his safe, 'This doctrine of yours is a good one.' I fancy that it would not require a detective to identify the missionary from this photographic description, brief as it is.

My wife was very anxious to accompany me upon this trip and indeed had made all arrangements to start, but when the day arrived she was quite prostrated by the labor of preparation, and finally yielded to the advice of her husband and the physician and gave up the attempt. I spent two days at the recently opened out-station of To Swei Tien, six miles south of Chu Choucity, where I baptized two men and a woman who had had six months probation. There is much interest in the surrounding villages there.

A BATTLE WITH THE OPIUM HABIT.

I am writing, as I said before, from the station of Lin Tsun, 95 miles from Ichowfu, where we have a good little day-school and a warm hearted group of Christians. I baptized a young man this morning in connection with the communion service. His father is also a candidate, but is not yet free from the opium habit,

though he is making a strong effort to break it. It is touching to witness the solicitude of his friends, and especially of his son, that he may, "by the grace of the Heavenly Father," gain the victory over the deadly drug.

PREACHING BY TURNS.

Ichowfu, April 29:—Since writing the above, I have reached home once more. On the way back from Chu Chou I joined Mr. Elterich at Pei Tso Chuan, and we spent the greater part of two days preaching on the street at Nou Tso Chuan on the occasion of the annual fair. The little village was crowded with thousands of outsiders. We had a table and benches set in the street, and took turns with the native helpers in preaching to the changing crowd which surrounded us. As a rule they listened well, and we sold a number of tracts at nominal rates.

THE BRIEF STORY OF A CHINESE MOLAR.

We have been favored by a call to-day from our eccentric and noseless friend, Tsas Ta Jen, the military commandant of this part of the province, who has his headquarters here. He was afflicted with the tooth-ache and desired to have the offending molar pulled, provided it would not be painful. Dr. Johnson expressed himself as being unable to carry out the provision to the letter, but the old fellow at last allowed himself to be led out to the dispensary, and in less time than it takes to write it he was bowing himself out to his cart with the precious tooth in a little red pill-box, and that particular ache gone forever. The poor fellow had really suffered a great deal, and was profuse in his expressions of gratitude and his praise of the foreigner's skill.

My wife and I expect to leave for the U. S. (D. V.) about July 10.

Rev. W. B. Hamilton, of Chinanfu, writes, giving a very impressive picture of the desolation wrought by the Yellow River, and the consequent wretchedness in the populous region exposed to its floods. He says: "The Chinese Government has heard the voice of Providence bidding the people get out of that land for it is accursed, and are helping them to obey the call. Just yesterday I heard that the Imperial Government had granted something over two hundred thousand dollars (\$200,000), to assist in the removal of one of the doomed cities to a better site. The Provincial Governor has during the past year transferred to three hundred and thirty-nine new villages, some thirty-two thousand families. The new villages are from one

to fifteen miles distant from the old homestead.

ACCESS FOR THE GOSPEL.

It is of interest to note that these calamities are opening the hearts of this people to the Gospel. They are welcoming our schools, and last Sabbath I had the pleasure of baptizing a man of much promise from this flooded region. His history is a most interesting one. He was once well-off and was *reputed* far and wide for his virtue. He was prominent as a leader of one of the numerous sects in the Province and had more than a hundred personal disciples. If he continues to progress as he has done in Christian knowledge and character, he will in a year or two make a capital helper.

AFRICA.

A CHURCH ORGANIZED.

REV. G. A. GODDUHN, *Batanga*.—Some time since I went to Ubenje to organize the Church among the Egara tribe. Licentiate Itongolo and Elder Ubula went with me. We took a number of Gospels and hymn books with us, which sold very rapidly. Tuesday evening we arrived at Ubenje, where we met three elders of the Evune Church. The following day we transferred nineteen persons from the Evune Church and twelve persons from the Batanga Church. Tuesday we organized the church with thirty-one members and elected four elders. The following two days we examined a number of people, but only eleven were accepted as candidates for baptism. We held services every evening in the different towns, but Sunday was the great day. It had been raining in the early part of the morning, but at eight o'clock the house was filled. At nine o'clock when I went to the church one of the elders counted two hundred and eighty-one adults, but they were still coming from all directions. During the service there were over four hundred people present, and the openings for the doors and windows were "black with people."

TWENTY-THREE COUPLES MARRIED.

In the evening we had a number of weddings. The evening service I left mostly to the Licen-

tiate Itongolo. When he was through I made a few remarks on Ephesians, and called for those who wanted to be united in Christian matrimony. Seven couples had called on me during the previous days, but now it seemed as if the whole congregation arose. I made them sit down again and took six couples at a time, told them once more their duties towards each other and pronounced each pair husband and wife. About ten o'clock the service was over. There were twenty-three couples.

HARVEST PLENTIFUL—LABORERS FEW.

The Bible Reader Ngondo from the Bantu tribe had come on Friday telling me that in his district there were over ninety-seven persons waiting for baptism and some of them had waited over four years. Old family palavers make it impossible for most of them to go to the Evune or Batanga Church. The Lord has opened a great door, for among these tribes the field is ripe but the laborers are few.

HOMEWARD BOUND.

The people at Ubenje have built a house for worship, 20x30 feet, and now they are building a house for licentiate Itongolo, who will soon take up the work among them. At Momba near the mouth of the Campo River, Chief Dijika built a house for worship. He came to me at Ubenje, asking again for a Bible reader.

NEW HOUSE OF WORSHIP.

We started home Monday morning. About dark we reached Lolobabe. After a little rest and supper we had a meeting in the town. Here we have had a number of inquirers since March. They asked again for a Bible reader. I told them that some of the young men might come to Batanga, where they could attend school in the forenoon, and work in the afternoon, and so would earn a little money. When they can read they may go back to their own and tell to their people the old, old story of Jesus and his love. We hope soon to be able to send out a second Bible reader, as some young men have expressed their willingness to take up this work, but they need instruction.

HOME MISSIONS.

NOTES.

We have entered upon another year with a great financial depression all over the country. We know not what the year will bring forth, but our confidence is in Him whom we serve. Fair-weather faith is abundant, cheap and worthless. It is easy to trust God when the treasury is full and the receipts large and regular. But just now we are trying to exercise a faith that will hold the teeth of a tempest.

One of our most enterprising missionaries, Rev. Geo. Edwards, of Lewistown, Montana, has adopted the bicycle as the cheapest and best mode of travel over his great circuit. He averages fifty or sixty miles a week. The bicycle does not eat oats or hay, and is not subject to colic. It can be used in all decent weather and on almost all occasions. He might not look very dignified leading a funeral procession astride of his wheel. But the bicycle is a most useful and sensible conveyance for a pastor or missionary in city or country.

Our missionary at Mt. Pleasant, Utah, Rev. H. H. McCreery, puts Mormonism into a nut shell. We do not remember ever to have seen a neater statement of the essential principles of that monstrous system. He says: "We have here a religious system with things in it which hold people. In the fundamental of unquestioning obedience, inflexible; in doctrine, eclectic, with a counterfeit for every truth and a place for every lie, on such familiar footing with the Lord that any essential principle may be suspended for the sake of policy."

The government, a few years ago, made the experiment of employing Indian police to maintain order on the reservations. The experiment proved a decided success, and the Indian police force is now a feature of all agencies in the Northwest. The Indians are

specially adapted to such service. They will do anything they are ordered to regardless of consequences. There is no winking at overt acts. Swift retribution is certain to overtake the wrong-doer, and in pursuit of an offender the Indian police will never leave the trail until his duty is thoroughly done.

Nine candidates for the ministry were taken under the care of the Presbyteries of Nebraska at their spring meetings. Four of these candidates expect to enter the Omaha Seminary next fall.

On the evening of May 25, Father Thomas Ewing Sherman, son of the late General Sherman, and a member of the Society of Jesuits, delivered a remarkable lecture in Omaha. His subject was *True Americanism*, the only exponents of which, according to his reasoning, are the Roman Catholics. He hurled his anathemas at the Orangemen, the American Protective Association and the Free Masons. He is reported to have said: "An Orangeman's idea of liberty was to kill everybody who differs with him in religion." Does the Rev. Father refer to the Massacre of St. Bartholomew's Day and the Gun Powder Plot and the *Orangemen*.

The Roman Catholic Church has never made a nation great. It has wielded tremendous power, but it has never rebuked oppression nor struck a blow for liberty.

It is not exactly safe to suppose that the Romanists will neglect to use for their own ends any power which they may acquire. In Massachusetts they outnumber the Protestants about two to one, hence the explanation of the statement now published that during Governor Russel's administration twelve Romanists have been appointed to judicial offices, the appointee in each case succeeding a Protestant.

A wise German once remarked that *if the Americans do not take care of the Germans the Germans will take care of the Americans*. This timely notice was served upon the Christians of this country years ago, but it was not heeded, and now that the German ideas of the Sabbath have prevailed in the counsels of the Board of Administration of the World's Fair at Chicago we ought not to be surprised as if some strange thing had happened. This is only one outward manifestation of a powerful current that is swelling beneath all our institutions.

The proportion of the foreign born population to our entire population is steadily increasing. In other words, the foreign born population is increasing in this country faster than the native born population of both native and foreign parentage. In 1850 the percentage was 9.68, in 1860 it was 13.16, in 1870 it was 14.44, in 1880 the percentage fell back to 13.32, but somehow the accuracy of the census returns of that year has always been questioned; however, in 1890 the percentage rose to 14.77, which was above that shown by any previous census. Of the nations who have contributed to our increase of population Germany is in the lead with 818,000 for the decade, Sweden comes next with 284,000. These nationalities have peculiar claims upon the Presbyterian Church.

A plain farmer who was teaching a Sabbath School class in a country school house in Illinois some years ago, was asked to define a miracle. He was thoughtful a moment, then replied: "A miracle is something which there is no law to govern, no law to produce, but is the direct act of God himself."

THE CHRISTIAN STEWARD—published by the General Assembly's Committee on *Systematic Benevolence*, has improved steadily with every issue, until it has become indispensable to everybody. The Christian will learn from it how to make giving a part of worship. The benevolent man of the world will learn from it the science of giving, and the man who doesn't give at all will learn from it how mean he is.

Here are some gems from the *Christian Steward*:

In the business world a peculiar sacredness attaches to trust-funds, and rightly. A man may risk his own money in some speculative enterprise, in which he would not for a moment think of risking the fund for which he is the appointed trustee. He may spend his money freely, perhaps lavishly, while he carefully guards the trust-fund in his keeping against every unnecessary expense.

The adoption of the principle of Christian Stewardship, so clearly taught in holy writ, makes all we possess sacred to God. It regulates our personal and household expenses, our pleasures, our expenditures in every direction. We allow no charges against the fund which we cannot justify when the final accounting is rendered to Him whose trustees we are.

No Christian is blameless, no Christian is true to his trust, who refuses to recognize the binding obligation resting upon him to aid, according to his ability, in the divinely appointed work of the Church in bringing this world to the feet of his Saviour. It is as though a trustee should refuse to deliver to the legal possessors of his trust-fund the portion of its gains essential to their needs, which they demand and the payment of which the law requires.

TEACHING IN NEW MEXICO.

MISS CAROLINE MCMILLAN.

The month of May is a "holy month" with these people, kept in honor of the Virgin Mary. So much feasting and so many religious rites were to be observed that the school attendance of even the young children was interrupted, but during the month of June, although a part of the time the weather was intensely hot, our attendance was quite good.

We have had two general feasting days in this quarter, one to the patron saint of these people. Not a scholar appeared on that day, as all are required to report at the church (old and young) at the morning mass; the second they call the feast of the "Blessed Virgin."

I happened to be out and met *this* procession. They carry a statue of the Virgin at the head of the procession, gaudily dressed, on a platform borne by four, with a canopy over this borne by other four. They make a circuit of the village, chanting and firing

guns. They enter each house, sing and pray, asking money or alms, which they expect and usually get, then they raffle or gamble for the money when they have made the circuit of the village. Gambling appears to have a prominent place in the life and habits of these people.

These poor deluded people have need for not only much work, but for much earnest, heartfelt prayer of God's people. While they seem to me thoroughly given over to the priesthood, still I am told there is a very decided improvement in them compared with a few months or years ago, but certainly there remains very much to be accomplished.

They have shown me great kindness since coming among them six months ago, and although I have constantly to look heavenward to keep from being discouraged, and have done many things in fear and trembling, I have not met any of the unpleasantnesses that teachers have who preceded me.

Concert of Prayer
for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

ROMANISTS AND FOREIGNERS.

The above is a most important subject for the consideration of our praying and giving people. There is propriety in linking the two classes named together. Though many of the Romanists of this country are natives, yet they are foreigners in their feelings and in their allegiance to an alien potentate. "Nationalities," says Bishop Gilmour, "must be subordinate to religion and we must learn that we are Catholics first and citizens next." Gladstone and Bismarck, the two greatest statesmen of our generation,

hold that the allegiance demanded by the Pope of Rome is inconsistent with good citizenship. "The Pope," says Mr. Gladstone, "demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims without any refuge or reservation on behalf of their duty to the crown."

The Roman Catholics of this country are trained to believe not only that their first and highest allegiance is due to a foreign potentate, but also to oppose, if not to abhor, our public schools. When the highest dignitaries of the Romish Church, including Popes, Cardinals, and Archbishops, use such epithets and appellations to characterize them as "mischievous," "pestilential," "diabolical," "godless," what must be the feelings entertained toward them by the common people? It is a patent fact which cannot be gainsaid that the Romish Church has never favored popular education. If she had, we would find evidences of it in the Papal States, Spain, Portugal and other countries, which are wholly under her dominion, but we do not. In Protestant countries she has resorted to different expedients, especially to the opening of schools of her own, to break down the system.

We do not deny that many of our fellow citizens who are Roman Catholics love the country, but they believe at the same time that the best service they can render it is to do all in their power to Romanize its people. Some years since, the Archbishop of Quebec charged a company of his subjects on their departure from Canada to New England with the solemn duty of restoring the land of the Puritans to its rightful owner, the pope. He told them not to become citizens of the United States, but to devote themselves as propagandists for the good of the land. By this and similar means the Romish Church has within a few years grown rapidly. With characteristic foresight she is concentrating her strength to-day in the Western States and Territories. "As the West," says Dr. Strong,

"is to dominate the nation, she intends to dominate the West. In the United States a little more than one-eighth of the population is Catholic, in the Territories taken together, more than one-third. In the whole country there are not quite two-thirds as many Romanists as there are members of evangelical churches. Not including Arizona and New Mexico, which have a large native Roman Catholic population, the six remaining Territories in 1880 had four times as many Romanists as there were members of all Protestant denominations collectively, and including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies." It is the avowed purpose of Rome to make America Catholic. She spares neither men nor money to accomplish this end. We are not half awake to her intrigues and indomitable energy. We satisfy ourselves with saying that there is some good in the Hierarchy, shutting our eyes to the dangers that may arise from its domination in our land. Father Hecker, in his last work, says, "The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic." This may be regarded by some as a priestly boast, but it may be emphatically said that the Church is doing her utmost to realize it. "The Roman Catholic power," writes Dr. Warren, "is fast becoming an overwhelming evil in California, where there are now four times as many Romanists as Protestant church members. Their schools are everywhere and number probably two hundred in the State. Their new College of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing of statistics; but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." If we who believe in civil liberty and a pure gospel are not willing to do all in our power to save the land for Christ, shall we have the effrontery to denounce a corrupt church for exerting herself to the utmost to bring the land under the dominion of the Pope?

To-day we face the all-important fact that the percentage of growth during the last decade has been larger among the foreigners than among the natives of our country. This is true of even the older States, for example, of New York, New Jersey, Pennsylvania, Ohio and Illinois. In 1886, our foreign immigration rose to the alarming figure of 800,000, and it reached very nearly that number during the year just closed. If all those people were put in one place so as to constitute a municipality of their own, it would be the fourth or fifth in size in the United States. A city nearly as large as Brooklyn would thus be added to us every twelve months, and that made up entirely of men and women born, and in the majority of cases reared, in foreign lands. If they were placed in one of our Territories, it might be constituted into a State with a larger population than that of Nevada, Wyoming, Idaho, Montana, Delaware, North Dakota, Oregon, South Dakota, Vermont, Rhode Island, Washington, New Hampshire, Florida, Colorado or Maine, with its two United States Senators and I know not how many Representatives. The fact that they are not placed in one city or a single Territory neutralizes in no degree their influence. It rather increases it by distributing them over more space and bringing them in contact with a larger number of their fellow citizens. Their views, though expressed in strange tongues, have their weight; their customs and manner, notwithstanding their foreign aspect, tell on those of the communities in which they may cast their lot, and their votes have their influence in shaping our laws and in electing our rulers. Every ten years, we receive of this kind of population between 5,000,000 and 8,000,000.

The tide of immigration has not only been increasing in volume, but growing worse in quality. If the immigrants of to-day were like those who came here fifty or a hundred years ago from the British Isles, Holland, Germany, France, and Northern Europe, we would not feel alarmed at their number. Very many of them spoke our language, respected our institutions, loved our Bible and kept our Sabbath. They came to these shores, be-

cause they were in sympathy with our views of civil and religious liberty. They fancied our ways, and sought to be identified with us in every good word and work. It is by their aid that we have become the great nation that we are to-day. No danger could result from the coming yearly in large numbers of such people to our shores. But those who arrive here in these days are not largely of their kind. I have said not largely, because the fact is recognized that some noble men and women still land on our shores from the countries I have named. Some of them fill the professions with honor, many are skilled mechanics who aid us in our manufacturing interests, and not a few are experienced farmers who help us in the cultivation of the soil. They fill many of our important pulpits, occupy some of our best pews and help in teaching the youth of our land.

Multitudes of the immigrants who to-day flock to our shores are Jews from Russia, Italians from the Sicilies, Bohemians of the lowest grade, Poles who have grown up with a dislike for government of every sort, Hungarians long counted among revolutionists, Armenians, Greeks and Bulgarians who have had the best elements of their nature stamped out under the iron heel of Turkey, Austrian nihilists, German anarchists, French socialists, British trades-unionists, idol worshippers and even prisoners from European penitentiaries to the number of thousands. Religiously the immigrants of our day are largely Roman Catholics who are not even under the power of the priest, members of State Churches who have come to believe that there is nothing but form in religion, and infidels, ranging from those who disregard moral principles and religious restraints to those who deny the existence of the Supreme Being. "Many of these," says Dr. Hulbert, "come, not having money enough to pay their passage, not learning enough to write their names, nor virtue enough to prize their liberties, nor manhood enough to use their opportunities. These are the people who desecrate our Sabbath, who corrupt our elections, who misrule our cities, who foment our strikes, who appeal to bludgeons, the torch, dynamite, social and political revolu-

tion." Is not the landing yearly upon our shores of this vast number of foreigners fraught with peril? How long will our country remain what it was intended to be by its founders, with the present rapid increase of this population? Will not our liberal contributors lay this matter to heart, and rise in the strength of God to meet the emergency now upon us?

Letters.

MICHIGAN.

REV. WM. BULLOCK, *Marlette and Lamotte* :—

At Lamotte the Sabbath-school is in good condition. Prayer meetings are held weekly in the homes. At some places about 20 attend, and we have good meetings.

At Marlette prayer meetings are not held. Few would or could attend, and none would pray. It was more like a preaching service. I concluded to give it up and to organize a Y. P. S. C. E. and teach the young people to "open their mouths." Most present at prayer meetings were young people. The Y. P. S. C. E. is organized with nine active members, is doing well, and I believe has a good prospect. Nothing of the kind has been done here before this, and I believe there will soon be a good interest. About 50 young people were present at the last meeting, half at least being young men and boys. Conducting the meeting is a great cross to some, but so far they have done it splendidly, which cannot fail to increase their usefulness.

At the last communion service of this church, we received into full communion two members on certificate and seven on profession of faith, four of whom were married women, two young men and three young ladies. Still this is gathering in those who belong to us. Seven of the nine professed conversion in our special meetings.

Now about Wilmot. I have worked at Wilmot from February 5th, omitting two Sabbaths, because of heavy rains. I have also conducted two weeks special meetings resulting in several conversions. Some were of Methodist families, but three have purposed to come into a Presbyterian church. A plea for organization signed by these three and four others as communicants, was brought before Presbytery. On Wednesday, May 3d, the appointed committee meets to organize.

We expect to make arrangements for building at Wilnot as soon as possible. There is no church building there, and unless we build at once, there will be serious hindrance by a society called "Union Aid Society," composed of individuals, not organizations. If we go ahead and build they will willingly collapse. Otherwise, they will be like the dog in the manger, and will neither build themselves (for they cannot), nor let us. The sympathies of the people are with us.

REV. J. G. GRABIEL, *West Bay City*.—The year has been a very pleasant one to me, and while I would that the progress of the work had been greater, yet my heart has been encouraged by seeing thirty-eight come into the Kingdom and fifty-three into the church in connection with my work. We began the year with a membership of thirty-two and close it with upwards of eighty members. Verily, "it is not by might, nor by power, but by my Spirit, saith the Lord."

REV. W. SIDEBOTHAM, *Spring Lake*.—Last week I finished the first three months of my labors here. Though our good Synodical Missionary had some difficulty in persuading me to come hither, yet I am now impressed with the wisdom of his plan.

From March 1st, I preached here twice a Sunday and attended Sunday-school, generally teaching, till May 11. On the latter date our lovely village was visited with fire. Over 70 buildings were consumed, including three stores, public schools, M. E. Church, Baptist Church and parsonage. But for a change of wind when the building nearest our church was ablaze, our sanctuary must have caught fire in less than five minutes. I prayed in agony there. The fence caught fire not one rod from the church. At once we offered the basement of the church to the Relief Committee, and they have not quite finished yet. We also offered the church to Baptists and Methodists for Sunday afternoons and evenings. The former accepted and the latter elected to worship in a hall over a drug store. Both will rebuild. According to present arrangements the congregation is twice as large and the services only one-half as often. We hold the weekly prayer meeting with good interest. During the quarter we have had four accessions by letter, including three of my own family.

IOWA.

REV. W. W. LEWIS, *West Union*.—The quarter has been full of anxiety and earnest effort.

The church three months ago was practically dead. New life has been put into all departments of church work. Forty new members have been added to the Sabbath-school, a midweek prayer meeting has been re-established, a Y. P. S. C. E. of twenty members has been organized, and steps are now being taken to make some very much needed improvements on the church building. I have made about thirty pastoral calls, preached twenty-seven sermons, and received twelve adults into church fellowship.

ILLINOIS.

REV. W. H. HORMEL, *Chicago*.—Our work was never more encouraging than now. In view of the World's Fair we are running everything in our work with full force. The Lord has added to our noble band of co-workers some very able and devoted helpers, among them Mr. Sniffen of the Hartford Life Insurance. Mr. Sniffen came to us recommended by one of the secretaries of our Board. We are well pleased with him and found a proper place for him immediately.

Mr. Moody preached to about 700 people in our hall last Tuesday evening. We expect to have him often with us and hope that we can induce him to make our place one of his centers of work for the summer. Mr. Pindor of Austria is helping me in the German work. He preaches once a week. He is a "mighty man of valor in the Lord's work." We have some extra meeting nearly every week, at which the object is to uplift and make spiritual the entertainments and pleasures of the people.

Five united with the church at our last communion,—four on profession of their faith. There is a steady attendance upon all the meetings of the church, notwithstanding the many attractions in the city at this time.

Next Sabbath morning we hope to begin another branch of our German work. A German Sabbath-school will be organized to meet at 9.30 every Sabbath morning. We look for fruit in this department of our work. Many of the Germans attend our English meetings and are learning to enjoy worship in the English tongue. By means of our German meetings the German parents with their American children can worship under one roof. We look for good results from our German work.

This will be a difficult summer for our work in Chicago. Numerous friends coming into the city to take advantage of their friends and relatives are causing the Sabbath day to be used as a visiting time instead of a time for worship.

MISSOURI.

REV. PH. GRILLI, *St. Louis*.—These poor children are very ignorant, and besides ourselves nobody speaks with them about the Lord Jesus Christ. One day at the Sunday-school I asked, "Why the two thieves whom you see near Jesus on that picture were crucified?" A girl about twelve years old answered, "Because they were not Catholics." Such is the education that these poor children receive from the Catholic priests! The meetings are going on pretty well. We have now seven persons who profess to follow Jesus and five others who come often to the meetings and delight in hearing the gospel, but they have not yet the courage to declare themselves openly against the errors of Catholic teaching. Two men well disposed have gone, one to Mississippi and the other to Arkansas looking for work. Many came only once or twice; they said, "You are right but you are a Protestant and we cannot go with Protestants." However, we feel that God has blessed our work and been with us. A man, who comes often to the mission and sends his little girl to the school, said to me last Sunday: "I always read my Bible and I delight in reading the Gospel and also the book of Job." A young Sicilian often has discussions with his fellow-countrymen, who hate him and call him the Protestant, but he invites them to come and hear the truth. One Sunday he debated with them from three to seven o'clock P. M. A woman shed tears while I spoke about Christ's sufferings. A young married woman was sick in bed with typhoid fever, and we went to see her and pray with her. When we went the second time she said, "After you prayed for me I felt better." And she was a Catholic! At present she is well; she comes to the meetings as often as she can. After her healing she had a baby and asked me to baptize it. The baptism took place on Easter Sunday, and she promised to educate her child according to Christ's Gospel. We continue to visit the people at home and sometimes we can read the Scriptures and pray. An old woman cannot come to our mission because her son, who supports her, will not suffer her to come, but she is always glad when we pray with her.

A few days ago a man said to me, "We need nothing, we have our God hanged upon the wall at home, and we can be happy and peaceful." From this last example we can see how superstitious the Italians are, and how they need to be evangelized. We continue also to converse with those who sell the fruits on the streets, and if they do not come immediately to

the meetings they learn something about our religion and sometimes they say that we are in the right way. We have many enemies, especially among the saloon keepers and the sample room proprietors. They are afraid that the Italians who receive the Gospel will renounce their vices and that they would lose their customers. But there are also many persons with whom we can speak about Christ's salvation.

The French meetings get on pretty well too. Since we have had them in the chapel of the Second Presbyterian Church we have always had from 20 to 30 hearers. They are not all regular attendants, but more than 40 have frequented the meetings and several of them come almost every Sunday. As yet I have not organized the church because many of our friends belong to some American Church and we do not want to remove any one from his church, but we desire to give a means of edification to those who do not know English or do not belong to any congregation, and to call others to repentance and salvation. Since three weeks we have taken collections which we shall give to Dr. Niccolls to be sent to the Board.

May God be always with us and bless our missions.

NEW YORK.

REV. LEROY L. CAMERON, *Chestertown*.—The people are awakening to nobler efforts, and I sincerely believe that they are unitedly striving after higher and better things. God blessed us so abundantly last year in our finances and raised up for us so many kind friends that the people feel especially grateful, and I trust they are going to display their gratitude to God by a deeper and more intense spiritual exertion.

DISCOURAGEMENT.

My greatest discouragement is probably the lack of interest and the apparent indifference with which so many of the older men treat all religious work. It is extremely trying for one who is zealous for the upbuilding of the Kingdom of God, and it weighs heavily upon me, for these men possess just the influence, skill and means that would, if only consecrated to the Master, supply the demands that the Kingdom lays so heavily upon the few. I never felt the value of souls so much as now, and if only I might win some of these mighty ones to Christ, I would give everything. I am doing my very best in work and prayer and calling and preaching, but my "very best" is very poor and not nearly what I wish it might be. My only hope is that,

being done in the name of Jesus, and only for His sake, my work may be attended with His richest blessing.

ENCOURAGEMENT.

My greatest encouragement is in the interest that is being manifested by the young people. This is a delight to me that cannot be expressed. Quite a number are really in earnest in their new convictions, and I feel that they are developing Christian characters that are going to tell for good. There is a Young Men's Temperance Union here, of which I am president, and I have an opportunity to influence them a little.

Our Sabbath-school is our strongest hold. It is not large in numbers, but it is great in earnestness and enthusiasm and solid work. It is a model little school. Its making is not mine. It was so when I came and it is owing to the pure zeal of the good officers and teachers and pupils who have worked with God hand in hand.

The Y. P. S. C. E. is also a success and is doing very good work.

Our regular church prayer meeting is not so well attended as we wish it were, and yet it is not waning in interest, but we think it is rather increasing. If only we had a few more consecrated men!

Too much praise cannot be bestowed on the Christian people of our church, and I wish to tell the Board that every dollar given by it to this church is in the highest sense appreciated, and the primary regret of the people in worldly matters is that they are compelled to accept so much assistance. They are doing their best to lessen the amount and have asked for fifty dollars less for the coming year, and hope to decrease the amount still more for another year. I know that each of these reductions means individual sacrifice. The people are poor, as a rule, and I know them well enough to vouch for their worthiness.

Feeling deeply interested in the Boards of the Church, we have determined to show our interest this year by contributing to every one of them, and while the amounts were only trifles when compared with what we would have enjoyed sending, still we have decided to do better this year, if possible.

As the year draws to a close—the first year of my ministry—I feel like giving God abundant praise for His infinite goodness. Personally, He has blessed me, and I to-day feel a far deeper interest in His cause and work, and being associated with these good people who are kind beyond power of telling, I have not only come to

love them, but with them I have grown in the truth and love and grace of Christ. It is a glorious delight to be where you are appreciated, and every one in this place treats me with the kindest deference; and now my effort is to show myself approved unto God and to be a workman that needs not to be ashamed, rightly dividing the word of truth.

DELAWARE.

REV. W. H. SHEPP, *Georgetown*.—The Georgetown congregation has the brightest prospect ahead. Located in a town of 1600 inhabitants, the county seat of Sussex, this place is constantly growing. There are only four congregations in this place, the Methodist, the Methodist Protestant, the Episcopalian, the Presbyterian.

Cool Spring, a country congregation 10 miles from Georgetown, organized 1785. This congregation has about 40 members scattered over a district of 6 miles. They are earnest and faithful. The attendance at the afternoon service is good, for a service every two weeks, eighty-five, many of these are young people. The Sabbath School is one of the best in the county.

Ocean View, a village of 250 inhabitants with two churches. We are strong at this point, but poor financially. The most of the membership are seamen, and many of them very young and unable to contribute. I held a service every alternate Sabbath in the evening, attendance 90. The people are earnest and loyal. The Sabbath School is very large, 125 attend. The village is 26 miles from Georgetown and 10 miles from any railroad.

Frankford is a village of 500. Only two churches, situated on a railroad. This church is 16 miles from Georgetown. They have a good church building. The Sabbath School is small, attendance fair. The church service held in the morning, alternate Sabbaths, is poorly attended. Average 35. They need a leader.

Black Water, a country congregation, the mother church of our two missions, Frankford and Ocean View. This is an old organization. The Presbyterian Missionary was on the point of abandoning it. Since coming here I have preached to them every alternate Sabbath afternoon. From the beginning a great interest has taken hold of the people. Whilst they only number 12 members, yet at the first service I held among them there were 55 in attendance, this has increased to 80. They have subscribed \$300 toward the repair of their church building which was in a dilapidated condition. They have no Sabbath School and I have no officers

willing to undertake the work of organization. This congregation is 20 miles from Georgetown. I have traveled over this immense circuit visiting and preaching to the people, trying to hold the fort until I can give the word to my successor that I am ready for a reconstruction of these vacant fields. I feel that I am more than pastor, I feel that my office is but a temporary one and that I am but a servant of the Presbytery and the Board. I believe much can be done by a faithful Presbyterian missionary. Whilst there are one or two points that might be occupied, yet my work is already too laborious. My plan is to form two groups, the lower and the upper of these will make two pleasant fields. I have traveled, in the interest of these five congregations in the past three months, 686 miles by carriage and 800 miles by train, nearly a thousand miles. I have visited upwards of 75 families. In my travels the Lord has blessed me with good health and fine weather. No one who has never traveled over the sand roads of Sussex County can imagine the hardships involved. Four or five hours on a carriage with your meals hastily munched while your horse is making an average of 5 miles per hour, furnished for all kinds of weather with rubber coat, over-coat and duster, shying off mosquitoes, away from home for two nights in succession fearful lest your dear ones may be ill or your house in ruins, these are only a few of the pleasantries one must contend with. I am happy to report progress, glad to see signs of better days coming, and my only prayer is that God may soon strengthen this work and make it a flourishing Presbyterian stronghold. As soon as this is accomplished we will be ready to seek out more territory and enlarge the work.

OREGON.

REV. F. H. GYNNE, D. D., Supt.—The past three months have been very fully occupied, but the Lord has given me strength equal to the work.

While in Mora in January last I visited Monkland, which is a part of Rev. J. M. Morrison's field. On Sabbath afternoon we drove through a blinding snow storm, and when we reached the neat little church we were welcomed by a good congregation, many of whom had driven several miles to the service. Brother Morrison has done a noble work in this field and is held in high esteem by the whole community.

On leaving Mora I passed through what I should term a "Dakota blizzard." The ride of 20 miles to Grant Station in open cart was any-

thing but pleasant. I arrived home on the following day glad to rest awhile after the toils of the month.

The church at Ashland was well prepared to join in evangelistic efforts. The members had, under the direction of the pastor, visited from house to house extending invitations to attend the services. The earnest labor and genial manners of Rev. F. G. Strange secured for us the co-operation of the ministers and members of other churches; we believe great good was accomplished. This is one of the most flourishing churches in Southern Oregon, and we expect in another year it will reach self support.

Of course, we cannot expect to prosecute such work without opposition. During our meetings the "Freethinkers" must introduce a special lecturer, who gave me a challenge to public debate, which I treated with silent contempt.

From Ashland I went to Jacksonville, which bears the reputation of being the hardest city in Southern Oregon. Certainly the church here was weak—no midweek prayer meeting, no additions to membership by profession for two years, no Christian Endeavor Society, only a small Sabbath-school, with not enough teachers to carry on the work; the minister utterly discouraged and could not be led to expect "any good thing to come out of Nazareth." Rev. F. G. Strange and Rev. A. S. Foster rendered valuable help in the services. In five days the church was quickened and seventeen persons inquiring the way to Zion.

Eugene church being pastorless, at the earnest request of the Elders I preached to them one Sabbath. By so doing I accomplished my three-fold mission. 1. I encouraged the church to arise out of its depressed state. 2. Consulted the Elders and urged them to open a mission at "Fairmount," near the University. 3. I advocated the claims of Home Missions and took up \$15 collection.

I held services at Lafayette for eight days with a measure of success beyond my expectation. The church here is in a better state than for years past. The pastor, Rev. J. H. Cornwall, is very faithful.

The next Sabbath I spent at Turner (Octorara) and Pleasant Grove. This is an old field and not very aggressive; yet it has produced some excellent material that is now very useful in some of our leading churches. When our church at Turner will be ready for dedication it will give a fresh impetus to the work. I have not been able as yet to find a suitable man for this field.

The long expected minister for whom Pendleton had waited over three months decided after all not to come, so I had to consult the session of that church and seek for another man.

My next sphere of labor was Baker City. You are acquainted with the misfortunes of this church. In July last Rev. Theo. Hunter took charge of this church and has brought order out of chaos and confusion. The church edifice which was but a mere shell has been ceiled, new windows put in and pews have been ordered, and enough money in hand to meet the expense. As the result of two weeks special service we received 28 into the church on Easter Sunday with as many more to follow. This church is now in a very hopeful condition.

On Thursday I met with the brethren in the Southern Oregon Presbytery at Ashland. We had a long conference on the best methods to adopt to induce the churches to aspire to self-support. Plans were suggested, which when carried into effect, I believe, will lead to this result. The following Sabbath I spent with the pastorless church at Pleasant Grove.

FLORIDA.

REV. D. N. FREELAND, *Hawthorn*:—Services have been maintained without interruption for eight months, ending May 15, when I went to the General Assembly of which I was a commissioner. This church has grown and prospered until from 25 it has reached a membership of 48.

The Sabbath School is a model one for Florida. The Ladies Society has accumulated a fund of \$200 now in the bank for repairs of church property.

WALDO is booming again and new families are coming in. Some of these are Presbyterians, and those who are not love to attend our church which always has good congregations. Waldo is a railroad centre, a station where the employees are shifted. This gives us a good congregation of men who are attentive and appreciative listeners. There is much unity among the denominations. The prayer meetings are *union* and well attended. The Christian Endeavor is flourishing. The ladies of all the churches pray and unite together. The state of society is more of the northern type although there are southern people here. The church has the promise of growth from new families who have signified their intention to unite with the church. A good Sabbath School is maintained and weekly prayer meeting. Waldo has given me a unanimous call to return,

EAST TENNESSEE.

REV. JOHN S. EAKIN, *New Market*:—New Market is only a small town, with a settled population, hence there are not many new items to report.

The religious spirit of the community is good. This was plainly demonstrated last week. An effort was made on the part of a few to open a saloon in our little town; the good people rose almost en masse and defeated the undertaking.

Our Academy closed its most successful year on May 4. Since so many students have gone away, our congregations are necessarily smaller, still the attendance at all services is well maintained.

During the spring months, before school closed, the young men of the academy held a prayer meeting of their own on Friday afternoon of each week; this was in addition to the regular mid-week prayer meeting and our Westminster League.

On the second Sabbath of this month we had a delightful communion service. I have been preaching once each month at the Presbyterian Church (colored) of this place, and expect to continue this arrangement; this is done in addition to other work, and does not interfere with the regular services in our own church.

CALIFORNIA.

REV. WILLIAM BAESLER, *Blue Lake*:—First of all let me thank you for commissioning me, and for granting the whole amount asked for, because this is in a most literal sense a Home Mission Field. There is no resident elder, as the names of the men who served are all that seems to be left of them in this section. They have disappeared entirely and there is no one available for the office. We only have one male member—a locomotive engineer. On coming up here, I found a disheartened handful of people. They had been without a pastor eight months during which time visitors gave them about four weeks of service.

The field is large and the work plenty. I preach in three places. The attendance at Blue Lake in the morning is not large, and therefore I give a neighboring town Korbel or North Fork two Sabbath mornings of the month. I have desired to organize a Sabbath-school there, but can interest no one who is competent and willing to take charge. It is a mill town, inhabited mostly with Catholic Bohemians, in which the mill owners run a saloon and discourage all

church work. Though themselves Catholics they even refused the neighboring priest assistance.

On one afternoon in the month I hold service at another neighboring town, Glendale, where chiefly children attend. Here also there is no one who would take a lead on my off Sundays, and the nearest I could come to a Sunday-school was to study the lesson after service with all those present (thirty).

There has been an increase of attendance at Blue Lake; I have held service here every Sabbath and Wednesday evening during the quarter. Easter service and the special Decoration Day Memorial Service found the church building filled to its fullest capacity. One of the first things achieved was the organization of a Ladies' Aid Society and a Y. P. S. C. E. each of which is moving along nicely. The Endeavor Society now has twelve active and about fifteen associate members and the interest all have displayed surprises us. The church is handsomely decorated every Sabbath, birthday mites are collected and two socials have been given for a church bell, which we hope to get before winter, and two of the young ladies have been thinking of uniting with the church without solicitation on my part. The heaven is surely working. One of these ladies and an elderly widow have concluded to become tithers after reading some "Christian Stewards" which I distributed in all three fields. I have received a large bundle of tracts, which the Board of Publication kindly sent me and which I shall place as judiciously as possible. The Sunday-school had had no Sunday-school papers for two years when I came.

MINNESOTA.

REV. JAMES DUDYCHA, *Montgomery*:—Our Sabbath-school is constantly growing. The average attendance has increased to sixty, which is twenty more than given in my last report. We also have three new teachers. Our elder is one of them. We have about eighty scholars enrolled, and the greater number of them are children of Bohemian Catholic, free-thinking and infidel families. There are a good number of wavering Catholics who are becoming rather independent. A few weeks ago a Catholic woman said to one of my congregation that she would go to our church some Sunday. Upon being asked what the priest would say, she replied, "If he says anything I will leave his church." Another, our next door Catholic

neighbor, began to read the Bible and soon after stopped his Catholic paper. I feel sure that if one of these wavering Catholics should come out for Protestantism others are sure to follow. I am preparing for a special work here since this is a Catholic community, and all the free-thinkers and infidels are from that denomination.

Religious reading has also been given. In this way this field is being plowed up and the seed sown. As soon as the time is full I will begin the extra services.

We have another brewery, the third; ten saloons, four dancing halls, all of which are above saloons, and in some cases they must be entered by going through the saloons. About a week ago the public school had its closing exercises in one of these halls. My wife and I attended, although we did not like the idea of going into the hall above this saloon. This was the first entertainment since my coming to the field which I have thought fit to be attended. Upon leaving the hall we were confronted at the foot of the stairway by a door wide open leading into the saloon. On an average, there have been at least three dances every month. These and the Sunday picnic in the grove where dancing and beer drinking is indulged in, are about the only entertainments. Two weeks ago to-day was what the people call "John's Names Day." About twenty Johns had a very good time all day. In the evening a climax came. They all met at one of the dancing halls, each John put up a keg of beer and a few friends were invited, among whom was the Catholic priest. I understood a very good time was had. This I have on the testimony of one who was there.

As Decoration is not observed in this place, I thought it well to take our Sabbath-school out for a May walk on that day. With each child bearing an American flag we will proceed to the grove. We have not yet been able to secure enough money for the much needed manse.

You see there is not much true Christianity in this town. I believe our church is the only shining light in this dark place.

NEW MEXICO.

REV. GEO. G. SMITH, *Santa Fe*:—The church, by the blessing of God, has prospered spiritually. In the quarter that ended February 28, fifteen were added by examination and one by certificate. In April we received nine more by examination and two by certificate. I almost tremble to record our growth. The Lord has blessed faithful work in the Mission School, the

Sunday School and the Church. From the Mission School we have received, since January 1, two of the contract teachers and thirteen pupils on examination. I believe that all are soundly converted. I know not how many of the other pupils have come to Christ and may be expected to join other churches. Some of these dear girls have to forsake father and mother, brothers and sisters, home and friends to follow Christ. More than one has been warned not to come home again if she becomes Protestant. Nevertheless, nearly all become Protestant in principle if not by union with our church, within a year after their entry to the school.

Our prayer meetings have been remarkably well attended, and have been pervaded by a de-

lightful spirit throughout the quarter. The monthly concert of prayer for missions is popular.

Our Sunday School suffers for want of teachers. Nearly all our mission school teachers are worked week days and Sunday, to the full measure of their strength. Only two of them can help in the church Sunday School. All have duties in the Sunday Schools of their respective mission schools, day and boarding schools. Still, our church Sunday School is improving again. In its material interests the church seems to be, if not weaker, surely not stronger than it was last year.

Nearly all who have joined us are poor. The schools have had a very successful term.

HOME MISSION APPOINTMENTS.

J. R. Mackey, Providence, 2d.	R. I.	W. D. Cole, Brookfield, Frazer and Papple,	Mich.
J. E. Tinker, Rock Stream.	N. Y.	W. T. Veale, Grand Rapids, Immanuel,	"
H. B. Sayre, Branchport,	"	F. L. Forbes, Presbyterian Missionary,	"
M. Gaffney, Sodus Centre and Joy,	"	J. W. Holt, Grierville, Mt. Zion, Hay Lake, Town	"
S. C. Garlick, Junius,	"	Land and Neaseville,	"
N. B. Knapp, Rose,	"	H. H. Parker, Parma,	"
R. A. Ward, Huron,	"	C. E. Blanchard, Lafayette,	"
W. H. Kelley, New Berlin,	"	J. Irwin, Reno and Whitehall,	"
G. F. Danforth, Hornellsville, Hartshorn,	"	W. E. Price, Mungers, 1st,	"
F. W. West, Whitelaw, Oneida Lake,	"	W. Pattinson, Cadott,	Wis.
E. W. Twichell, Hastings and Parish,	"	T. Dougan, Ashland, Bethel,	"
J. M. Douglass, Jamesville.	"	D. C. Jones, Eau Claire, 2d,	"
C. H. Van Wie, Melrose,	"	J. Griffith, Columbus,	"
L. O. Rotenback, Argyle,	"	W. H. Parent, Green Bay, Robinson, St. Saviour,	"
J. L. Harrington, Middle Granville.	"	L. F. Brickels, Sherry and Auburndale,	"
S. Nelson, North Gage and South Trenton,	"	C. Bristol, Rural Badger and station,	"
J. McDowell, New Lebanon,	Pa.	J. V. Hughes, Stockbridge, Indian,	"
W. O. Wright, Moshannon and Snow Shoe,	"	A. Doremus, Highland and Endison Chapel,	Minn.
R. M. Wallace, Little Valley,	"	H. Erickson, Samaria and stations,	"
A. L. Lathem, Duncansville,	"	T. R. Paden, Lake Crystal and Wotonwan,	"
R. N. Ives, Bernice,	"	E. M. Lum, Elk Centre, Round Lake, Summit Lake	"
H. J. Crane, Uniondale,	"	and station.	"
J. Best, Brooklyn, 1st,	"	T. Davies, Island Lake and station,	"
K. McMillan, Baltimore, Light Street,	Md.	J. Godward, Ashby, Elbow Lake and Evansville,	"
V. Loea, Baltimore, Bohemian and Moravian,	"	N. Bolt, Bethlehem, German,	"
T. W. Pullham, Canton,	"	J. J. Ward, Kasson,	"
D. Hutchison, Felton and Harrington,	Del.	K. Tietema, Greenleaf, Ebenezer,	"
A. B. Cooper, Bethel and Long Reach,	W. Va.	J. H. Baldwin, Goose Lake,	N. D.
F. E. Armstrong, Kingwood and Terra Alta,	"	W. C. Hunter, Wheatland, 1st, and Howe,	"
A. B. Lowes, Presbyterian Missionary,	"	J. Copeland, Edinburgh, 1st,	"
S. T. Wilson, Winter Haven,	Fla.	J. F. Montman, Gilby and station,	"
L. M. Stevens, Kissimmee,	"	R. Jonston, Pembina and station,	"
L. L. Haughawout, Crystal River, Dunnellon and	"	T. D. Acheson, Hamilton and Cavalier,	"
Homosassa,	"	D. Campbell, Park River,	"
F. M. Fox, College Hill and Oakland Mission,	N. C.	T. H. Mitchell, Rugby and station,	"
H. M. Boyd, Reems Creek,	"	F. J. Camberlain, Minot,	"
J. B. Creswell, Erin and Mt. Zion,	Tenn.	J. S. Butt, Groton,	S. D.
Q. L. Young, Syracuse,	Ohio.	E. Brown, Wolsey,	"
C. D. Hoover, Wapakoneta,	"	G. E. Gilchrist, Effington and Sisseton,	"
D. H. Deets, Findley, 2d,	"	P. La Pointe, Red Hills,	"
W. H. Blair, Waterville,	"	J. Loughran, White Lake,	"
R. T. Armstrong, Buchanan and Woodsfield,	"	A. Kalohn, Germantown,	"
J. Kromer, Newark, Salem German,	"	W. J. Bollman, Springville,	Iowa.
B. C. Swan, D. D., Metropolis,	Ill.	O. F. Galloway, Adair,	"
N. C. Green, Union, Sumner and Gilead,	"	W. H. McCuskey, Mt. Hope and Frankville,	"
J. B. Fisher, Equality and Eagle Creek,	"	J. H. Kerr, Casey,	"
G. P. Williams, Chicago, Emerald Ave.,	"	W. S. Smith, Dedham, 1st,	"
C. H. Currens, Chicago, Hope Mission,	"	J. McCahan, Burt and Irvington,	"
G. P. Magill, Cabery,	"	A. W. McConnell, West Bend,	"
C. J. Howell, La Grange, 1st,	"	W. J. Dunlap, Lake Park, 1st, and station,	"
G. B. Laird, Chicago, West Division St. Mission	"	A. C. Keeler, Rolfe, 2d,	"
G. E. Hunt, Chicago, 7th,	"	T. McC. McNary, Birmingham and Libertyville,	"
G. E. Morse, Chicago, 9th,	"	O. Lawson, D. D., New London,	"
G. A. Fling, Nauvoo,	"	E. W. McCluskey, Burlington, Hope,	"
H. J. Frothingham, Warsaw,	"	W. S. Shields, Keokuk, 2d,	"
E. Nutting, D. D., Bradolph,	"	J. H. Coudit, Wapello and Oakland,	"
W. Bullock, Mariette and Lamotte,	Mich.	L. M. Beebe, Mount Pleasant,	"

C. Williams, Sanborn,	Iowa.	J. Smallwood, Barren Fork, White Water and	I. T.
B. C. Haworth, Early and Wall Lake,	"	Elma Grove,	"
D. F. Williams, Aplington and Pisgah,	"	S. R. Keam, San Bois, Pine Ridge, Bethel and	"
W. A. McMin, Eldora, Steamboat Rock, Owasa and	"	stations,	"
Point Pleasant,	"	J. Edwards, Wheelock and stations,	"
J. Rennie, Marshalltown (Mission work),	"	C. W. Burks, Lehigh and Coalgate,	"
D. W. Montgomery, Blue Springs,	Neb.	L. G. Battiest, Philadelphia, Oka, Achukma and	"
L. Jessup, Diller,	"	stations,	"
E. C. Haskell, Niobrara,	"	H. A. Tucker, Presbyterian Missionary,	"
C. E. Rice, Union Star,	"	J. Dyer, Big Lick and station,	"
J. C. Sloan, Alliance, Illinois Valley and Unity,	"	W. Meyer, Tecumseh, 1st, and vicinity,	O. T.
R. A. Friedrich, Omaha, 1st German,	"	J. H. Peters, Menardville and Paint Rock,	Texas.
B. Killip, Monroe and Lost Creek,	"	H. S. Davidson, Bowie,	"
A. Robinson, Plymouth and Webster,	"	J. B. Taylor, Terrell,	"
W. Sickels, Sharon and Drexel,	Mo.	I. T. Whittemore, Florence,	Ariz.
A. J. McGilivray, Osceola and Vista,	"	J. McGaughey, Junction City and Olio,	N. Mex.
S. Glascock, Lehigh and station,	"	R. Colman, M. D., Pastor at Large,	Wyo.
O. E. Hart, Eureka Springs,	Ark.	J. Ferguson, Lawson, Dumont, Lamertine and	"
J. W. Robb, New Providence and Newark,	Mo.	Iron Dale,	Col.
C. McCain, Gallatin, Bethel and Jameson,	"	G. W. Clark, Pueblo, Fountain,	"
A. W. McGlothlin, Lathrop,	"	W. Kery, Valley View and stations,	"
T. Iobe, Kingston and Mirabile,	"	J. McClain, Salt Lake City,	Utah.
R. H. Jackson, Jonesboro and Ridge Station,	Ark.	A. C. Todd, Payson,	"
A. Haydon, Salem, Cuba, Elk Prairie and station,	Mo.	J. Thompson, Smithfield and Richmond,	"
F. Grilli, St. Louis, Italian,	"	R. B. Ewing, D. D., Ogden,	"
J. Malcolm, Tower Grove Mission,	"	T. P. Howard, South Boise and station,	Idaho.
F. Grace, Morris and Welcome,	Kan.	E. N. Murphy, Bellevue,	"
S. R. Anderson, Brainerd, Indianola and Potwin,	"	H. M. Burr, Payette,	"
J. P. Barbor, Burlington, 1st,	"	A. McKenzie, La Camas, Fourth Plain and Mill	"
J. A. Sankey, Emporia, Westminster,	"	Plain,	Wash.
T. F. Barrier, Argonia and Mayfield,	"	J. Tait, Rosedale, Artondale, Gig Harbor and vicinity,	"
E. B. Wells, Bethany and Pleasant Unity,	"	R. H. Parker, Hoquiam,	"
G. E. Smith, Wichita, Lincoln Street,	"	J. R. Thompson, D. D., Ocosta and vicinity,	"
J. C. Templeton, Maxson and Quenemo,	"	J. M. Hughes, Seattle, Welsh,	"
M. L. Walcher, Greensburg and Iuka,	"	H. V. Rice, Port Townsend Bay,	"
R. C. Stone, Sylvia,	"	W. B. Floyd, Bellingham Bay, 1st,	"
H. S. Welty, Meade,	"	A. B. Cort, Cortland, Grand Coulee and stations,	"
J. F. Fetterolf, Santa Fe, Lockport and Banner,	"	L. M. Belden, Walla Walla, 1st,	"
J. S. McClung, Central City, Mineral Point and	"	J. M. Morrison, Monkland and Moro,	Oreg.
Westphalia,	"	J. E. Stewart, Union,	"
J. S. Wilkes, Fulton, 1st,	"	A. Marcellus, Oakland, Wilbar and Yoncalla,	"
F. H. Gamel, Cherryvale, 1st,	"	J. M. Crawford, Ojai,	Cal.
A. M. Mann, Osawatomie, 1st,	"	D. E. Ambrose, El Cajon,	"
M. D. Smith, Cherokee and Monmouth,	"	R. Dodd, Glendale and Burbank,	"
E. W. Beeson, Fredonia, 1st, and New Albany,	"	J. F. Cherry, San Leandro, Immanuel,	"
R. Arthur, Lincoln,	"	F. J. Akers, Elmhurst,	"
M. Phillips, Scandia, 1st, and Scotch Plains,	"	D. O. Mackay, Ione,	Cal.
H. A. Zimmerman, Carleton and Culver,	"	R. Ballagh, Plano,	"
F. E. McGilivray, Herington, 1st,	"	A. E. Austin, Sitka,	Alaska.
W. Hayes, Perry,	"	E. S. Willard, Juneau,	"
J. T. Copley, Seymour and Sedalia,	"	J. L. Gould, Hydah,	"
J. M. Oldfather, Synedical Missionary,	I. T.	L. F. Jones, Killisnoo,	"
S. E. Henry, Fort Gibson,	"	W. W. Warne, Chilcat,	"
E. E. Mathes, Elm Spring and vicinity,	"	J. W. McFarland, Hoonah,	"

MINISTERIAL RELIEF.

THE REPORT TO THE GENERAL ASSEMBLY.

The June number of THE CHURCH AT HOME AND ABROAD contained the statistics from the last annual report of the Board, and the July number the report of the General Assembly's Standing Committee to whom it was referred. This admirable paper has been reprinted in circular form and can be had in any quantity for distribution upon application at the office of the Board.

The report of the Board to the General Assembly concludes in these words:

The Assembly needs no argument or appeals from us on behalf of the tender and sacred work they have placed in our hands, and the cause of Ministerial Relief is also dear to the hearts of all of God's people. But for obvious reasons, it is easily lost sight of by them. The practical question for the Assembly is, how can this cause be kept before the people so that it may have a permanent place in their hearts and in their prayers, and thus receive a proportionate share of their contributions to the benevolent schemes of the church? The Board has no Field Secretary or paid agents to visit the churches, nor is there any such auxiliary help as Women's Boards to keep the people informed of our work and by

the canvass of the congregation to afford every one an opportunity of contributing to our treasury. We must depend absolutely upon the pastor and elders taking such measures as will make the collection for Ministerial Relief fairly represent the ability of the congregation to give. This involves something more than preaching upon the subject—as the Assembly has enjoined upon every pastor to do. The “Circulars of Information” issued by the Board should be placed in the hands of every family, and if there cannot be found some elder in every congregation to aid his pastor or relieve him entirely of such an addition to his work (as the Assembly has recommended) the session cannot fail to find among women of the church some one whose heart God has touched with a special interest for His sick and aged servants, and who will undertake this work under their direction. The Board will gladly supply all the printed material that may be needed—our own Circulars or those prepared by others for special use in their own neighborhood, but which are of general interest and have therefore been reprinted by us for more extended circulation. One of these, prepared by a committee of laymen, has reached us as the year is closing. It is a most admirable presentation of the subject by the Outlook Committee of the Presbyterian Social Union of Philadelphia, which directed the paper to be placed in our hands for such use as we might be able to make of it. It is appended to this report, and copies in any number for distribution may be had on application at the office of the Board.

REPORT OF THE OUTLOOK COMMITTEE OF THE
PRESBYTERIAN SOCIAL UNION OF PHILADA.
MADE AT THEIR MARCH MEETING, 1898.

The idea of affording aid and relief to indigent ministers, who have become disabled in the service of the Master, in connection with the Presbyterian Church, is older than the old Presbytery of Philadelphia. Its development, we regret to say, has always been slow; nevertheless, substantial progress has been made. It does seem that the people of God should be touched by a special interest for His sick and aged servants, who, when in health and strength, gave their talents and best efforts to the upbuilding of Christ's kingdom on earth, to disseminating the written Word, and to elevating mankind, for which, so far as this world's goods are concerned, those laboring in missionary fields or in the poorer churches were barely afforded a livelihood. The apathy of the lay members in respect to this matter is, in the opinion of this Committee, largely due to want of information,

and to a lack of systematic effort to bring about a result so much desired by all well-minded Christian people. If the people were instructed as they should be, and the proper facilities were afforded them for making their contributions, we believe that the response would be prompt, hearty and generous.

The Board was formally organized by the Old School Branch of our Church in 1849, and by the New School Branch in 1864. These were consolidated at the reunion in 1870, and were constituted a Board by the direction of the General Assembly. In 1876 a charter was obtained and at the meeting of the next General Assembly, in 1877, twelve directors were elected, from which time the fund has been administered by corporate authority under the supervision of the General Assembly, and at a cost in the later years of little more than six per cent. of the amount distributed.

The restrictions and safe-guards adopted, and the deliverances of the General Assembly with reference to the distribution of the fund, are such as to guarantee an honest, faithful and just administration of the same. For example, the Assembly has declared that no appropriations can be made to ministers simply because they are poor, but they must be disabled by disease or the infirmities of age to the extent that they are unable to follow some suitable employment; no minister who has voluntarily while in health left the ministry for some secular employment can afterwards become a beneficiary; no appropriation can be made to a widow of a minister who has children able to give her support; and the term “orphans” (who have become beneficiaries) is defined to mean those under the age at which they are able to earn their own living. Every honorably retired minister over seventy years of age, who is in need and who has served the Church as pastor or missionary for a period of not less than thirty years, may, upon the facts being properly certified by his Presbytery to the Board, receive an annuity not exceeding \$800; but applications for the relief of other ministers, or of widows and orphans, are made by the Presbytery to which the applicant belongs, and, if approved by the Board, the appropriation is voted for one year only. If further relief is desired the application must be renewed in like manner. We therefore have every assurance that our contributions to this sacred fund will not be unworthily expended.

The growth of the Church and the advancing age of its ministry naturally increases the calls upon the fund, but we regret to say that there

has been a falling off in the past three or four years in the contributions of the churches to the fund. Efforts have been made from time to time, by both preaching and ruling elders, to encourage more liberal contributions, bequests and donations for the fund, not without beneficial effect; but there is still much room for improvement. The General Assembly (Minneapolis, 1886) adopted a resolution instructing the ministers of our Church to present the cause of ministerial relief in a sermon to their respective churches on the first Sabbath in September of each year, or soon thereafter, and to take a collection for the purpose of the Board of Ministerial relief. In that resolution each Session was urged to select an elder to assist the pastor in presenting the cause to the people on the occasion of the annual sermon and collection. It is to be regretted that more than one-half of the ministers of the Church did not heed the instructions of its highest judicatory. The minister should not only feel it to be his duty, but also his privilege, to press this object upon the hearts and consciences of his people. It is Christian, it is Scriptural, it is manly, and last, but not least, it is charitable for ministers to sympathize deeply with those of their own calling who have broken down in the service of the Church and the great Head of the Church. As a matter of equity and justice, the Church should support its needy, sick, and aged pastors and missionaries. The Board of Relief was not instituted to dispense charity, but as an agency through which the Church can discharge its Christian obligation of support to those who have become disabled in its service. It is well known that missionaries and pastors of the poorer churches receive during health and service barely enough to meet actual living expenses, and, therefore, can have nothing in reserve to meet living expenses in case of disability. It seems like a stretch of imagination for a minister to assume that selfish motives would be imputed to him if he should present to his congregation the objects, purposes and needs of the Board of Ministerial Relief. In the opinion of the Committee, it will not do for the preaching elders to dismiss this all-important subject by saying that it more properly belongs to the ruling elders, who seldom take any aggressive or progressive steps without the guidance and co-operation of the Moderator. The effort made in 1887, to raise a centennial fund of \$1,000,000, for the endowment of the Board of Relief, was in part successful. But such an endowment fund, together with the scanty contri-

butions of the churches, would be inadequate to meet the demands on the Board. . . .

It is practically impossible to reduce the number of beneficiaries, and for want of funds the Board is obliged to reduce the appropriation to an almost beggarly sum. There is but one remedy, and that is an increase of the current contributions. While the endowment fund is good as far as it goes, there is no good reason why it should be increased to an extent that future generations would be relieved from the Christian privilege of taking care of Christ's poor. In the opinion of the Committee, therefore, our energies should be directed towards increasing the individual and church contributions. To this end we recommend that pastors and ruling elders carry out in letter and spirit the instructions of the General Assembly, and in furtherance thereof that they organize in their respective churches ladies ministerial relief societies. It is too well known to require comment by this Committee that work of a character which appeals to benevolence can be prosecuted more successfully by Christian women than by men who are, as a rule, taxed to the utmost with duties in connection with their callings. If such societies were organized in connection with our several churches a plan of systematic benevolence in the interest of the relief fund could be mapped out by the Board, or by Dr. Cattell, its efficient and worthy Secretary, that would no doubt, be generally adopted, and would prove an effectual panacea for the shortage in the fund.

As the Church already has the machinery, if properly put in motion, to raise the funds needed by the Board of Ministerial Relief, the only thing, in the opinion of the Committee, the Union can do is to help to put and keep that machinery in motion.

JOHN BERKINBINK,
T. G. GAYLEY,
H. G. GOODRICH,
L. G. FOUSE,
CHAS. B. ADAMSON.

Outlook Committee.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive: and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.—PSALM xli. 1, 2, 3.

PUBLICATION AND SABBATH-SCHOOL WORK.

REPORT OF STANDING COMMITTEE.

The Standing Committee on the Board of Publication and Sabbath-school Work respectfully offer the following report:

A careful examination of four large books of Record, in which the accounts and acts of the Board are preserved, reveals the admirable business methods that mark its proceedings. It appears that on the first Tuesday of each month there is a meeting of the Sabbath-school Committee; on the second Tuesday a meeting of the Business Committee; on the third Tuesday, a meeting of the Editorial Committee; and on the fourth Tuesday, a meeting of the Board. The Secretary attends each of these meetings, thus keeping in close touch with every arm of service employed in the furtherance of the cause over which he is called to preside.

Not only so, but at the monthly meeting of the Board all items of expense, and all transactions of all kinds, are thoroughly investigated, and not one cent can be paid out in any department without the written order of two, wise, experienced and irreproachable business men, countersigned by the Secretary, or by Mr. John H. Scribner, the Business Manager, who for fifteen years held positions of trust and responsibility in the well-known book house of Charles Scribners' Sons, New York City. Hence the money of the Church, sent to the Board of Publications, is most sacredly protected; and there is no possibility of the loss or misappropriation of funds, except by the treachery of some tried employe, a danger to which the most carefully guarded banking institutions of the world are necessarily exposed.

There is another fact it may be well to mention in this connection. It has been supposed and said by some that a considerable proportion of the money, contributed to the Board, is swallowed up in the expenses of carrying on its business operations. So far is this from the truth, that for every dollar given only to sustain the missionaries of the

Sabbath-school Department, the Board gives back one dollar and twelve cents into the treasury of the Church. It is doubtful whether there is another Ecclesiastical Institution anywhere that pays its own expenses and returns more than it receives. It does this, and it also furnishes free of cost rooms for the meetings of the Board of Education, the Board of Ministerial Relief, the Woman's Board of Foreign Missions, an office for the Editor of *THE CHURCH AT HOME AND ABROAD*, and it is the centre of all Presbyterian gatherings in the city.

The Church at large may be positively assured of the strict economy and painstaking fidelity with which the interests of the Board are administered; and it is both the duty and the pleasure of your Committee to commend it in all its departments to the fullest confidence of our brethren.

As a proof that this commendation is merited, let it be borne in mind that the Business Department closed the present fiscal year with net profits amounting to \$88,681.81, of which two-thirds, or \$25,787.87, were paid over to the Sabbath-school and Missionary Department, to carry the Gospel to the destitute portions of our country. During the year just closed 866 new schools have been organized and 299 reorganized. Into these schools nearly 45,000 teachers and pupils have been gathered; about 68,000 books setting forth the truth of God, and more than 17,000,000 pages of tracts and periodicals have been gratuitously distributed; and more than 4,000 Bibles and Testaments given away. Every day in the year the Board has freely presented to the needy 186 volumes of Christian literature; 46,946 pages of tracts and papers; while its Missionaries have entered the homes of 67,789 families with the word of everlasting life, and clothed 5,000 destitute children.

Or if we look at the work of the past five years, since the reorganization of the Board, more than 5,000 schools have been organized;

more than 216,000 have been led to attend these schools; more than 314,000 volumes have been given away; more than 68,000,000 pages of tracts and religious papers have been distributed, and more than 300,000 families have heard at least some portion of God's Word and the voice of prayer. Who can overstate the importance of such work, or who can value too highly the privilege of co-operating with the Board in its plans to widen the field of its usefulness? If the means placed at its disposal had been ten times as great, it is reasonable to conclude that the incalculable blessings it has brought to many thousands would have been increased ten-fold. But there is another and more serious aspect in which this beneficent work is to be viewed. After all the activity that has been manifested by all the Church societies and State Sabbath-school Associations of the land, there are 14,000,000 of children and youth between the ages of four and twenty-one years who are still without regular Christian instruction. It has been estimated by an accurate statistician that there are 7,000,000 lads and young men in the United States who never enter a place of worship, and that 600,000 of these are annually in prisons and penal institutions. It is notorious that crime is rapidly increasing among the boys of the land, and it is an appalling fact which we should thoughtfully and prayerfully consider. But can we wonder at the humiliating statement, when we remember that millions of immoral and infidel books and vile periodicals and sensational novels, inciting to deeds of violence, and obscene pictures are scattered broadcast throughout our cities and towns and villages and country neighborhoods, corrupting and cursing soul and body, and polluting the very sources of life? How is this enginery of the devil to be met and overcome? So far as we can answer the question, it must be largely by making more efficient the labors of the Board of Publication, helping it to send forth more missionaries, to establish more Sabbath-schools, to substitute for the pernicious literature, that is defiling and destroying our youth, the pure and healthful word of God in attractive form and with persuasive accents.

These depraved youth, growing up without Sabbath-school instruction, and ignorant youth cast by thousands upon our shores from foreign lands, are soon to control in a measure the fair heritage God has left us; and if the Church could be aroused to see the necessity of facing the perils that threaten her existence, if she would redouble her diligence to counteract the deadly influence of a Satanic literature that poisons, not only the neglected children of the frontier and of our city populations, but also the children of our own homes, every congregation of our entire Presbyterian communion should esteem it a privilege to aid the Board of Publication in its efforts to save the children. It seems to betray a want of intelligent and earnest interest in their work, when we find that out of our 7208 churches, only 4428 contributed anything to a cause so dear to the Saviour's heart.

If any are disposed to withhold their offerings from the Board that they may give more liberally to the Board of Home Missions, it may be well to remind them that the former is the pioneer of the latter. Already 238 churches have been organized from schools established by the Missionaries of the Board of Publication, and if this Board is strengthened to go forth in greater power to build up schools, it is obvious that the way will be prepared for the missionaries of the other Board to reap a rich harvest, because the seed has already been sown by the missionaries of the Sabbath-school. The missionaries of the two Boards work in perfect harmony, and there is not, nor can there be, the slightest friction between them because they are the two hands of one organized body. The missionaries of the Board of Publication are required to be in strict subjection to the Presbyteries, within whose bounds they labor, and such control prevents all but a noble competition to see who can do most for the Master.

Finally, there is one feature of the Board's service for the Church to which your Committee desire to call special attention, and which they wish to bring to the notice of all our people, whether through the religious press, or through the stated clerks of Synods,

or through circulars, or by any other means that may be devised. We refer to the fact that the Board stands ready at a moments' notice to make a grant, absolutely free, of valuable books, from 50 to 150 in number, to any poor minister, or to any needy Sabbath-school, either Union or of our own denomination, when applications for such books are properly endorsed by the Presbyterian Committee on the Board of Publication or of Home Missions, or by the session of any church.

These books are no cheap and tawdry publications, but many of them are of solid and lasting value, embracing some of the ablest works on theology, and upon subjects of vital importance. To hundreds of our pastors and missionaries of the Home Board, struggling to eke out their subsistence, and unable by inexorable necessity to furnish their libraries with helpful books, and to Sabbath-schools in poverty stricken districts, this generous offer would bring inestimable blessings, and it ought to be made known far and wide. If the ministers and elders in attendance upon the Assembly will remember to speak of it on return to their homes, they may easily become the means of doing much good.

Your Committee can most sincerely express their entire confidence in the faithfulness and usefulness and wisdom of the Board of Publication and Sabbath-school Work, as its work is now considered, and they pray that it may receive in increased measure the tokens of God's approval and favor.

The following resolutions are presented for adoption by the Assembly:

1. In view of the fact that a new and immense territory is opening before the Board, which it is impossible to enter with the present limited resources, the churches, Sabbath-schools, and individual members of our Communion, are earnestly requested to contribute the sum of \$200,000 to carry on the work for the ensuing year.

2. Our Sabbath-schools are urged to procure the periodicals prepared by the Board: The Westminster Teacher, Westminster Question Book, Westminster Quarterly, Westminster Primary Quarterly, Westminster Lesson Leaf, Westminster German Leaf, Westminster Primary Lessons, Forward, Sabbath-school Visitor,

Morning Star and Sunbeam, as they are not inferior, to say the least, to other Sabbath-school helps, and not more expensive considering the quality.

3. In the preparation of the Lesson Leaf the Board is directed to follow the various points taken from the Lesson with one or two or more Scripture references, that both teachers and scholars may be led to consult frequently the Word of God, which must be exalted in all the publications as "The written Word of God," "the very Word of God," "the only infallible rule of faith and practice."

4. The Board is also instructed to consider the advisability of preparing a book for the training of teachers showing them how to study the Bible to the best advantage, and containing a brief outline, with appropriate Scripture proofs, of the leading doctrines taught in the Word of God and held by the Presbyterian Church.

5. Special attention is called to "the Children's Day," to be observed on the second Lord's Day in June next; and teachers and scholars are reminded that it is a suitable occasion for the expression of thanks to God in generous free-will offerings, that other and destitute children may hear the glad tidings of the grace of our Lord Jesus Christ.

6. It is further recommended that a united effort of all the Sabbath-schools shall be made, beginning the first week of October, to bring by personal invitation children into these schools, thus training our young people to be witnesses and workers for the Master.

7. This General Assembly approves the plan, proposed by the Board, to make the following additions and changes in the series of Lesson Helps:

I. The issuing of an Intermediate Quarterly.

II. The addition of four pages to the Westminster Quarterly, which shall contain a Bible Dictionary of the lessons of the quarter.

III. The introduction into the Primary Quarterly of exercises suited to the younger children.

IV. And the making of changes in the Primary Lessons as may be necessary to conform it to the Primary Quarterly.

The following gentlemen have been elected as members of the Board:

Rev. William L. Ledwith, in place of Rev. John Hemphill, D. D., resigned; Elder Thomas W. Synnott, in place of Elder William L. Dubois, resigned; Rev. William P. Merrill, in place of Rev. C. P. H. Nason, resigned. The

confirmation by the Assembly of these appointments is requested.

The term of office of the following members of the Board will expire in June, 1893, and they are recommended for reappointment:

Ministers:—Rev. Thomas A. Hoyt, D.D.; Rev. J. Stuart Dickson, Rev. Wellington E.

Loucks, Rev. William L. Ledwith. *Elders:*—Samuel C. Perkins, LL. D., Robert N. Willson, Franklin L. Sheppard, William H. Parsons.

All of which is respectfully submitted,

Signed in behalf of the Committee,

JAMES H. BROOKES, *Chairman*.

COLLEGES AND ACADEMIES.

"THE CROWNING GLORY."

What does the Rev. Henry A. Stimson, D. D., the successor of Dr. William M. Taylor in the pastorate of the Broadway Tabernacle Church in New York, consider "the crowning glory of American Congregationalism?" In his remarkable sermon preached at the Annual Meeting of the American Home Missionary Society, at Saratoga, N. Y., May 30, he told in brief and glowing terms the story of American Congregationalism. The story opens with the organization of the American Home Missionary Society in 1826. Rapidly outlining the work of that society and its results, he added:

The next step, though still somewhat an unconscious one in our denominational life, was the extension of our educational system beyond the confines of New England, in the founding of colleges, academies, and, ultimately, of theological seminaries in the West.

This is a history in itself, without a parallel in the history of America, the crowning glory of American Congregationalism and destined to have consequences in the unfolding of our influence, and the establishing of our work in the future which no man to-day can estimate. It is a story * * * outlining our completed work with upward of forty colleges and seven theological seminaries, not Congregational in any restricted or sectarian sense, but Congregational in spirit, Congregational in parentage, Congregational in dependence for daily support, and forever Congregational as witnessing to the intelligence, the breadth, the faith, the liberality, the self-sacrifice, the proud consciousness of a call from God, on the part of the men who bear the Pilgrim name and are cherishing the Pilgrim inheritance.

These Western colleges more than any or all other agencies combined have served to make the Congregational faith and the Congregational history a national possession, to prepare the conditions in which Congregational churches are most successful, if not those in which they are at all permanently possible, and to give to us a body of believers come to the consciousness of our privileges and our calling in the splendid opportunity that now lies before us.

Where is the crowning glory of American Presbyterianism? Congregational Churches had been many years vigorously and systematically at work at this business before our Church, in 1883, organized its College Board. The results of its work in ten years may be read in a few minutes by any one who cares to send for its recent Annual Report. The value of the work it is yet to do may be imagined from Dr. Stimson's estimate of the work the Congregational society has accomplished. That work must be done with energy and rapidity if our Church is to do its share in making the new West and South our Lord's. If anybody does not yet comprehend the greatness of the work to be done, its thrilling importance, the need of quick and generous aid for it, let him read Dr. Stimson's words over again.

A SIDE LIGHT.

The Lord has given his Churches various talents and left them work to do. To which, as He visits this country, shall He award authority over many cities? Of course to those which make faithful and wise use of their talents, (Luke 19:17, 19.) Education and money are such talents. How does our Church stand among them all in the use of

these talents? Consider this from the Christian Enquirer (Baptist:)

"In 1890 we copied from one of our contemporaries the figures concerning the property and endowments of educational institutions controlled by various denominations, as follows: Baptist, \$11,867,181; Methodist Episcopal, \$11,572,920; Presbyterian, \$9,282,000; Congregational, \$7,911,257; Protestant Episcopal, \$3,89,733. Since that time there have been larger gifts for our colleges and seminaries than ever before known. In four years \$12,000,000 have been added to the funds of our Baptist educational institutions. While there has been a considerable

addition to the educational endowments of Presbyterian and Methodist institutions of learning, it is probable that the property and endowments of Baptist institutions exceed that of both these denominations."

So the Congregational Churches in 1890, with perhaps 60 per centum of our membership and wealth, had 85 per centum of our educational endowments. What shall we say to our Lord about this, except that we will try to do our part more wisely and faithfully, bringing up this neglected part of his work? Is there a church that does not wish to help, or a man or woman of means who will not consider the manifest duty?

EDUCATION.

EXPRESSIONS OF GRATITUDE.

The following are a specimen of some of the letters the Secretary has been receiving from time to time in thankful acknowledgment of the assistance rendered our candidates in the course of their education. These came last month, on the day we started for the General Assembly. Such tokens of gratitude are very pleasant.

Dear Sir:—I have been receiving aid from the Board of Education for some eight years past. By its kindly assistance I have been enabled to take a full college and seminary course. I started with \$50 in pocket, and finish about \$25 in debt. I am now under appointment of the Presbyterian Foreign Board as missionary to—, and hope that the money invested in my education may prove a good investment. I thank you, and thro' you the Board and the Church, for the money so kindly and freely given. Very truly yours,

Dear Sir:—Last evening I was enabled to graduate at this seminary, and I feel that I owe the Board of Education much for the assistance which I have received from it.

Thanking you for your kindness to me these past 7 years,

I am yours respectfully,

EVIDENCE OF NEED FROM THE MISSION FIELD.

When at the General Assembly two letters were given to us by a commissioner from South Dakota, written by our missionaries in Nebraska, who therein testified strongly to virtual nullification of their pioneer work from the lack of ministers to take in charge the churches that they had founded. Their testimony is worth considering as presented in their own language, and shows how dependent for success one department of our church enterprise is upon another.

In reference to efforts made to plant Sabbath-schools and churches in the Big Horn Basin, one writes and is corroborated by the other.

"Our Sabbath-school man was there last year, and again this year, and started the Sabbath-school work, giving our literature; and here, as repeatedly in such cases, other denominations come along, organize churches, settle ministers, erect buildings and permanently occupy the country. Then, you know, we must, of course, give up the work push on further to the front and open up other fields for them to occupy, simply because we cannot follow up our Sabbath-school men by the ministry.

What is the matter with our ministers? Are they too few, too high-priced, or too delicate for the country and the front? It is said the ministry in some Presbyteries at the East is over-crowded. How does this happen when we can *get none* at the *front*? Our young men and I worked up in North-west Nebraska five churches and five church buildings last year and year before, and could organize half a dozen more this year; but as we now have six churches in North-west Nebraska without pastors, and there is not a pastor for 100 square miles in that region, I have made no effort in the way of encouraging our Sabbath-schools to grow into Presbyterian Churches, as they naturally do and would, if we could in some way supply them with ministers. Is not the over-crowding in the East and the lack of men in the front largely due to a *bad system of distribution* of our men?"

Then, after showing how young lawyers and doctors and business men and West Pointers throng to the West, and consent to endure its hardships for awhile, and soon rise to be the foremost men in their communities "because it is the country of fine chances and opportunities," the writer asks, "Is it not a little strange—is it not a little surprising and mysterious—does it not set us back a little—does it not astonish the onlooking world, and especially the missionary on the front while crying for help, when he sees the West, the field of activity and hard labor, *sought for* by the young and ambitious of every secular calling, while at the same time it is so hard to get young ministers to come out here? I cannot understand it. It cannot be because there are no opportunities, for the country on the frontier is considered one grand opportunity for all classes and professions of men. They fill to overflowing every little new town that starts up anywhere, and the history of all the West proves that the pioneer, if he is worthy of success and holds on, will eventually possess the wealth and choice places and commanding influence of the region. If this is so in every other enterprise, why should it not be so in religious enterprise, and in the success of ministers? And, in fact, it has proved so. The West everywhere is in pos-

session of the pioneer churches, whichever they are, in nearly every case, and the ministers who have had uniform and marked success above their brethren have been the pioneers. If the men have been worthy and competent and the churches active, they have had it to a remarkable degree. Accordingly it seems surprising to me that it is so hard to get young men of our denomination to come West. Something, I think should be done to remedy this evil and effect a juster distribution of our ministers."

One of the plans suggested by the writer for this end, and that the most feasible one, is that every candidate recommended to the Board of Education for aid, should on graduation "present himself to the Presbytery that first recommended him, to be employed for the first five years of his ministry as it saw fit upon its most needy fields." This he thinks would enable the western Presbyteries to get back the young men they send to the seminaries and also encourage them to raise up more preachers from among themselves, since this would be for the supply of their own need, instead of adding to the overstocked Presbyteries in the neighborhood of the seminaries.

The plan here suggested deserves consideration and would, no doubt prove helpful. There is nothing to hinder the Presbyteries from acting upon it. The right to control their candidates is with them. Yet, it must be said that the difficulty complained of does not lie altogether in the unwillingness of the young ministers to go West and encounter the trials of a new field. It rather lies in the fact that there are not enough of them "to go round," and the few that are to be had are snatched up by the nearest and strongest church. We were told at the Assembly that every member of a large class in one of our Theological seminaries had been spoken for, this last spring, before graduation. We must not blame them too severely for accepting good offers. The simple truth is that we are not raising ministers enough to meet the growing demand, and it cannot be expected that they will flock into the outlying regions for work, as do the younger men of other professions which are overcrowded.

One reason of this comparative fewness of ministers in our denomination is, humanly speaking, that the average cost of educating a minister according to Presbyterian standards is greater than that which will enable a man to enter any of the secular professions, or even the ministry in some of the other denominations. Our book as a rule requires a nine years' course of study as a preparation for ordination, and the expense of this is more than many a worthy young man without means at command has the ability or courage to meet even with the aid of the Board of Education, too scanty as it sometimes is. Hence the demand made in many quarters for a shorter course of thorough biblical and theological training in connection with some disciplinary experience that will enable a truly devoted person to do good work in our mission fields. Other denominations are coming to this, and it is a growing opinion that we must come to the same if we would hold our own and do our share in evangelizing our country. And here we must

CORRECT A MISAPPREHENSION

of at least our intention, when alluding to

this subject in our address before the Assembly at Washington. In speaking of the kind of training called for we mentioned that done at Mr. Moody's schools at Northfield and at Chicago, and also that at Park College in qualifying young men for good evangelical labor. By this we did not mean to imply that Park College as such gave what is called a short cut course, for we knew to the contrary from personal observation; but that it had sent out Christian workers, indeed of both sexes, who had contributed much towards the furthering of the Gospel in the region around it. The College course as such we are happy to say is as thorough as that of any college we are acquainted with. Some of its graduates we know have stood among the highest in our Theological Seminaries. And when with its scholastic instruction we combine the strong religious influence pervading the institution and the opportunity it gives for exercise in useful handicraft of various kinds the Park College deserves to be regarded one of the greatest blessings of the state in which it stands and a signal monument of its founders' wisdom and faith. D. W. P.

A SYRIAN MARY.

On Sabbath afternoon, April 23, 1893, entered into rest, Miriam, beloved wife of Iyûb, aged twenty-one.

Two years ago at our women's meetings, we were studying the women of the Bible. One day our subject was Mary and Martha. At my side sat this Mary (the Arabic form is Miriam) and her bright eager face showed her great interest. When we came to the verse, spoken to that other Mary, so long ago, "The Master has come and calleth for thee," I turned to her and said "For *thee*, Miriam," and she replied at once, "Yes, I am listening."

Her life these two years has shown how truly she heard that voice, how she felt that verse was meant for *her*!

Her eagerness to tell others, her patient persistent effort to strengthen the faith of her husband, who also had heard, but was still afraid to come out and confess Him openly, and her great joy when they at last stood to-

gether, to pledge their allegiance to the King of Kings, told of his mighty power in her life.

Then came long days and nights of pain, but her great patience through all this time of suffering, her strong faith, her bright, happy word for all who came in to see her, her calm, peaceful committing of her husband, and her two little girls, so soon to be motherless, to the loving care of Him who gave them, her triumphant end, these told of His great power, His strong arm in the valley of the shadow of death.

We thought we needed Miriam, needed her to let the light shine out from her Christian home, needed her to tell friends and neighbors the blessed story, but God knows best.

As we listened to the tender words spoken over the coffin, to a sympathetic audience, most of whom had not yet named His name, and the earnest appeal, "The Master has come and calleth for *you*, hear *ye* Him"—we could only pray that she, being dead might yet speak, to some hearts long closed.

E. H. N.

FREEDMEN.

HAINES NORMAL AND INDUSTRIAL SCHOOL, AUGUSTA, GA.

E. P. COWAN, D. D.

In a recent interesting article in one of our religious weeklies giving an account of the Woman's Missionary meetings held during the sessions of the late General Assembly there appeared this clause:

Then followed a novel sight to me, a young colored girl, no, I cannot call her colored, for she was blacker than black, but her voice was good, which was more than could be said of many of the rest of us; her delivery was unembarrassed, every word was heard distinctly, and she gave her report with much less nervousness than I did mine. She came, she told us, with a greeting from her own people, and thanks for the kindness shown them; she spoke with scorn of the Georgia people and their treatment of her race, as regarding especially the educational facilities offered them, and besought the Committee for more schools.

The name of this young colored girl is Miss Lucy C. Laney, and she is Principal of a large and flourishing colored school at Augusta, Georgia, under the care of the Board of Missions for Freedmen, known as the Haines Normal and Industrial School. She enjoys the distinction of being the only colored woman under our Board, at the head of a large and important educational institution. I do not know that the Board would have had the courage to place a colored woman in so responsible a position. We cannot claim the credit of having the foresight to assign her to the position she is filling so well, for she has simply made the position for herself by her courage, her ability, her zeal, her self-denial.

Miss Laney is the daughter of a colored Presbyterian minister, Rev. David Laney, one of the three colored men who after the war entered the service of our Church as members of the Knox Presbytery of Georgia. In 1866 the Presbytery of Hopewell (Southern) after careful consideration ordained

Joseph Williams, David Laney and Robert Casters as evangelists to *their own race*. When the commission was given them Joseph Williams, known as "Uncle Joe," and David Laney both objected. They declined to receive such an interpretation of ministerial ordination as both unscriptural and unpresbyterian. Under the leadership of "Uncle Joe" these three men left the Hopewell Presbytery, and in April of 1867 they organized the Presbytery which they called Knox and sent Mr. Williams to the old school General Assembly meeting that year at Albany, N. Y., with a petition to be received by that Assembly. This petition was presented by Rev. Dr. Logan, the first Secretary of our Committee on Freedmen, and thus the Presbytery of Knox in Georgia, with also those of Catawba in North Carolina and Atlantic in South Carolina, were received and formed into the Synod of Atlantic.

Rev. David Laney served the Church faithfully and well until increasing years laid him aside from active work. He resides in Macon, Ga., and is enrolled in his Presbytery as "honorably retired." But while Mr. Laney through advancing age is compelled to retire from the field, he has certainly sent out a worthy substitute in the person of his daughter. He has put no son into the Gospel ministry to succeed him, but his worthy daughter Lucy is to-day practically doing the work of a faithful minister, or servant, of Christ. Miss Laney is a graduate of the Atlanta University and has an education of which no woman in this land, white or colored, need be ashamed.

Equipped for the work and fired with a dauntless zeal for the elevation of her race, of whom she always speaks as "my people." She entered Augusta, Ga., single-handed and alone some seven years ago and began teaching the few children she could at the beginning draw around her. As she taught, her school increased. No one stood with her at the first, the Freedmen's Board was back of



HAINES NORMAL AND INDUSTRIAL SCHOOL, AUGUSTA, GA.

her, but we scarcely knew her value at the time, commissioning her for the work, but giving her only what she could collect for her services on the field. On this point her success brought us the information we needed. We did not help her at the first as we would now,. Her courage, patience, self-forgetfulness, and withal her good common sense attracted attention. She began with a few, and at the end of the first year reported 75 scholars under her care. At the end of the second year she reported 234. The progress of her work was so satisfactory that when the opportunity to place \$10,000 in some particular educational work in the South came to the Board, the unanimous opinion of the members was that Miss Laney's school had merited the proposed help. This money came from the estate of the late Thompson Bell, of Pittsburg, through a sister of Mr. Bell, to whom was left the disposal of a certain amount of her brother's estate for educational purposes. When the Assembly met at Minneapolis in 1886 Miss Laney met the late Mrs. F. E. H. Haines, who was then President of the Women's Executive Com-

mittee of Home Missions, and was so impressed with her earnest Christian character and her deep interest in the colored people of the South that she went home and named her school the Haines School.

When the large gift was received from the Bell estate to be devoted to this school, there was no disposition or desire on the part of Mr. Bell's sister to change the name, and so to-day the Institution still bears the name and perpetuates the memory of that sainted woman in whom Miss Laney, in her short acquaintance with her, recognized a kindred spirit, although according to the flesh the one sister was colored, the other white. Haines Normal and Industrial School has now buildings worth between \$15,000 and \$20,000. It reported last year over 400 scholars, including both boarding and day schools. These scholars are taught by eight teachers, including a regular medical graduate at the head of a Nurses' Training Department. In her annual report to the Board, Miss Laney says:

The year about to close has been one full of earnest work and advancement for Haines

School. As it ought to be, it has been in some respects the best in the history of the work. She continues her report thus:

AS OTHERS SEE US.

In the *Southern States*, an illustrated magazine devoted to the South, among the advantages for higher education in Georgia the Haines School is very generously mentioned. Dr. Curry has also said very pleasant things of us. A very large number of Northern travellers passing have called upon us. Gen. Saylor, of Boston, was loud in his words of commendation. Among the many who have called on us in the past few months were a number of Southern women, some paying the second visit during the month, bringing other friends. None of these ladies were ever before in a colored school. They expressed themselves as well pleased, and have since showed their good will by little courtesies. I reasonably expect from this source in the future something of moral support. I have called your attention to the above things not without some pride, yet not with vain boasting, but rather that you may see what is expected of us, that you may know that your work in Georgia is beginning to be known. This section of the State is looking to you for teachers and leaders. Already in the public schools of this city, in sight of our building, four of our girls are employed as teachers. County School Commissioners send to us for teachers. We are through our students yearly reaching a large number of persons. Through our forty student teachers, with schools now under their care that average 35 scholars each, we are reaching indirectly 1400 children. The three or four hundred added to this that come directly under our care causes us to reach about 1800 young people; but, oh, large as this number seems, it is small when we think of the many hundreds to whom scarcely a ray of light has yet come!

Much of interest could be added by quoting further from Miss Laney's report were it not for the fear of unduly prolonging this article. Much more could be freely written concerning her absolute devotedness to her work were we sure she would not see what was written. I will only add one more clause to show at the same time the thrift of the school and the wisdom of the management.

The whole number of students enrolled to date is 410, with a regular attendance of 368, and a daily average for the term of 312. The number is smaller than the previous year, but

as the school is expected to prepare scholars to become teachers, it was thought best for the better accomplishment of this work to take no more than we could properly seat and instruct. A large number were therefore refused admission. Hence the decrease in the enrollment.

The Board this next year will provide Miss Laney with an assistant principal, partly because the work she has built up around her is overtaxing her strength, and partly because we hope to employ her more than before in addressing our different ladies' societies on behalf of our work among the colored people of the South, a mission for which she has a rare gift, apparently without knowing it.

June 27, 1893.

BIDDLE UNIVERSITY.

The changes made at Biddle University two years ago, which were generally regarded as a great experiment, and the subsequent history of the work of higher education and successful administration there, have served to bring this institution into considerable prominence before the Presbyterian Church, its foster mother, and the educational world.

The general Assembly at Washington gave forth a strong expression of confidence in the work of the institution under the present administration, and recommended unanimously the raising of an endowment and building fund of \$400,000, and authorized that special agents be employed for the purpose of aiding in raising the money. This is in every way gratifying and encouraging to the friends of the school and when these funds shall have been secured the church will have placed her most important school located among the colored people and for their special benefit upon an enlarged and enduring basis of usefulness.

The recent commencement, June 7, brought to a close the second school year of the new regime, under which all the teaching and managing force of the University are colored men, save one. The concurrent testimony is that in all respects it was the most successful closing in the history of the institution. The attendance of friends and visitors was larger than on any former public occasion there, and the exercises were of

a high order. The senior preparatory closing was held the preceding Friday night. This class, from which the next Freshman class is to come, numbers twenty-six. At the close of the parts taken by the students, Mr. S. J. Bampffield, of Beaufort, S. C., made an excellent address, full of timely and practical suggestions for the young men.

The Baccalaureate sermon was preached by President Sanders, in the chapel of the University, from I Kings, ii, 2; "Show thyself a man," before a large and appreciative audience.

The Junior prize contest on Monday evening and the *Alumni* reunion Tuesday evening were spirited and interesting occasions.

Every thing combined to make the commencement proper a great success. As already intimated the weather and the attendance were all that could be desired. There were two graduates from the Theological Department who had taken full courses. These two men enter at once upon important fields of labor. There were eleven graduates from the College Department, the largest class in the history of the School, nine receiving the A. B. Degree and two the S. B. Degree. These eleven bright young men are active Christians. Nine of them will enter the Presbyterian ministry and two will go into the Medical profession.

The late lamented Col. Elliott F. Shepard had honored the University by consenting to be present and deliver the Annual Address. God willed that it should be otherwise, and his alternate, Rev. John F. Patterson, of Pittsburgh, Pa., was detained on account of sickness. The time was occupied however by a number of distinguished persons who made short appropriate addresses. Especially noticeable, on Commencement Day, was the eagerness and enthusiasm of the colored people themselves who crowded to witness the exercises, and who were lavish with their hearty expressions of satisfaction.

The enrollment reached 287, over-crowding the accommodations to an uncomfortable and unhealthful degree. Already applications of new students are coming in, and there is every indication that the next school year will witness a large increase in the number

of students. There seems but one way open to the solution of the problem, and that is to provide new and enlarged dormitory accommodation. This the authorities have resolved to do, so soon as the means can be provided.

A GLIMPSE AT THE WORK.

One of our faithful teachers in a dark part of Virginia writes: "The people seem willing to do all they can, but that is not much. They cannot get anything for their work. A man's work for a day here is 40 to 50 cents, a woman gets 20 to 25 cents for a family's week's washing. So families with a lot of children can hardly live at all. They are not able to buy books for their little ones. By this means many are kept out of school. I have from eighty-six to ninety pupils on roll. I hope you will come to our little town some day in passing and stay a few days and see the outlook of my work. I think a few words from you would encourage us much. I think the people want to do right. But they are quite ignorant and superstitious. When three of the girls left us last fall for Burkeville, to attend Ingleside Seminary, I was almost mobbed, for some of them said I had sold those three girls into slavery and I would get \$50 a year apiece for their work, and the parents would never see them again. So you see what ignorance I have to work with and how much patience it takes. But they are coming out of that. Some of the older ones will never get out, but Christ the Shepherd says "if among the older ones you may not be apt to teach, feed my lambs."

This consecrated colored woman went several years ago to this dark place among this ignorant and degraded people to try to elevate and save them. It was an out of the way place, though many Negroes were there.

Neither whites nor blacks had ever seen a Negro like her, educated, pious, refined, whose life was consecrated to God. With her day school she established a Sabbath School, and into this old and young crowded to hear her tell what God said to them in his word. She could not form classes, for there were no competent teachers. So she taught all together. Though her parochial school

lasted but six months, she stayed all the year to keep up her Sabbath work. She would not make any visit that would keep her away over Sunday. The influence she was exerting was almost the only one in the place to save her people, and she feared to loosen the hold she had gained upon them.

After a time she persuaded an already heavily taxed minister, living some 25 miles distant, to give them an occasional preaching service as he could. As an outcome of it all—under the blessing of God—they now have a church with twenty-five members and a very hopeful Sabbath-school, with a neat, but too small, chapel school-house. The dawn of a better day has reached that long neglected people. As the teacher said in her letter, three of the girls have gone from her to one of our Seminaries, where the light shines clearer and stronger. In the course of a few years those who now doubt and fear will see their own daughters made into educated, pure, noble women, just like their teacher. They will come back to brighten the day in their own community, or to kindle a new light in some dark place.

We have many teachers doing similar noble work among their people in this south land—sowing the seed for future rich harvests of souls. And this illustrates but one of the many forms of work nurtured and carried forward by our Freedmen's Board.

Systematic Beneficence.

[We are permitted to give to our readers the following "leaf out of his own experience" from the happy pastor of one of the oldest churches in Western New York.]

There had been much irregularity in the matter of offerings. In some years these had been considerable, and all the boards had been remembered, while in other years they had been few and scattering. We adopted a system of BENEVOLENT OFFERINGS, embracing all the Boards, with provision for miscellaneous gifts. The endeavor was made to adapt our scheme to the circumstances of our people. Experience has proved it simple and workable. A church calendar, among other items, informs the people of the par-

ticular offering to be made in each month. Notice is also given from the pulpit a week in advance, and during the month opportunity is given to supplement the offerings.

The result the first year was a surprise and a revelation to many among us. The congregation is neither large nor wealthy, but the total amount given was at least one-third greater than the highest amount of preceding years, while it quadrupled those of some years. A still more encouraging feature was the fact that the second year, without other pressure from the pulpit than the regular presentation of the various objects, showed in almost every instance an increase on the year before.

There are perhaps a few in the congregation who think that too much emphasis is put upon benevolence, but there are only a few. The great majority are glad to know what to expect and to make their preparations accordingly. The spirit of giving is fostered by keeping persistently before the minds of the people the thought that they are making an offering to the Lord, and not merely taking up a collection for a Board. If I am not mistaken, moreover, the spirit of benevolent giving is going to react on the general finances of the church, and lead people to see that church support is not a matter of sharp bargaining for pews, but a giving to the Lord for his work among ourselves.

The particular scheme is not of so much importance as to have *some* plan, and then work it persistently. No scheme is self-operative, and in any scheme the pastor must be the one to see that the machinery is kept in motion.

I am fully persuaded that if all pastors were systematic in this sacred business, the treasuries of our church would be kept replenished, and there would not be the need for the "special efforts" and almost frantic pleas that are now sometimes urged upon us. It is not hard to do. It involves simply some plan of giving "locally adapted," and then the patient, wise, persistent working of it.

We can trust God's people to respond, if we—pastors—give the opportunity and present the invitation.

Thoughts on the Sabbath-School Lessons.

August 6.—*Paul at Miletus*.—Acts xx-22-35.

It is a Christian's duty *to live faithfully in the present* (verse 22). Paul knew not what was in store for him, beyond the general fact that it was trial. But his ignorance of the future did not trouble him. He had been through a stormy past and had found God in it, and he knew he would find him in the future. Therefore he had no need to worry, but only to turn his thought toward that which was his to deal with, the one day of the present. It would be a wise habit for us Christians if we could remember to say to ourselves every morning, "This day I must live as though it were to be my last." It is well for us to have a wide outlook over life "to see life clearly and see it whole;" but the wide view must not displace the narrow view of the one present day, as important as any day ever to be lived by us, which is now ours to use for God.

REV. J. D. BURRELL.

August 18.—*Paul at Jerusalem*.—Acts xxi: 27-39.

"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The brave words with which Paul faced such possibilities—such certainties, for he had the witness of the Holy Ghost that "in every city bonds and afflictions" awaited him, and the prophecy of Agabus, "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles"—found an answering echo almost fifteen centuries later in Luther's, "Even should there be as many devils in Worms as tiles on the housetops still I would enter it!" And there was the same unquailing spirit, the same courageous utterance on the part of the apostle, bound with two chains, looking out from his post on the stairs upon the angry crowd, and the reformer speaking "Wonderfully well and boldly, in Latin and German before the Emperor, the princes and States of the empire."

The Savior's parting injunction, "Ye shall be witnesses unto me" has been fulfilled in a variety of circumstances and from many strange witness-stands; the testimony has often been misunderstood; in its apparent results it has often been a failure; but even when it has led to martyrdom, beyond the suffering and the death have waited, for the faithful witness, a white robe and a crown and a throne (Rev. vi:9-11; Rev. xx:4).

August 20.—*Paul before Felix*.—Acts xxiv: 10-25.

Never did this master of skill and fitness in discourse more conclusively prove this mastery than in the bold, faithful reasoning whose main drift and conclusion is here recorded in three words . . . Before him sat an unjust judge—a cruel, rapacious governor. To him he discourses about righteousness, i. e., "rightness, justness in thought, word and deed toward all—toward God and toward man." To a Roman libertine noble and a profligate Jewish princess he expounds the Christian gospel of purity. And upon both, self-condemned by conscience, he presses the fearful fact of *a judgment to come*, which each must meet. Yet this Christian apostle makes no personal charge utters no personal denunciation. He only leaves the truth to work in the soul. Hence no anger against Paul was stirred in the breast of Felix. The fear awakened in him was wrought, not by Paul, but by the Holy Ghost through the truth. The *object*, as well as the *cause*, of his dread was the Divine law and the Divine judge now so vividly disclosed by the apostle. That Felix was alarmed showed that he was not past feeling, not dead to the appeal of saving truth. In his alarm we read sure evidence of the convincing power of the Holy Ghost, *reproving of sin, of righteousness, and of judgment*.

REV. J. G. BUTLER, D. D.

August 27.—*Paul before Agrippa*.—Acts xxvi: 19-32.

"Not many wise men after the flesh, not many mighty, not many noble, are called." The gospel message that so many of the common people heard gladly awakened only a moment's interest in the mind of King Agrippa, and he turned away from the per-

suasive voice of the prisoner who was more kingly in spirit than the monarch before whom he stood, back to the absorbing interests of an earthly kingdom and to the follies and dissipations of a selfish worldly life.

There will be scholars in our classes on this August Sabbath in danger of making the same mistake. How shall we make them realize their need? How shall we present Christ crucified so simply and so solemnly that they shall be "fully persuaded" to accept him at once as their Savior and King?

Young People's Christian Endeavor.

PRESBYTERIAN YOUNG PEOPLES' SOCIETIES.

The General Assembly at Washington received from its Committee on Young People's Societies the following report, which after discussion was adopted by a unanimous vote:

To the General Assembly of the Presbyterian Church in the United States of America, in session at Washington, D. C.:

The Assembly of 1892 adopted the following report of its Committee on Bills and Overtures:

"Overture No. 20, from the Presbytery of Zanesville, asking for a model constitution for Young People's Societies in the Presbyterian Church, which shall secure uniformity of organization in harmony with our Church polity, recommended that this overture be referred to a special Committee of three, to report to the next General Assembly."

The committee provided for in this action was appointed as follows: Rev. F. C. Monfort, D. D., Rev. Robert J. Service, D. D., and Elder John H. Holliday.

This committee respectfully presents its report.

This committee does not believe that "uniformity of organization in harmony with our church polity" is to be attained by the adoption of one constitution by all local Young People's Societies. Such societies, like Sabbath Schools, are a part of the church machinery and their conduct should be left to the church. We have no denominational model to which all our Sabbath Schools must conform. The school is under the care of the session, and may be adapted in constitution and operation to the needs of the field.

So it should be with the Young People's Society. Those who are in authority on the ground, and know the peculiar needs of the field, should have discretion as to form and methods.

We have in our churches a large number of societies organized upon this principle. These vary in form. Many of them have adopted the Christian Endeavor Model Constitution; others have modified this constitution by omitting its pledge or consecration meeting. Others are Westminster Leagues, organized under one or the other of the constitutions which have been published under that name. Still others have special constitutions, approved by their sessions. We question whether a uniform constitution, even if cordially accepted by all these societies as a substitute for those they now have, would be an advantage.

We may, however, suggest certain things in which uniformity is desirable and may be obtained.

First, every society should in its constitution recognize itself as not independent, but subject to the session of the church with which it is connected; and, second, every society should make it a part of its work to educate its members in the doctrines, polity, history and present activities of the Church.

Many, perhaps most, societies already recognize the authority of the session, but it would be well to have such recognition a part of every constitution. Many societies, too, give attention to the study of our doctrine and work, but such study is neither so general nor systematic as it should be.

These suggestions involve counter suggestions as to the duty of the Church. Societies which acknowledge the authority of the Church, and seek to know its doctrines and work, should receive care and help. Sessions should recognize their obligations to the societies. They should be informed as to their work and needs, and be ready with counsel and help, while the Church should see that the desire to study is not discouraged by the lack of a suitable literature.

Uniformity of organization is more desirable and practicable in presbyterial than in local societies. And here again we may follow the precedent of our Sabbath-school machinery. Nearly all our Presbyteries have presbyterial Sabbath-school associations, practically the same in organization and aim, though differing somewhat as to details.

The work of these associations is to stimulate interest in Sabbath-school work; to give information as to successful methods, and, in gen-

eral to promote the efficiency of all the schools under their charge, as well as to secure the organization of new schools where it seems wise.

The Assembly of 1891 took action in the direction of similar organizations for Young People's Societies. It recommended the appointment in every Presbytery of "a standing committee on Young People's Societies," and quite a number of Presbyteries have appointed committees which are giving careful attention to the work. We have inquired as to the plans of these committees in several Presbyteries, and learn that in each case the necessity of some presbyterial organization of the young people themselves has been felt at the beginning of their work. Some have formed Presbyterial Unions and adopted constitutions, the similarity of which is quite suggestive, showing that the committees meet the same necessities in practically the same way.

It is clear, we believe, that a presbyterial organization should include all the local societies in the churches under the Presbytery's care. It should therefore make no discrimination against any or in favor of any particular form of local organization. It should be very simple, and leave room for such additions in the form of by-laws or standing rules as the necessities of the field may suggest.

The overture which led to the appointment of this committee asks for a model constitution for Westminster Leagues. Your committee is of the opinion that whatever names may be taken by local societies, the presbyterial societies should be known by a general comprehensive name which will equally recognize all local societies. The name Presbyterial "Union," adopted by several Presbyteries, seems well chosen. We have prepared a constitution, which is hereby presented for approval.

The organization of presbyterial societies in all parts of the church cannot fail to stimulate the work among the young; but it will be necessary, in order to the best results, that attention be given to a denominational young people's literature. Our youth, as we have already noted, should be educated in the history, doctrines, polity and present activities of the Church. Such education will not hinder, but increase, their zeal, and make them more efficient in their immediate work and prepare them for positions of responsibility and usefulness in the Church which they will be called upon to occupy in the future.

Two plans have been suggested: "First, that the Assembly appoint a permanent committee

on Young People's Societies, which shall have general charge of the whole work; and, second, that the Board of Publication be directed to give attention to the matter and provide such a literature as is required. This Board has already done much in this direction in its Sabbath-school literature. It has on its list of books many admirably adapted to the use of Young People's Societies. These could be classified and supplemented. It has also papers for youth. One of these, or a special paper, might be made the organ of the societies, serving as a medium for society news and for the interchange of opinions as to the best methods of work.

This would be in line with our plan for Sabbath-school work, according to which the Board furnishes a literature and co-operates with presbyterial associations in furthering the interests of the schools. It would leave the management of local societies where it belongs, in the hands of the local church. It would not interfere with societies now formed and in successful operation. It would stimulate interest and the organization of new societies. The motto might be, "A Young People's Organization in Every Church." It would not disturb the interdenominational affiliations of the Christian Endeavor Societies. They would be as free in this regard as our Sabbath-schools are to such fellowship in the Sunday-school Union. It would recognize the constitution of the Christian Endeavor and the Westminster Leagues, and all other constitutions approved by the sessions of the churches. It would be an assurance to our youth that the Church as a whole is interested in their welfare. It would be a continual reminder to Presbyteries and sessions that the youth in these societies are part of the flock over which God has given them oversight, and that the societies themselves are a part of the machinery of the Church which demands constant use and care.

We, therefore, recommend the following for adoption by the Assembly:

RESOLUTIONS.

(I) The Assembly commends the spirit and purpose manifest in the organization of Young People's Societies of Christian Endeavor, Westminster Leagues and other similar organizations among the youth of the Church, and urges all our ministers and elders to be watchful and diligent in furthering, directing and using this important agency for the advancement of the work of the Master committed to our hands.

(II) The Assembly counsels the youth of its churches, who are banded, or may in the future band themselves, in such societies, to formally recognize in their constitutions their relation to the

Church, and their subjection in the Lord to its constituted authorities, and also to provide in their appointment of committees for the study of the doctrines, polity, history and present activities of the Presbyterian Church.

(III) The Assembly commends the special efforts made by the Board of Home Missions and the Board of Foreign Missions to bring the great causes they represent before our young people, and earnestly urges all our societies to inform themselves in regard to, and to sustain these and other missionary agencies of our own Church.

(IV) The Assembly calls the attention of the Board of Publication to the importance of a literature for Young People's Societies, embodying the best information as to organization and work, and having reference to the education of the young in the doctrines, polity, history and present activities of the Presbyterian Church.

(V) The Assembly repeats the recommendation of the Assembly of 1891, that Presbyteries appoint standing committees on Young People's Societies, and adds the recommendation that wherever it is expedient presbyterial organizations of the young people be formed.

The following model constitution is suggested as suitable for such presbyterial organizations:

MODEL CONSTITUTION.

ARTICLE 1. This organization shall be called the Young People's Union of the Presbytery of——.

ART. 2. All members of Young People's Societies in churches, missions or Sabbath-schools belonging to the Presbytery of ——, may be enrolled as members.

ART. 3. The object is to promote and extend the special work of Young People's Societies within the bounds of Presbytery, and to bring these societies into such relation to the Presbytery as shall enable Presbytery to give counsel and help.

ART. 4. The officers shall be a President, Vice-President, Secretary and Treasurer. These shall be chosen at the annual meeting, and shall perform the usual functions of such offices. They shall constitute the Executive Committee, and, as such, shall act in concert with the Presbytery's Committee on Young People's Societies and arrange for all public meetings of the Union.

ART. 5. This organization is not independent, but is a part of the Church, and subject to the direction of Presbytery.

ART. 6. An annual meeting for the election of officers and other business shall be held on the () day of (). Other business or public meetings may be called from time to time.

ART. 7. This constitution may be amended at any annual meeting by a majority vote, subject to the approval of Presbytery.

This constitution may be taken either as a model or as a suggestion. Those familiar with the necessities of the field in each Presbytery may see the need of amendments to the constitution before it

fully meets their requirements. Others will find it sufficient to supplement it by a body of by-laws.

All of which is respectfully submitted

F. C. MONFORT,
ROBERT J. SERVICE, } Committee.
JOHN H. HOLLIDAY, }

WORK FOR COLLEGE GIRLS.

The *Congregationalist*, under the title, *What One College Girl Has Done*, gives the following encouraging illustration of what earnest and conscientious girls may do in country villages as well as in large cities. It is a kind of work as truly needed in the country as in the cities. We commend it to the prayerful consideration of our young lady readers, without limiting it to graduates from college. There are others quite competent. With parental and pastoral advice, and prayerful seeking of divine guidance, let each young woman find her true vocation. As leader or follower, has not almost every one something of this sort to do? Something of this will not ordinarily hinder her *home* work, but increase her ability for it. And if every one will do a little, no one will need to be over-tasked. "To every one according to his several ability," is our good Lord's way of distributing His work to His servants.

WHAT ONE COLLEGE GIRL HAS DONE.

She graduated full of fine enthusiasm, which soon crystallized into a determination to join some college settlement and give her life to work among the abjectly poor. Something of the self-sacrifice involved in this course appealed to her nature, and she was sure her highest ambitions would be met in such a career. But the home friends objected. They had lived without her for four long years and could not bear that she should go away again. Her good sense and loving thoughtfulness recognized the claims set forth and she put aside her own plans and began to look about to see what "next thing" she could do.

Possessed of ample means she had no pecuniary needs for which to work, nor did she care to study for a profession, yet she felt she ought to do something for somebody beside those at home. She reasoned that if a college settlement is good in a city why may not work of a kindred nature be done in a town of 8,000 inhabitants. She mused and consulted with friends. A visit to New York gave her an opportunity to meet

Miss Grace Dodge, who furnished her many helpful hints as to the best plan for action and promised to be a reservoir of experience on which she could draw at any time.

As a result of a half-dozen preliminary meetings and our college graduate's plucky enthusiasm a Young Woman's Association is now in active operation. Some discouragements were met at the outset, but the motto adopted, "Not a life, but a noble life," helped over difficulties and on to success. For encouragement it was found that other girls had been wishing they could work in this line, and still others whose duties kept them busy all day were anxious to join the evening classes so soon as they could be organized. The college graduate is president, a girl who is busy with work ten hours a day is secretary, and another graduate is treasurer. The association is unsectarian and self-supporting. Each member pays fifty cents a month, and a membership of ninety-four gives sufficient income to rent two desirable rooms, heat and light them and put magazines and papers on the table. A piano is soon to be furnished by an interested friend. Evening classes in history, elocution and gymnastics, literature and composition fill four evenings of the week. A fifth, when the village churches hold mid-week service, there are no classes, while the sixth evening is a social time when some one from outside is invited to give a talk or furnish music or show pictures. Thus every week day evening the rooms are opened, books and good company are provided, and a chance for self-culture is offered. The only question for admission is that of good moral character, no lines of distinction are drawn and thus far the union is as hearty and harmonious as in any Y. W. C. A.

We boast of having a college settlement in our own town, and one college girl is certainly making life purer and sweeter for those with whom she has to do. Her alma mater needs no other advertisement of its high standing than this exhibition of educated ability and Christian culture in her representative. One who has had large experience in working for others said, when asked if a certain enterprise were religious, "I have made up my mind that anything that is good is religious." And we know the influence started by one girl graduate is religious, for

As one lamp lights another nor grows less,
So nobleness enkindleth nobleness.

H. B. S.

A little girl was asked, how it was that everybody loved her. She said, "I do not know unless it is that I love everybody."

Children's Church At Home And Abroad.

What we print in these columns is designed not for children only, but quite as much for those who have the care of children—parents, teachers, older sisters and brothers.

CHILDREN'S TRIALS.

[From The Sunday School Times.]

A child suffers more keenly, and philosophizes more wisely, than a grown person, while he has less credit given him in either direction, by his inferior seniors generally. A little boy seven and a half years old had lost his father. He heard others speaking of the strain upon his mother, and upon his grandfather, by this death; but no one seemed to think that his sorrow could be like their sorrow, because he seemed "too young" to realize fully his loss. He evidently felt this undervaluing of his grief, and at last he came out in expression of it: "Mother, there is a good deal of a strain on *me*. You know, mother, that he was *my father*; and you haven't lost your father. You don't suppose, mother, that you loved him as I did; for he wasn't your father, and he was mine; and it's pretty hard for me to bear it." Then he turned away and burst into tears. That this was not a selfish expression of sorrow, was shown by other signs of his deeper feeling. The day after his father's death, the little fellow called his uncle into a room where he was by himself, and asked anxiously, "Do you think my mother will die also?" "No, I do not think so," was the answer. "Well, I'm afraid she will," he responded. "I don't want to go to sleep to-night. I want to keep awake, and see if mother is breathing all through the night. I'm so afraid she'll die." What suffering that little soul showed in this mental struggle over the mystery of death! When his uncle endeavored to comfort him, in this fear for his mother, the boy nerved himself up to the struggle of life, and asked anxiously, "Do I show this much in my face?" Being told that he did not, he said, "Then let us go and see mother;" and he went to her with no word or sign of his suffering in her behalf, lest he should cause her added pain. And this is an illustration of the sensitiveness and the sensibleness of the dear children, whom so many of us look at as light-hearted and careless, and as necessarily free from a part in the struggle of existence that seems so much to us.

DO CENTS DROP FROM HEAVEN?

Little Richard M. was a very handsome and very pleasant boy. The house he lived in, in a small city, had no door-yard in front of it, but the side-walk was wide and clean and nicely shaded by elm trees and was not much crowded with passers. So it was a pleasant and safe place for little Richard to play.

The only objection to it was that people passing by were apt to be so much pleased with the bright-faced little fellow that they would take notice of him in a way that might make him vain—so his wise mother thought—and quite often a gentleman passing would give him a cent.

Richard's mother thought that this was not good for him, and so she very plainly told him not to take any more cents, if they were offered him. He was to thank any such gentleman for his kindness, but to tell him that his mother did not approve of his taking money from any one.—

One day, after she had given him this charge, little Richard brought in a penny. When his mother saw it she reproved him for disobeying her. But he answered, "Mama, there did not any *man* give me this cent, God threw it down to me out of Heaven."

This shocked his mother all the more, for she thought that it must be a lie. She did not see how her little boy could possibly think that he was telling the truth. So she reproved him very solemnly, and tried hard to make him see how wicked he had been, and to confess his sin. But the little fellow stuck to it, and said, over and over again, "There was not any man there, God did throw the cent down to me from Heaven."

His mother was greatly distressed, and kept trying to get Richard to confess his sin and ask forgiveness. If she could not get him to do this, she thought she must punish him. But before she did so she talked with a young man who studied and slept in the front room on the second floor of her house. He was able and glad to explain the strange thing. He did not know that Richard had been forbidden to take such gifts, and one day sitting at his front window, when the little boy was playing below, he tossed a cent down to him without putting his own head in sight. The cent dropped and jingled on the pavement; Richard looked up and around and saw no person; and he honestly believed what he told his mother. No doubt, she was very thankful to be thus saved from doing cruel wrong to her dear, truthful boy. The mothers who read this will pray God to keep them from

ever doing such wrong to their children. But children, dreadful as it would have been for little Richard to be punished for lying, when he had told the real honest truth—it would have been even more dreadful if he had told a lie and deceived his mother, do not you think so? Do you think that God hates anything worse than lying? What does He say about it in the Bible?

Gleanings At Home and Abroad.

—The Cumberland Presbyterian Church numbers 170,000 members.

—Sir John Hart calculates the Chinese annual opium bill at £25,000,000.

—Heathen Kaffirs cover their faces with red ochre, hence the name "reds" applied to them.

—"If it is only some who are called to the the heathen, all are called *for* the heathen."

—Buddhism has been defined to be a system which teaches men to pray to nobody to be made nothing of.

—More people attend Christian Worship in the Fiji Islands in proportion to the population than in the United States, says Hon. W. E. Blackstone.

—Mgr. Zaleski has bought 200 acres near Kandy, Ceylon, as the site of a Propaganda Seminary for India.

—Nearly every child in Central Africa is born a slave. When quite young they are marked with "tribal cuts," as we brand sheep.

—A recently published catalogue of the complete editions of the Bible in the British Museum enumerates 27,000 editions in 87 different languages.

—Not satisfied with the Confucian code, which is responsible for much that is abnormal in their life, the Japanese are seeking something better, says Rev. F. H. De Forest.

—A native preacher in the Foochow conference refused an offer of a consular position at \$50 a month, preferring to preach the Gospel with a salary of \$3 a month.

—In the English Wesleyan Methodist church the sum contributed by native Christians abroad is equal to that given at home for the work of missions.

—In one of the great Paris Hospitals, it was found that of eighty-three patients who suffered from epilepsy, sixty were children of drunken parents.—*W. O. T. U. Bulletin.*

—The opium traffic is the greatest of all modern abominations, and I believe that unless it is corrected it will bring upon England one of the fiercest judgments we have ever known.—*Earl of Shaftesbury.*

—New Zealand, recently a savage island, contributed its first fruits for the foreign field during the summer of 1892, when Miss Macgregor was sent to India by the Oamaru Women's Committee of the Zenana Mission.

—All but one of the 34 ladies who are communicants in a pastorless church in Iowa are members of the Missionary Society, and that one expects to join.

—The Mashonas in South Africa are like the conies, they make their houses in the rocks. Rev. Owen Watkins, opening a Wesleyan Methodist mission, found the people in the fastnesses of the mountains, hidden in the clefts of the rocks.

—Rev. F. S. Arnot, who has crossed the continent of Africa, found everywhere among the people the conception of a Supreme Power and future beyond death, so there are these instincts to appeal to in missionary work.—*Spirit of Missions.*

—The exports of the Congo Free State for 1886 were \$171,081. According to the report of the United States commercial agent at Boma they were \$1,033,229 for 1891.

—The series of "Sacred Books of the East" has reached the number of 48 volumes. Max Müller, in an article in the *Nineteenth Century*, says this collection of books will for the future render such aberrations as Madame Blavatsky's Esoteric Buddhism impossible.

—The American United Presbyterian Church has in Egypt 30 congregations, 30 missionaries, 21 native laborers and 3,571 communicants. The native converts, who are chiefly from the Copts, contributed last year \$30,000.

—An appeal in *China's Millions* in behalf of the unevangelized aboriginal tribes states that in the Ta-li valley there are 300 Ming-ka villages numbering tens of thousands of souls. Nothing has yet been done to give them the Gospel in their own tongue.

—The natives in Mashonaland say of the ruined cities, "the gods built them." Although the stones are very small, the people are so superstitious they will not use one of them to make a cattle-fold or a wall for their houses.

—According to Parker's "Burma," Amara-pura ("the Immortal City") is quite a modern place—nearly as modern as Chicago; and the curious Burmese written character, which looks

like a succession of O's, is not two hundred years old.—*Review in the Japan Mail.*

—The Japanese smile, often thought by foreigners to signify insincerity, is a race characteristic, says Lafcadio Hearn in the *Atlantic Monthly*. The Japanese child is born smiling. Smiling is an elaborate and long-cultivated etiquette—it is a silent language telling of their happy character.

—The amount of rubbish that was written on Buddhism before the knowledge of Pali and Sanskrit enabled scholars to read the sacred texts of the Buddhists for themselves, is simply appalling. Buddhism was declared to be the most ancient religion of mankind, and Christianity a mere plagiarism.—*Max Müller.*

—The work in Paris inaugurated in 1872 by the late Dr. R. W. McAll had developed into 136 stations in 1892, with 24,000 meetings. Dr. McAll and his wife gave their services free, and also much of their private means to the mission.—*London Presbyterian.*

—As a social system, says Stanley Lane Poole, Islam is a complete failure. By degrading woman it has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice.

—A native Christian at Banza Manteka, Congo, prepared the way for the Gospel in a village where no one had previously been allowed to preach. He is not salaried, but goes on the road carrying loads for a time, earning enough to support himself and family during another preaching tour.—*Letter in the Missionary.*

—A young Jew in Oroomiah, who accepted Christianity and patiently endured persecution on account of his faith, was compelled to sign away all claims to the family inheritance. He did it cheerfully, writing after his name, "This I do for Christ's sake."

—About one-half of the 40,000 Maoris remaining in New Zealand belong to the Church of England. One-fourth are Wesleyans or Roman Catholics; while the remaining one-fourth represent the semi-heathen section that either fell away or never were brought in.—*Eugene Stock.*

—Rev. W. I. Chamberlain of the Arcot Mission, when asked to show his magic lantern pictures, threw them on the white wall of a new Hindu temple that was being dedicated. So interested were the people that the dedication services were deserted, the interior of the temple was emptied, and the priests themselves with hundreds of Hindus listened for an hour

with wonder and interest to the story of the cross.—*Missionary Review*.

The United Presbyterian Missionaries in Manchuria, says Duncan M'Laren in the *Missionary Record*, have sought to found a Manchurian Church, not a branch of the Scottish Church, a church suited to the genius of the people. The native elders take the chief part in forming the church and formulating doctrines. The aim is not to have a Presbytery of missionaries, but a Mission Presbytery.

—*The Indian Witness*, commenting on the encouraging report of the American Marathi Mission for 1892, says: This Mission places the standard for admission to Christian fellowship very high, and their work is thorough. But we think they would have more real success if they were readier to receive inquirers who do not yet measure up to their high standard.

—To interest young people in missionary work, says *The Midland*, get them to put in practice all that is expected of foreign missionaries so far as it applies to the home field, to do all their work with the feeling of one sent to do an errand for God.

—In Thibet, says the *Missionary Review*, almost every crime is punished by the imposition of a fine, and murder is not an expensive luxury. The fine varies according to the social standing of the victim—120 bricks of tea (worth 85 cents a brick) for murdering one of the "upper class," down to 2 or 3 for a pauper or a wandering foreigner. Almost every grown-up man in the country has a murder or two to his credit.

—*The Missionary* thinks some injustice is done to the people of China in the impressions made by statements of the number of dead infants that are found cast away. The Chinese love their children, though not with all the tenderness that Christian parents know. It is extreme poverty that leads them to treat the dying and dead little children in a manner that seems unfeeling.

—Houses in Burma contain nothing of value, and are themselves mere sheds or barns of the cheapest and frailest description. Beyond a sort of *sarang*, or jacket, and a light turban, property in clothes scarcely exists; though such clothing as is worn is in perfect taste. All classes bathe frequently, yet there is no real delicacy or refinement of body.—*From Parker's "Burma."*

—Rev. Thomas Cook found that he could preach the Gospel in South Africa successfully through an interpreter, and that a native, who

could adapt the truth to Kaffir ideas and idioms, was better than a European. The natives said: "Do not have a white man interpreter. White man speak book Kaffir. Our people talk as we talk."

—The Occidental mind and the Oriental were not cast in the same mould, says the *Missionary Review*, hence the difficulties of translation. An able Telugu pundit when asked what meaning was conveyed to him by a Telugu translation of the hymn "Rock of Ages," replied: "Every religion has its mysteries, and this, I suppose, is one of yours. I cannot understand it at all, but it seems to say: 'O very old stone, split in two for me, let me get under one corner'."

—The Bishop of Tasmania, having visited the Melanesian Islands and studied the Labor Traffic question, looks favorably upon the system and believes the worst features of it are now ancient history. See his article in the *New Review* for May.

—Some of the books scattered by the thieves who looted and burned the home of Rev. A. A. Fulton, fell into the hands of a literary graduate from Kwong Sai. Interested in the Gospel, and needing help in its study, he applied to Dr. B. C. Henry. He was converted, and is now a member of the Third Presbyterian Church in Canton.

—The Bishop of Lahore, quoted in the *Indian Witness*, thinks it an injustice to give to converts names in baptism which conceal their true nationality. Every nation has something to be proud of, some contribution to the sum of human welfare. It is neither honest nor straightforward in any man to pass himself off as belonging to a race other than that to which he really belongs.

—A recent meeting in Bombay of European, Hindu, Parsee and Mohammedan women, in memory of one of the pioneers of the scheme for providing medical aid for the women of India, is mentioned as noteworthy because the first representative gathering of native women for the attainment of a public object.

—The Gospel must be *spoken* to the Arab women of Algiers, as none of them are able to read. The doors of their houses are wide open for the entrance of Christian women.

—The islands off the coast of New Guinea are inhabited by an agricultural people who show great skill in their methods of cultivation. They have well-defined rights over their lands and recognize tribal boundaries. *The Spectator*, in its review of Thompson's "New Guinea," mentions this as a striking example of the fact that

a people may have arrived at a high state of development as regards agriculture and tribal economy, and yet remain sunk in savagery and cannibalism.

—Converts in some of the villages of Manchuria partition off a part of their house for a chapel, and call it "Received-grace Chapel." They are neither timid nor ashamed, but openly tell their neighbors of the new doctrine. Missionaries visit distant places and find men and women who say, "What doth hinder us to be baptized?"

—In the missions of the U. P. Church, of Scotland, 885 persons were last year added to the Church. Says the *Missionary Record*: Adding to the membership of the Church at home is not necessarily a heroic undertaking. People come with certificates to the church of their choice. Young people, reared in a Christian atmosphere, are brought in. But 885 men and women drawn from the grasp of heathenism!

—To pour Christianity into an Indian and then allow him to run wild on the reservation and feed him without any effort of his own—as well try to Christianize a white man and leave him to associate with, and find his pleasures in, the lowest vices —*Pipe of Peace*.

—Bishop Copleston in his "Buddhism, Primitive and Present," points out these defects in Buddhism. The emotions are, as far as possible, discarded; there is only a selfish motive for action; there is no sense of duty; the view of life is impractical; there is no God, no immortality.

—The fact that the native Christians of Madras claim representation in the Madras Legislative Council, and that the English and Indian press deem the claim one worth discussing, shows, says the *Indian Witness*, that in Madras native Christians are rapidly becoming a people, that there are men of character and prominence among them who have a consciousness of power.

—We avoid discussion, said a missionary in India who had baptised 1400 converts. We do not preach against their religion. We do not revile their gods and goddesses. But with deep compassion we present Christ the Saviour of sinners. We tell them of the terrible effects of sin, and the marvelous love which sent God's Son to save.

—We should not think of missionaries as conducting an independent enterprise apart from the church, says Rev. Dr. Moxon in the *Baptist Missionary Magazine*. The church fulfills Christ's commission by concentrating its energies in chosen representatives.

TOURING IN NORTHERN SYRIA.

We reached Hums after about eight hours of hard riding. . . . Saturday evening, (April 7,) we had a pleasant social gathering, which we tried to use as a preparation for the Sabbath communion service. Sabbath was a beautiful, clear, cool day, and we had a most refreshing service. In the morning Mr. Ford preached, and I welcomed twelve new members into church fellowship. In the afternoon I preached and baptized six babies. In the evening Mr. Ford preached again to a good congregation of men. It was the best Sabbath I have ever had in Hums.


Monday, April 10, Mr. Ford is now in the church holding a special meeting with the women. He has announced a service for this evening and the same for to-morrow. Wednesday and Thursday will be the sessions of the Presbytery, and we expect to go to Hamath on Friday.

The season is nearly a month behind time. Some people in Safita put their silk worms' eggs in the heating rooms at the usual date, about March 9, and the worms were hatched out, but the cold storm set back the mulberry trees so that there was nothing for the worms to eat, and they died and were thrown out.

The supply of straw and grain for the cattle is exhausted so that many have died, and the owners have to go out and spend the whole day gathering up enough grass to preserve the rest. This was nearly impossible in these cold and stormy days.

W. S. N.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

WOODRUFF, FRANK STILES.—Born near Elizabeth, N. J., January 29, 1863; united with the Third Presbyterian Church at the age of thirteen; graduated from Princeton College 1885; instructor in English in Syrian Protestant College, Beirut, Syria, 1885-1888; graduated from Princeton Theological Seminary 1891; Professor of English Language and Literature, Syrian Protestant College, Beirut, Syria, 1891-1893; died at his home in Elizabeth, N. J., May 26, 1893.

RECEIPTS.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1893.

ATLANTIC.—McClelland—Allen Mission, 1. 1 00
BALTIMORE.—Baltimore—Baltimore, Grace, 1; Relay, 2 01. New Castle—Rock, 2. Washington City—Washington City, Gunton Temple Memorial, 5. 10 01
CALIFORNIA.—Benicia—Petaluma, 5. Los Angeles—Carpenteria, 9 50; Los Angeles, 1st, 64 45;—Boyle Heights, 5 25. Oakland—Valona (incl. sab-sch 2 65), 5 25. 89 45
CATAWBA.—South Virginia—Ogden Chapel, 1; Refuge, Y. P. S. C. E., 1. 2 00
COLORADO.—Boulder—Valmont, 24 cts. Gunnison—Leadville, 20 15. Pueblo—La Veta, 6; Pueblo, 1st, 2 60. 28 99
ILLINOIS.—Alton—Greenville, 5. Bloomington—Prairie View, 5. Cairo—Olney, 1; Richland, 85 cts.; Union, 2. Chicago—Gardner, 2; Glenwood, 1. Peoria—Eureka, 7 25. Schuyler—Monmouth, 12 25; Quincy 1st, 14 25. 50 71
INDIANA.—Crawfordsville—Attica, 3 50; Colfax, 2; Marshallfield, 1; State Line, 1. Fort Wayne—Elhanan, 1. Logansport—La Porte, 51; South Bend 1st, 26. Muncie—New Hope, 2. Vincennes—Evansville Walnut Street, 20; Washington, 10 50. White Water—Harmony, 1; Rushville, 6. 125 00
INDIAN TERRITORY.—Cherokee Nation—Claremore, 8; Hanson, 1. Oklahoma—El Reno, 5. 9
IOWA.—Des Moines—Leon, 2; Russell, 4; Winterset, 14. Fort Dodge—Lake City, 5. Sioux City—Lyon Co. German, 4; Storm Lake 1st, 7. 36
KANSAS.—Highland—Frankfort, 4. Larned—Arlington, 2. Osborne—Logan, 4 50. Solomon—Barnard, 2. 13 50
KENTUCKY.—Ebenezer—Sharpsburg, 3 55. Louisville—Hodgensville, 1 10; Princeton, 1st, 5. 9 65
MICHIGAN.—Detroit—Detroit, Bethany, 1;—Jefferson Avenue, 120. Grand Rapids—Mission Wood, 5. Lansing—Onida, 1 53. Petoskey—Boysie City, 1; Boyne Falls, 1; Petoskey, 18 52. 145 15
MINNESOTA.—Mankato—Rushmore, 2 25; Summit Lake, 2 43. Winona—Ebenezer (incl. sab-sch 13 cts.), 1 27; Rochester, 8 50. 14 44
MISSOURI.—Ozark—Springfield, Calvary, 50 cts. Palmyra—Shelbyville, 1. St. Louis—Ridge Station, 2; St. Charles, 27; St. Louis, 1st, 11 58;—McCausland Avenue, 3. 45 08
NEBRASKA.—Hastings—Minden, 1. Kearney—Kearney, 25. Omaha—Bellevue, 13. 39
NEW JERSEY.—Elizabeth—Elizabeth, 2d, 55; Rahway, 1st, 30. Monmouth—New Gretna, 1. Morris and Orange—Hanover, 15; Mine Hill, 3 85; Orange, 1st, 220. Newark—Newark, Park, 18 90. New Brunswick—Frenchtown, 20 21; Holland, 7 15; Milford, 31; Trenton, 1st, (sab-sch), 2 71. Newton—Blairtown, (incl. sab-sch, 11 08), 78 19; Bloomsbury, 1st, 9 39; Marksboro, 6. West Jersey—Woodbury, 26 98. 528 86
NEW MEXICO.—Rio Grande—Santa Teresa, 2; Socorro, Spanish, 3. 5
NEW YORK.—Albany—Ballston Centre, 6 56;—Spa, (per Mrs. Mary Speir, 5, per Miss A. L. Speir 5), 10; Broadalbin, 1 80; Mariaville, 5; Stephentown, 2; West Troy, 1st, 2 09. Binghampton—Binghampton, Ross Memorial, 5; Owego, 11. Brooklyn—Brooklyn, Troop Avenue, 110. Buffalo—Buffalo, North 65 05. Cayuga—Port Byron, 8. Geneva—Bellona, 9; Geneva, 1st, 17 14. Hudson—Ridgebury 87. New York—New York, 5th Avenue, 120;—13th Street, 45;—Madison Square, 115;—Rutgers Riverside, 112 25;—Spring Street, 10;—Westminster, W. 23d Street, sab-sch, 15. North River—Little Britain, 8 50; Roundout, 15. Rochester—Ogden, 1 72. St. Lawrence—Pleasant, 2 55. Syracuse—East Genesee, 6 77. Troy—Glens Falls, 80 42; Hoonick Falls, sab-sch, 6 07. Utica—New York Mills, Walcott Memorial, 12 40; Utica, Bethany, 22 88; Waterville, 10. 847 88
NORTH DAKOTA.—Pembina—Pembina 2. 2 00
OHIO.—Bellefontaine—Bellefontaine, 1st, 3 09; Forest, 4. Chillicothe—Frankfort, 2; Greenland, 1. Cincinnati—College Hill, 21 75; Elmwood, 8; Linwood, Cavalry, 60; Sharonville, 2. Dayton—Greenville, 1st, 18. Huron—Fostoria, 1st, 13. Maumee—Grand Rapids, 2; Holgate, 2; Toledo, 1st, 46 80. Portsmouth—Georgetown, 4. Steubenville—East Springfield, 4 60; Richmond, 1 33. Zanesville—Madison, 44. 223 50

OREGON.—East Oregon—La Grande, 1; Summerville, 1. 2 00
PENNSYLVANIA.—Allegheny—Concord, 2 50. Blairsville—Fairfield, 12 90; Parnassus, 20 02. Butler—Clintonville, 5; Grove City, 27 45; Martinsburgh, 2; Millbrook, 1; Scrub Grass, 16. Carlisle—Lebanon, Christ, 102 84. Clarion—Greenville, 8 02. Erie—Bradford, 20 17; Fairview, 1; Franklin, 25 64. Huntingdon—Mapleton, 4; Newton, Hamilton, 3. Kittanning—Bethesda, 2; Clarksburgh, 4; Ebenezer, 5; Middle Creek, 1; Union, 3 20. Lackawanna—Plymouth, 10; Scott, 1; Scranton, Summer Avenue, 2 12; Wilkesbarre, Grant street, 10. Northumberland—Jersey Shore, 10. Philadelphia—Philadelphia, 16th, 69 30;—Alexander, 21 25;—Evangelical, 17;—Gaston, 44 54;—North 10th street, 3; Olive, 20 21; West Spruce street, 212 23. Philadelphia North—Jenkintown Grace, 6 50; New Hope, 3 25. Pittsburgh—Bethel, 35; Ingram, 11; Pittsburgh, East Liberty, 27 69;—Shady Side, 25; Riverdale, 5. Redstone—Dunlap's Creek 7; Greensboro, 1; Little Redstone, 7 62; New Geneva, 3; Rehoboth, 9; Spring Hill Furnace, 2 13. Shenango—New Brighton, 26 22. Washington—Washington, 3rd, 15 25. Westminster—Lancaster, Memorial, 2 45. 971 97
SOUTH DAKOTA.—Dakota—Buffalo Lake, 1; Flandres, 1st, 2; Mayasan, 2; Raven Hill, 1; Yankton Agency, 2. Southern Dakota—Germantown, Ger. 5; Kimball, 2. 1 04
TENNESSEE.—Union—Madisonville, 1 04
WASHINGTON.—Olympia—Hoquiam, 1.—Puget Sound—Blaine, 2; Mooksack, 5; Spokane—Spokane River, Ind., 3. 13 00
WISCONSIN.—Madison—Pulaski, German, 40. Milwaukee—Richfield, 2; West Granville, 2. 44 00

Total from churches and Sabbath schools.....\$ 2,291 73

OTHER CONTRIBUTIONS.

C. H., M., N. J.....\$ 2 00
J. B. Davidson, Newville, Pa..... 10 00
East Bloomfield Cong'l Church, N. Y.... 16 00
Easton, Pa..... 1 00
Rev. W. J. McKee, China..... 5 00
C. Penna..... 4 00
Religious Cont. Soc. of Princeton Theol. Seminary..... 23 06
Mrs. Sarah J. Rice..... 100 00
Rev. S. H. Stevenson, McLean, Ills..... 4 00
Rev. W. L. Tarbet and wife..... 80
175 86

\$ 2,467 59

MISCELLANEOUS.

Interest on Investments.....\$286 00
Paid on Church Mortgage..... 35 00
Partial Loss Collected..... 4 23
Total " "..... 600 00
Premiums of Insurance..... 249 44
Sale of Church Property..... 100 00
Sales of Book of Designs, No. 5..... 14 08
1,390 10

LEGACIES.

Estate of Harriet J. Rogers.....\$1000 00

SPECIAL DONATIONS.

NEW YORK—New York—N. Y., Hope Chapel sab-sch. 200. North River—Poughkeepsie, 27 51. Troy—Malta, 4..... 331 51
\$ 4,193 30

Church collections and other contributions, April and May, 1893.....\$ 4,193 71
Church collections and other contributions, April and May, 1892.....\$ 7,469 69

MANSE FUND.

NEBRASKA—Kearney—Fullerton, 1st, Primary Class..... 7 55
OHIO—Mamsee—Toledo, 1st..... 24 20
31 86

*Under minutes of Assembly, 1892.

MISCELLANEOUS.

Installments on loans.....	\$450 00
Interest	13 00
Premiums of Insurance.....	23 50
	485 50

SPECIAL DONATIONS.

CALIFORNIA—San Jose—Santa Clara.... 8 00

NEW YORK—New York—N. Y., Madison Square, W. M. Socy.....	1000 00	1008
		\$ 1,523 38

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1893.

BALTIMORE.—New Castle—Zion, 5. Washington City—Washington City, Covenant, 58 48.	61 46
COLORADO.—Pueblo—Pueblo, 1st, 1 95. Boulder—Valmont, 18 cts.	2 13
ILLINOIS.—Cairo—Richland, 95 cts. Chicago—Glenwood, 1. Schuyler—Monmouth, 10 38.	13 33
INDIANA.—Logansport—La Porte, 51. New Albany—New Albany, 3d, 17. White Water, Greensburg, 14; Harmony, 1; Rushville, 3.	86 00
IOWA.—Des Moines, Garden Grove, 6 cts.	06
KANSAS.—Topeka—Kansas City, 1st, 30.	20 00
KENTUCKY.—Transylvania—Richmond, 2d, 15.	15 00
MINNESOTA.—Mankato—Blue Earth City, 3.	3 00
MISSOURI.—Osark—Springfield, Calvary, 50 cts. Platte—Union, 1. St. Louis—St. Louis, 1st, 93 94; Clifton Heights, 2.	97 44
NEBRASKA.—Hastings—Minden, 1. Nebraska—Hartington, 4.	5 00
NEW JERSEY.—Elizabeth—Lamington, 11; Rahway, 1st, 24 80. Monmouth—Burlington, 47 08. Morris and Orange—Bethel, 15 41; Madison, 69 67; Morristown, South Street, 108 91. Newark—Newark Park, 14 95. New Brunswick—Trenton, 1st, sab-sch, 2 04.	293 96
NEW MEXICO.—Rio Grande—Socorro, Spanish, 1.	1 00
NEW YORK.—Albany—Voorheesville, 4; West Troy, 2 54. Long Island—Southampton, 32. Lyons—Sodus, 5 77. New York—New York, Spring Street, 10. Niagara—Lockport, 1st, 40 32. North River—Canterbury, 23; Poughkeepsie, 30 63. Otsego—Stamford, 35. Rochester—Ogden, 1 29. Syracuse—Fayetteville, 2 93; Syracuse, East, German, 4 21. West Chester—Bridgeport, 1st, 36.	208 69
OHIO.—Huron—Fostoria, 1st, 6. Portsmouth—Portsmouth, 2d, 27 47. Steubenville—East Liverpool, 23.	66 47
OREGON.—East Oregon—La Grande, 1.	1 00
PENNSYLVANIA.—Allegheny—New Salem, 1. Butler—Martinsburg, 1; Millbrook, 1. Carlisle—Harrisburg,	

Olivet, 5. Chester—Bryn Mawr, 41 43; Darby Borough, 16; West Grove, 6 50. Kittanning—Clarkeburg, 2; Ebenezer, 3; Jacksonville, 7; Union, 5 29. Lackawanna—Scranton, 1st, 121. Northumberland, Beech Creek, 3. Philadelphia—Philadelphia, Tabor, 54; West Spruce Street, 191 70. Pittsburgh—Ingram, 6; North Branch, 4; Phillipsburg, 5; Pittsburgh, East Liberty, 37 09; Grace Memorial, 1; Shady Side, 19 50; Riverdale, 5. Shenango—Beaver Falls, 1st, 10; Hermon, 1; New Brighton, 1st, 17. Washington—East Buffalo, 14 35; Moundsville, 8; Washington, 3d, 14 03. Westminster—Lancaster, Memorial, 2 30; Slateville, 7 16.	609 94
TENNESSEE.—Kingston—Bethel, 1. Union—Madisonville, 78 cts.	1 78

Total received from churches and Sabbath schools.....	\$ 1,484 26
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PERSONAL.

Miss, M. A. Gage, Roxabell, Ohio, 5; "C. Penna," 3; Religious Contribution Society of Princeton Theological Seminary, 24 70; "C. H. M., N. J.," 1 50; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts; Y. P. S. C. E., West End Church, Albany, N. Y., 2; Hattie S. Swezey, Amityville, N. Y., 60 cts; Y. P. S. C. E., 1st Church, Springfield, Ill., 60 cts.; cash, 5000; Eliza Thaw Edwards, Pittsburgh, Pa., 100.....	\$ 5,183 29
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Total receipts for May, 1893.....	\$ 6,623 55
Previously reported.....	3,909 94

Total receipts from April 1, 1893.....	\$ 10,533 49
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C. M. CHARNLEY, Treasurer,
Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, FROM APRIL 21, TO APRIL 30, 1893.

BALTIMORE.—Washington City—Washington City Assembly, 23.	23 69
CALIFORNIA.—Los Angeles—Riverside, 21 01.	21 01
ILLINOIS.—Chicago—Gardner, 2. Mattoon—Neoga, 7. Springfield—Decatur 1st, 25.	34 00
INDIANA.—Muncie—Muncie 1st, 15 90.	15 90
IOWA.—Des Moines—Leon, 2; Russell, 6 90. Fort Dodge—Lake City, 3.	11 90
KANSAS.—Neosho—Paolo, 15. Solomon—Concordia, 18 83.	33 83
KENTUCKY.—Ebenezer—Newport 1st, 5.	5 60
MICHIGAN.—Detroit—Detroit 1st, 108 50. Grand Rapids—Grand Rapids Westminster, 3.	106 50
MINNESOTA.—Winona—Le Roy, 1; Rochester 1st, 8 50.	9 50
NEW JERSEY.—Elizabeth—Elizabeth, Madison Avenue, 10. New Brunswick—Princeton, 1st, 37 74.	47 74
NEW YORK.—Binghamton—Owego, 11. Champlain—Chazy, 5 23. Chemung—Elmira, Lake Street, 25. Genesee—Leroy and Bergen, 3. Lyons—Palmyra, 4 62. New York—New York, 15th Street, 25.	83 84
OHIO.—Cincinnati—Bond Hill, 8; Norwood, 5; Somerset, 1. Huron—Tiffin, 10. St. Clairsville—Concord, 16 10; West Brooklyn, 4. Wooster—Belleville, 7 30.	61 40
OREGON.—East Oregon—Union Ch. 1. Portland—Clackamas, 1st, 2.	3 00
PENNSYLVANIA.—Allegheny—Allegheny, 1st, 53 21; Central, 35 70. Blairsville—Fairview, 1. Butler—Grove City, 17 16. Kittanning—Crooked Creek, 1. Lackawanna—Wilkes Barre, Memorial, 46 77. Parkersburg—Parkersburg, 1st, 19. Philadelphia Central—Phila-	

delphia, Trinity, 8. Pittsburgh—Oakdale 23 60; Pittsburgh, 43d street, 10. Redstone—Belle Vernon, 4 23; Fayette City, 1; Long Run, 12; Sutersville, 2. Westminster—Centre, (sab-sch, 8), 33; Lancaster, Memorial, 4 10.	271 91
TENNESSEE.—Kingston—Bethel, 1.	1 00
WISCONSIN.—Milwaukee—Richfield, 2; West Granville, 2.	4 00
Receipts from Churches from April 21st to 30th.....	715 53
Receipts from sab-sch from April 21st to 30th.	6 00
Total	\$ 723 53

LEGACY.

Estate of Harriet J. Eames, dec'd.....	361 18
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REFUNDED.

6 87; 27; 27; 27.....	87 87
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GRATITUDE FUND.

10.....	10 00
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MISCELLANEOUS.

Rev. W. J. McKee, China.....	10 00
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Total.....	\$ 1,193 57
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JACOB WILSON, Treasurer,
1234 Chestnut Street, Philadelphia,

RECEIPTS FOR EDUCATION, MAY, 1893.

BALTIMORE—Baltimore—Baltimore, Grace, 1. *New Castle*—Rock, 5. 6 00
 CALIFORNIA.—Benicia—Petaluma 1st, 3. 3 00
 COLORADO—Boulder—Valmont, 15 cts. Pueblo—Pueblo, 1 68. 1 77
 ILLINOIS—Alton—Greenville, 5. *Bloomington*—El Paso, 5 10. *Cairo*—Metropolis, 2 45. *Chicago*—Chicago, 5th, 16 35; 6th, 87 18. *Freeport*—Winnebago, 6. *Peoria*—Yates City 4. *Schuyler*—Monmouth, 1st, 3 27; Quincy, 1st, 14 75. 150 10
 INDIANA—Crawfordsville—Colfax, 1. *Indianapolis*—Bethany, 7 75. *Logansport*—Goodland, 5. *White Water*—Harmony, 3; Rushville, (sab-sch, 5), 8. 24 75
 INDIAN TERRITORY—Oklahoma—El Reno, 3. 3 00
 IOWA—Des Moines—Dallas Centre, 3. *Iowa City*—Scott, 5 30. *Waterloo*—Morris, 2 50. 10 80
 KANSAS—Larned—Arlington, 2. *Topeka*—Lawrence, 10 85; Kansas City, 1st, 20. 32 85
 MICHIGAN—Detroit—Detroit, 1st, 44 14. *Flint*—La Motte, 3 70. *Lansing*—Onesida, 96 cts. *Monroe*—Palmyra, 7 40. 56 20
 MINNESOTA—Mankato—Rushmore, 1. 1 00
 MISSOURI—Kansas City—Clinton 1st, 5. *Ozark*—Neosho, 5. *Platte*—Union, 3. *St. Louis*—St. Louis 1st, 29 23; — McCausland Avenue, 13. 46 23
 NEBRASKA—Hastings—Minden, 2. 2 00
 NEW JERSEY—Elizabeth—Elizabeth Westminster sab-sch, 23 49; Plainfield 1st, 48 23; Rahway 1st, 24 84. *Newark*—Caldwell, 18 75; Newark Park, 26 70. *New Brunswick*—Trenton 1st (sab-sch, 1 70), 3 70. *Newton*—North Hardiston, 3. *West Jersey*—Camden 2d, 7. 154 71
 NEW MEXICO.—Rio Grande—Socorro Spanish, 2. 2 00
 NEW YORK.—Albany—Albany West End Y. P. S. C. E., 2; Ballston Centre, 5 81; Esperance, 9 15; Voorheesville, 4; West Troy 1st, 2 18. *Brooklyn*—Brooklyn Lafayette Avenue, 271 10; — Westminster, 75 41. *Genesee*—Leroy, 23 50. *Geneva*—Romulus, 10. *Hudson*—Greenbush, 3 51. *Long Island*—Setauket, 10. *New York*—New York 1st, 3, 533 25; — 7th, 12; — Covenant, 40 26; — Scotch, 56 25; — Spring Street, 10. *North River*—Cornwall on Hudson, 7 17; Poughkeepsie, 17 19. *Rochester*—Mount Morris, 7 67; Ogden, 1 07. *St. Lawrence*—Heuvelton, 3; Platts, 3. *Syracuse*—East Genesee, 3 50; Fayetteville, 1 65. *Utica*—New Hartford, 8 55. *Westchester*—White Plains, 40 81; Yonkers 1st (sab-sch, 29 09), 135 25. 4,246 29
 NORTH DAKOTA.—Pembina—Glasston, 2; St. Thomas, 3. 5 00
 OHIO.—Bellefontaine—Bellefontaine 1st, 1 88. *Cincinnati*—Linwood Calvary, 1 93. *Cleveland*—Ashtabula,

6 41. *Marion*—Jerome, 3; Ostrander, 3. *St. Clairsville*—Martin's Ferry, 18. *Steubenville*—Madison, 12; Richmond, 3. *Zanesville*—Madison, 44. 98 22
 OREGON.—East Oregon—La Grande, 1; Summerville, 1. 2 00
 PENNSYLVANIA.—Blairsville—Braddock, 12. *Butler*—Martinsburgh, 2; Millbrook, 2. *Carlisle*, Middle Spring, 45. *Chester*—Avondale, 7 80; Dilworthtown, 2. *Clarion*—Oak Grove, 2. *Kittanning*—Clarksburg, 7; Ebenezzer, 10. *Lackawanna*—Plymouth, 15; Susquehanna, 11; Tunkhannock, 20 23. *Northumberland*—Linden, 2. *Parkersburg*—Mannington, 1; Sistersville, 10. *Philadelphia*—Philadelphia, Gaston Memorial, 23 37; —North 10th Street, 3. *Pittsburgh*—North Branch, 4; Phillipsburg, 5; Pittsburgh, East Liberty, 37 09; —Shady Side, 48 75; Riverside, 10; Sharon, 14 10. *Shenango*—Clarksville, 10; Hermon, 1; New Brighton, 1st, 25. *Washington*—Cove, 5. 354 94
 SOUTH DAKOTA.—Dakota—Buffalo Lake, 1; Crow Creek, 1; Flandreau, 1st, 1; Mayasan, 2; Mountain Head, 1; Yankton Agency, 1. *Southern Dakota*—Germantown, German, 5. 12 00
 TENNESSEE.—Holston—Jonesboro, 10 04. *Union*—Madison, 65 cts. 10 09
 WASHINGTON.—Spokane—Spokane Centenary, 2. 2 00
 WISCONSIN.—Madison—Highland German, 3 51. 3 51
 Receipts from Sabbath-schools in May, 1893... 53 88
 Receipts from Churches in May, 1893..... 5,374 23

Total.....\$ 5,328 11

INCOME ACCOUNT.

90; 90 25; 675; 61 50; 222; 50..... 1,109 25

REFUNDED.

27; Rev. U. L. Lyle, 45; Rev. W. R. Ely, 5..... 77 00

MISCELLANEOUS.

Rev. N. Cobb, 5; Cash, 1; Rev. S. H. Stevenson, 4; C. Penna., 2; Religious Contribution Society of Princeton Seminary, 60 65; C. H. M., N. J., 1 25; Rev. W. L. Tarbet and wife, 50 cts. 34 51

Total receipts in May, 1893.....\$ 4,548 25

Total receipts from April 31, 1893..... 7,741 44

JACOB WILSON, Treasurer,

1834 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR MARCH, APRIL AND MAY, 1893.

ATLANTIC.—East Florida—Crescent City, 12 50, (sab-sch, 9 50), (W. M. S., 12 50); Green Cove Springs, 10, (sab-sch, 8); Waldo, 10. *South Florida*—Bartow, 12; Titusville, 9 09; Upeala, 5. 88 59
 BALTIMORE.—Baltimore—Annapolis, 10; Baltimore 1st, 1,008 40; — 2d, 149 65, (sab-sch, 50); — Broadway sab-sch, 13; — Brown Memorial, 249 69; — Grace, 1; — La Fayette Square, 64 31. (Y. M. S. C. E., 5); — Light Street, 10 67, (sab-sch, 5), (Y. P. S. C. E., 28); — Westminster, 87, (sab-sch, 20), (Y. P. S. C. E., 25 12); — Covenant, 6; Bel Air, 3. (S. D., 25); Cumberland, 60; Fallston, 8 47; Franklinville, 8 26; Govanstown, 50; Hampden, 16; Havre de Grace, 5; Piney Creek, 20; Taneytown, 28; Zion, 1; Sparrow's Point, 5. *New Castle*—Chesapeake City, 15, (Y. P. S. C. E., 11); Christiana, 2; Delaware City, 25 10; Elkton, 60; Felton, 10; Green Hill sab-sch, 15; Harrington, 10 75; Lower Brandywine, 22; Newark, 2 50; New Castle, 4; (sab-sch, 1); Pencader, 2; (sab-sch, 5); Port Deposit, 16; Port Penn sab-sch, 16 99; White Clay Creek, 25 95; Wilmington Central, 142 14; — Olivet Y. P. S. C. E., 5. *Washington City*—Boyd's, 8; Clifton, 12; Darnestown, 11 91, (sab-sch, 6 26); Falls Church S. D., 29 27; Georgetown West Street, 117 75; Hermon, 10; Hyattsville, 28 30; Neelsville, 28; Washington City 1st, 66 37; — 4th, 113; — 6th, 53 63, (Y. P. S. C. E., 7); — 15th Street, 10, (S. D., 5); — Assembly, Y. P. S. C. E., S. D., 4 68; — Covenant, 38; — New York Avenue, 236; — Western Y. P. S. C. E., 1 50; — Gurley Memorial, 28 85. 3,381 03
 CATAWBA.—Catawba—Hamilton, 2; Lloyd's, 20 cts.; New Hope, 20 cts. *South Virginia*—Ebenezer, 1; Grace Chapel, 2. *Yadkin*—Chapel Hill, 1; L. M. S., 4; Bower's Chapel, 1. 11 40
 COLORADO.—Boulder—Berthoud, 11; Fort Collins, 70; Valmont, 99 cts. *Denver*—Central City Y. P. S. C. E., 1 05; Denver Central, 251 59; Idaho Springs, 20; Littleton Y. P. S. C. E., 3 18; Otis, 25 15; Wray, 3; Yuma, 1 85; Flatner German, 8; Valverde sab-sch, 6. *Gunnison*—

Grand Junction Y. P. S. C. E., 2; Glenwood Springs, 5; Lake City, 5. *Pueblo*—Bessmer, 18; Canon City, 51, (sab-sch, 18); Del Norte, 15; Eastonville, 2; Huerfano Canon, 1 50; — Mex, 5; Mesa, 75; Silver Cliff, 2; Table Rock, 2; Trinidad 1st, 14 45; (sab-sch, 20). 694 26
 ILLINOIS.—Alton—Alton, 109 44, (sab-sch, 3 06), (Y. P. S. C. E., 20 03); Belleville Col., 9 50; Bethel S. D., 2 30; East Mt. Louis sab-sch, 12 24, (Y. P. S. C. E., 14 62); Ebenezer, 2 70; Greenville sab-sch, 10 75; Litchfield, 24 50; Upper Alton, 5 35; Virden Y. P. S. C. E., 20 16. *Bloomington*—Bloomington 2d, 208 47, (sab-sch, 3 13); Clinton, 154 81, (sab-sch, 10); Danville, 42 08; El Paso, 18 50; Gilman, 24, (Y. P. S. C. E., 9); Hoopetou S. D., 6; — 18; (sab-sch, 4); Monticello, 9; Onarga, 78; Paxton S. D., 15; Philo, 50; Pontiac D. A. Wallace S. D., 1; Urbana, 18 30; Waynesville, 7, (S. D., 4 50), (Y. P. S. C. E., 3). *Cairo*—Bridgeport, 10 20; Cairo, 13; Du Quoin, 37; Enfield, 15; Mount Vernon, 15; Pisgah, 13 50; Saline Mines, 2; Tamaroa, 18 25; Wabash, 12. *Chicago*—Chicago 1st, 95 57; — 2d, 27 16; — 4th S. D., 20 50; — Central Park, 23; — Christ Chapel, 37 93; — Fullerton Ave., 96 52; — Grace, 3; — Holland, 6; — 9th, 5; (sab-sch, 7 50); — Hinsdale, 23 51; (sab-sch, 1 06); — Jefferson Park, 180; — Ridgeway Ave., 50 cts.; — Scotch, 23 10; Dunton, 18 62, (sab-sch, 18 61); Elwood, 7; Emerald Ave., 44 29; Endeavor, 9 20; Evanston, 109; Harvey, 9; Highland Park Jr. Y. P. S. C. E., 25; Kankakee, 29 50; Lake Forest, 123 41; Maywood, 35; Moreland, 5; Morgan Park, 21; New Hope S. D., 10 64; Normal Park, 20; Oak Park, 3, (sab-sch, 18 54); Onward, 12; Poctone Y. P. S. C. E., 17 55; Pullman, 10; South Chicago, 10; South Evanston S. D., 24, (Y. P. S. C. E., 22 75); Waukegan Y. P. S. C. E. S. D., 2. *Freeport*—Belvidere, 115; Cedarville, 6 20; Galena South sab-sch, 27 08; Hanover, 4 50; Linn and Hebron, 6; Palo Independent sab-sch, 25; Ridgefield S. D., 9 70; Scales Mount German, 9; Willow Creek sab-sch, 23 31; Zion German, 15. *Mattoon*—Arcola, 1; Bethel, 1; Edgar, 10; Kansas, 15,

sab-sch, 6 50; Newton, 8; Pana sab-sch, 3 50; Shelbyville, 8; Tower Hill, 10; Vandalia, 35 25. *Ottawa*—Earlville, 17; Jendota, 88 08; Morris, 6 (Y. P. S. C. E., 12); Sandwich, 20; Valtham, 19 (Y. P. S. C. E., 1). *Peoria*—Altona, 4; Brunswick, 8 60; Canton, 27 95; Farmington, 75 25; Ipava, 37 65; Knoxville, 69 85; Peoria Grace, 74 51; — German sab-sch, 74 51; Prospect, 24 80. *Rock River*—Centre sab-sch, 5; Fulton, 29; Garden Plain Y. P. S. C. E., 6; Jamlet, 15 75; Morrison sab-sch, 5 75; Norwood, 28; sab-sch, 11 60; (Y. P. S. C. E., 7 48); Peniel, 5; Princeton, 110 60; Rock Island Central S. D., 10 73; Y. P. S. C. E., 2 42). *Schuyler*—Appanoose, 17 68; sab-sch, 4 25; Augusta S. D., 32 (sab-sch, 14); (Y. P. S. C. E., 13 50); Bardolph, 5; Doddsville, 3; Elvaston, 7; Lee, 5; New Salem, 5; Perry sab-sch, 3 85; Prairie City, 5. *Springfield*—Brush Creek, 12 73; Farmington, 38; Jacksonville State Street, 57; — United Portuguese, 10; Lincoln, 24 (S. D., 6); Maroa, 11; North Sangamon, 30; Nisgah, 2 57; Springfield 1st, 340 58; — 2d Portuguese, 42; Sweet Water, 3, 3, 58 85

INDIANA.—*Crawfordsville*—Bethel, 10; Beulah, 12 (sab-sch, 2); Delphi, 33 60; Frankfort, 158 67; Lafayette 1st, 81 70; — 2d sab-sch, 40; Newton, 35 (sab-sch, 2); Pleasant Hill, 2; Rockville Memorial, 4 57; Ross-ville, 8; Theriotown, 41 61. *Fort Wayne*—Elkhart 30 (sab-sch, 25); Fort Wayne 1st Y. P. S. C. E., 10; Highland, 3; Huntington S. D., 12; Kendallville, 18 30; Ligonier, 3 (S. D., 5); Ossian, 87 75; Warsaw, 35. *Indianapolis*—Fairbridge, 1; Carpentersville sab-sch, 7; Franklin, 47 49; sab-sch, 13 68; (Y. P. S. C. E., 3 05); Greencastle, 39 75; Indianapolis 1st, 179 02; — East Washington Street, 8 50. *Logansport*—Centre, 4; Crown Point, 7 15; La Porte, 258 23; (Y. P. S. C. E., 33 35); Logansport 1st, 9 76; Michigan City, 23 07; Mishawaka, 5; Remington Y. P. S. C. E., 8; South Bend 1st, 158 30. *Muncie*—Anderson, 27; Elwood, 3; Hartford City, 9; Hopewell, 10; Jonesboro, 5; New Cumberland, 8; Portland, 5; Tipton, 16 25; Wabash, 105 25. *New Albany*—Bedford, 16; Hanover Y. P. M. Society, 10 88; Jeffersonville, 14 81; Madison 1st, 65 40 (sab-sch, 54 12); New Albany 1st, 12 40; — 2d, 10 75; New Philadelphia, 1; Oak Grove, 2 73; Seymour, 15 78; Vernon Y. P. S. C. E., 5. *Vincennes*—Koscius, 1; Poland, 5; Princeton, 26; Salem, 3. *White Water*—Lawrenceburg, 8 15. 2, 059 03

INDIAN TERRITORY.—*Cherokee Nation*—Park Hill, 30 50; Pleasant Valley, 2 05. *Chickasaw*—Deer Creek, 2; Oklahoma City, 5; Purcell, 5. *Choctaw*—McAlester, 4; Whee-ock, 2. *Muscogee*—Achena, 2. 42 55

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch, 4 61; — 3d, 17; Clarence, 6; Lyons, 10; Mechanicsville, 11; Y. P. S. C. E., 23; Mount Vernon sab-sch Xmas, 4 75; Scotch Grove, 9 90. *Council Bluffs*—Audubon, 43 04 (sab-sch, 5 37); Casey Y. P. S. C. E., 6 14; Carson, 16 (sab-sch, 3); Casey Y. P. S. C. E., 1 50; Conway L. M. Circle, 1 54; Corning, 28 12; Council Bluffs 2d S. D., 3; Emerson, 0 01; Griewood, 17 16; Hamburg L. M. Society, 3 50; Harne, 6; Menlo, 10 (Y. P. S. C. E., 2 50); Sharon, 5; Shelby, 1 50; Woodbine, 18 90. *Des Moines*—Allerton, 6; Jhariton, 55 35; Colfax, 9; Des Moines Bethany, 1; Dexter, 13; Earlham, 9; East Des Moines, 25 76; Garden Grove, 26 50 (sab-sch, 1 14); Knoxville, 7; Linnville, 8; Newton, 30 12 (sab-sch, 2 32); Winterset Y. P. S. C. E., 14. *Dubuque*—Centertown German, 3; Dubuque 1st, 12 50 (sab-sch, 16 50); — 2d, 50; — 3d, 20; — German, 12 (sab-sch, 5); Dyersville, 1; Frankville, 10; Independence German, 25; Lansing German sab-sch, 5; Mount Hope, 9; Pine Creek, 9; Pleasant Grove, 20. *Fort Dodge*—Boone, 38; Estherville, 3 85; Fort Dodge, 31 (sab-sch, 23 29; Wheatland German, 30. *Iowa*—Bonaparte, 3; Keokuk Westminster, 84 93 (S. D., 40 04) (sab-sch, 5 56; Martinsburg, 3 50; Mediapolis Y. P. S. C. E., 17 50; Morning Sun, 79; Mount Zion, 4 10; Oakland, 3 65; Otumwa East End, 15; Primrose, 4; Sharon, 6; Shunam, 3; St. Peter's Evangelical, 10; Union, 22 84; Wapella, 23 50; Winfield Y. P. S. C. E., 1. *Iowa City*—Bethel, 5 77; Columbus Central Y. P. S. C. E., 8 50; Crawfordville 6 60; Davenport 2d, 33 53; Iowa City, 50; Malcolm, 10; Muscatine 1st, 49 (sab-sch, 5); Sigourney, 2; Sugar Creek, 12; Juity, 4 10; Washington, 19 05 (Y. P. S. C. E., S. D., 1 28; West Liberty, 30 (Y. P. S. C. E., 4 60) (S. D., 4 70); Wilton, 25. *Sioux City*—Alta, 1; Battle Creek, 15; Denison S. D., 8; Hartley, 2 66; Ida Grove, 20; Odibolt sab-sch, 6 10; Sioux City 1st, 106; — 4th, 5; Union Township, 20; Vall Y. P. S. C. E., 3. *Waterloo*—Ackley, 54 (Y. P. S. C. E., 10); Cedar Falls, 13; Clarksville, 10 (sab-sch, 4); Marshalltown, 35; Morrison, 5; Mtate Centre S. D., 7 25; Pama, 1; Toledo, 25 cts., (sab-sch, 2 50); Tranquility, 173; Williams S. D., 6 14. 1, 773 78

KANSAS.—*Emporia*—Argonia, 3 20; Arkansas City, 19; Caldwell, 40; Cottonwood Falls, 10 08; Elmendorf, 7; Emporia 1st, 109 (sab-sch 10); — 2nd Welsh, 10; — Arundel Avenue S. D., 6 11; — Arundel Avenue Y. P. S. C. E., 3; Madison, 4; Marion, (sab-sch 18) (Y. P. S. C. E. 17 50);

New Salem, 24; Osage City, 43; Peabody, 44 80; Reece, 5; Union 2d, 8 08; Walnut Valley, 10; Wellington, 34 (Y. P. S. C. E. 10); Wichita Oak Street, Y. P. S. C. E. 9 50; Willis, 10. *Highland*—Atchison 1st sab-sch, 10; Axtel, Miss Dunlap, 3; Herton, 62 35 (sab-sch 1); Troy, 3 65; Vermillion, 5 50; Washington, 27. *Larned*—Ashland, 6; Bellefont, 1; Canton, 4; Galva, 4; Halsted, 11 45; Harper, 1; Larned Y. P. S. C. E., 13; Lyons, 10 98; McPherson, 60 (sab-sch 9); Medicine Lodge sab-sch, 3 75; Pratt, 6 80. *Neosho*—Carlyle, 53 cts.; Chetopa, 3; Coffeyville, 9; Columbus, 92 45; Girard, 50; Kincaid, 2; Lone Elm, 2; Milliken Memorial, 15 38; Mound Valley, 8; Ottawa, 56 74; Paola Y. P. S. C. E., 12 50; Parsons sab-sch, 5 08; Thayer, 3 50; Yates Centre, 9 14; Tithes Fund, 5. *Oberlin*—Fairport, 5; Kill Creek, 4 30; Norton, 3 10; Oberlin, 10; Phillipsburg, 9; Russell, 5. *Solomon*—Carlton, 3 06 (Y. P. S. C. E. 3 49); Clyde, Y. P. S. C. E. 2 05; Concordia S. D., 6; Delphos, 5; Dillon, 9 50; Herington, 7; Lincoln, 3 (S. D. 5 60) (sab-sch 2 50); Mt. Pleasant, 9 18; Salina, 32; Scandia, 2 40; Scotch Plains, 3 09. *Topeka*—Junction City Y. P. S. C. E., 29 55; Kansas City Grand View Park S. D., 10; — Western Highlands Y. P. S. C. E., 3; Oakland, 9 60; Seymour, 4 50; Sharon, 3; Stanley, 1; Topeka 2d, 8 66; Wakarusa, 33; Willow Springs, 3; Miscellaneous, 2. 1, 308 43

KENTUCKY.—*Ebenezer*—Ashland, 51 62; Covington 1st, 278 58; Lexington 2d S. D., 41 15; — sab-sch, 1 49; Ludlow, 10 50; Mount Sterling Y. P. S. C. E., 15; New Concord, 5; Paris, 20; Sharpsburg, 4 20 (sab-sch 9 50). *Louisville*—Hopkinsville, 1 05; Kuttawa, 5; Louisville 4th, 38; — Central, 303 65; — Warren Memorial, 237 61 (Y. P. S. C. E. 30 81); Owensboro 1st, 48; Penn's Run, 3; Shelbyville 1st Sabbath-school Missionary Band, 13. *Pennsylvania*—Danville 2d, 1; Dix River, 1; East Bernstadt, 1; Harmony, 5; Lebanon 1st, 12; Livingston, 3. 1, 315 03

MICHIGAN.—*Detroit*—Brighton, 4 (sab-sch 2); Detroit 1st, 500; — Forest Avenue, 103 85; — Fort Street, 751 63; — Trumbull Avenue, 33 41; Erin, 5; Marine City, 10 10 (Y. P. S. C. E. 1); Pontiac, 67 79 (sab-sch 9 53); Springfield, 9 38 (sab-sch 2 16); White Lake, 22 70 (sab-sch 10 28); Ypsilanti, 14 74. *Flint*—Bad Axe sab-sch Xmas, 16 25; Cassville, 3 40; Flint, 13 50; Flushing Y. P. S. C. E., S. D., 2 55; Gaines, 5 (sab-sch 1); (Y. P. S. C. E. 1); La Peer Y. P. S. C. E., S. D., 3; Port Huron, 5. *Grand Rapids*—Grand Haven, 39 97; Grand Rapids Westminster, 10 15; Ionia, 70 45; Montague sab-sch, 2 57; Tustin, 1. *Kalamazoo*—Edwardsburgh Y. P. S. C. E., 13; Niles, 80 09; Richland Y. P. S. C. E., 2 16; Schoolcraft, 5; Sturgis, 9 71 (Y. P. S. C. E., 5). *Lake Superior*—Iron Mountain, 6 45; Ishpeming sab-sch, 5 (Y. P. S. C. E. 10); Menominee, 81 40; Marquette S. D., 37 67 (sab-sch S. D. 15; Newberry, 11 (Y. P. S. C. E. 1 50); Pickford, 3; Redeemer, 15 50. *Lansing*—Brooklyn Y. P. S. C. E., 8 10; Jackson Y. P. S. C. E., S. D., 1; Lansing 1st, 2 31 (S. D., 19 90) (Y. P. S. C. E., S. D. 1 50); Marshall, 5 20; Parma, 6 18. *Monroe*—Adrian, 71; Blissfield S. D., 8; Coldwater, 12 60; Hillsdale, 27; Monroe Y. P. S. C. E., 40; Quincy, 7; Reading, 4; Tecumseh, 37 (‘‘Meeker Trust Fund’’ 15). *Petokey*—Cadillac, 37; Elk Rapids, 6. *Saginaw*—Alma, 45 (Y. P. S. C. E. 10); Bay City, 8 53; Calkinsville, 2; East Saginaw 1st sab-sch, 9 44; Mount Pleasant, 6; Saginaw Immanuel 9. 2, 416 63

MINNESOTA.—*Duluth*—Hazelwood Park, 2; House of Hope, 3; Lakeside S. D., 30 50; McNair Memorial S. D., 2; Pine City, 1 55; St. James, 11; Sandstone, 1 52; Willow River, 5. *Mankato*—Lakeside, 5; Marshall, 9 35; Jasper, 7; Kasota, 7; Lakefield, 5; Mankato, 63 03; Pipestone, 9; St. Peter's Union, 14; Swan Lake Y. P. S. C. E., 4; Winnebago City, 50 00 (sab-sch, 12 75); Worthington Westminster, 74 19 (Y. P. S. C. E., 9 33). *Red River*—Elbow Lake, 3; Euclid, 1; Maine, 2; Moorhead, 5. *St. Paul*—Farmington, 2 80 (sab-sch, 2 50); Litchfield sab-sch, 12 08 (Y. P. S. C. E., 8 52); — Litchfield, 76 80; Minneapolis Andrew, 106 33; — Stewart Boy's Missionary Band, 11 00; North St. Paul, 4 95 (Y. P. S. C. E., 1 80); Oneka, 1 07; Red Wing, 80; Rush City, 3 60 (sab-sch, 8 42); St. Cloud Y. P. S. C. E., 13 15; St. Paul 1st Y. P. S. C. E., 20 50; — 9th, 30 12; — Central, 124 20; — East, 4; — Goodrich Avenue, 3 55; — House of Hope sab-sch, 50; — Westminster, 12 17; Stillwater Y. P. S. C. E., S. D., 2; Vermillion, 3; White Bear sab-sch, 3. *Winona*—Albert Lea, 97 31; Austin sab-sch, 5 70; Chatfield, 36 17 (sab-sch Xmas, 13 29); Ebenezer, 85 cts. (sab-sch, 15 cts.); Frank Hill German, 2; Henrytown S. D., 3 45; Le Roy, 8 50; Owatonna, 17 64; Winona German, 3. 1096 62

MISSOURI.—*Kansas City*—Butler, 30; Creighton, 2; Holden Y. P. S. C. E., 7 55; Jefferson City, 23; Kansas City 1st, 198 35; — 2d, 705 30 (sab-sch, 130 15); — Y. P. S. C. E., 15; — 3d, 9 50; — 4th, 6 35; Lone Oak, 3; Osceola Y. P. S. C. E., S. D., 3 23; K. C. Linwood, 45 79; sab-sch, 6 19, Y. P. S. C. E., 10 57; Salem, 2; Salt Springs, 5 70; Warrensburg, 53 85. *Ozark*—Carthage Westminster,

165 10; Ebenezer, 13; Eureka Springs Y. P. S. C. E., 3 70; Irwin, 1 75; Mount Vernon, 40; Salem, 4; Springfield Calvary, 50; Westminster, 5; West Plains, 10. *Palmira*—Bethel, 1 23; Birdseye Ridge, 14; Center, 1 25; Edina, 11; Knox City, 8; Laclede Y. P. S. C. E., 3; Moberly, 10 63; Newark, 1; Sullivan, 2; Wilson, 2. *Platte-Akron*, 6; Breckenridge, 6 05; Carrollton, 17; Craig, 11; Fairfax, 6; Kingston, 2; Maryville 1st, 16 10; — 2d, 33 75, (S. D. 5); Mirabelle, 1; Mispah, 3; Mound City Memorial Service, 12 35; New Hampton, 11; New York Settlement, 5; Oak Grove, 3; Parkville Lakeside sab-sch, 1 60; St. Joseph's 3rd Street, 13, (sab-sch, 9); Tarkio, 104; Tina, 2 50. *St. Louis*—Bethel German S. D., 65 25; (sab-sch S. D., 10 00; Ferguson, 6; Kirkwood sab-sch, 25 23; Rolla, 3; Salem German, 6 60; St. Louis 1st, 108 51, (S. D., 95 33); — 1st German, 20, (sab-sch, 5); — Carondelet, 19 22; — Cote Brillante Y. P. S. C. E., 10 80; — Lafayette Park, 110, (Y. P. S. C. E., 50); — Washington Compton Avenue Y. P. S. C. E., 25; — St. Louis West, 8 25; — Clifton Heights, 4 15; — Ashland Mission, 1; Washington, 15; White Water sab-sch, 81 cts. *White River*—Holmes Chapel, 3; Westminster, 5. 2438 35

NEBRASKA—*Hastings*—Culberson, 10; Edgar, 10 83, (sab-sch, 1 50); Hansen, 3, (sab-sch, 5); Hartwell sab-sch, S. D., 1 35; Hastings German, 2; Oak, 3 50; Ruskin, 2 65; Superior, 13 50. *Kearney*—Big Spring Y. P. S. C. E., 2 25; Central City, 29; Lexington, 7 87; North Platte sab-sch, 10 85; Ord, 8; Wood River Y. P. S. C. E., 8. *Nebraska*—Auburn, 11 46; Beatrice, 9; Diller, 15; Gresham, 5; Hickman German sab-sch, 10; Hubbell, 5; Lincoln 9d, 63 30, (sab-sch, 8 50); Nebraska City sab-sch, 50; Pawnee, 14 47; Plattsmouth, 30 50, (S. D., 1 075); — German, 2 35, (sab-sch, 2 25); Rev. and Mrs. T. L. Sexton, 10; Staplehurst, 5; Tamora sab-sch Xmas, 5; Tecumseh sab-sch, 3. *Nobara Alliance*, 2 50; Chevalier, 4, (Y. P. S. C. E., 2 25); Emerson S. D., 1 50; Madison, 9 25; Millerboro, 8 54; Pender S. D., 1 50; Wayne, 3 25; Saint James, 2 25; Wakefield S. D., 14 15; Wayne, 1 50; Willowdale, 1. *Omaha*—Blair, 5 50; Omaha 3d Y. P. S. C. E., 8 43; — Castellar Street, 15 31; — Clifton Hill, 3; — German, 15; — Knox, 14 25; — Lowe Avenue S. D., 1 75, (Y. P. S. C. E., S. D., 1 97), (Y. P. S. C. E., 1 58); — Westminster, 78 97; Tekamah, 35. 569 47

NEW JERSEY—*Elizabeth*—Basking Ridge, 166 65; (sab-sch, 63; Bayonne City, 35; Bethlehem, 14 55; Clinton, 10; (sab-sch, 20); Connecticut Farms sab-sch, 50; Cranford, 12 47; Elizabeth 1st German, 15; — Westminster S. D., 164, (sab-sch, 134 77); Lammington, 8; Metuchen Y. P. S. C. E., 43; Perth Amboy, 43 65, (S. D., 30 50); Plainfield Bethel Chapel, 2; — Crescent Avenue sab-sch, 257 92; — Hope Chapel, 5, (sab-sch, 40); Roselle, 24 83, (sab-sch, 150), (Y. P. S. C. E., 12); Springfield, 15; Westfield, 53 35; Woodbridge, 18. *Jersey City*—Arlington Y. P. S. C. E., 20; Englewood, 189 58; Garfield, 18, (Y. P. S. C. E., 6); Hackensack, 30, (sab-sch, 13); Jersey City Claremont Y. P. S. C. E., 8 13; — Jno. Knox, 30; Kingland Y. P. S. C. E., 7 30; Newfoundland, 13 50, (S. D., 8 50); Passaic 1st, 1, (Y. P. S. C. E., 25 19); Paterson 1st, 22 95, (sab-sch, 15), (Y. P. S. C. E., 5); — 1st German, 10; Rutherford, 94 91; West Hoboken 1st sab-sch, 35. *Monmouth*—Allentown, 10, (S. D., 30); Asbury Park, 30 86; Barnegat, 5; Belmar Y. P. S. C. E., 8 13; — S. D., 3 39; Beverly, 300; Bordentown, 6 30; Calvary S. D., 3; Farmingdale, 16 01; Freehold, 12 44; Jamesburgh, 40, (Y. P. S. C. E., S. D., 30); Keyport, 14; Long Branch Y. P. S. C. E., 5 65; Matawan, 34 88, (S. D., 25 65), (sab-sch, 51 60); Oceanic, 30, (S. D., 35), (sch-sab S. D., 3); Plumstead, 10, (Y. P. S. C. E., 1 20); Red Bank, 15; Shrewsbury, 85 24; Tennent, 33 80; Whiting and Shamong, 1. *Morris and Orange*—Chatham S. D., 21 20; Chester, 100; Dover, 89 12; — Welsh, 8; East Orange Brick, 342 94; Fairmount, 3; Flanders, 10; Madison, 45 83; Mine Hill, 6; Morristown 1st, 100; Mt. Olive S. D., 8 43; Orange 1st "H. H.", 100; Parsippany, 38, (sab-sch, 25), (Y. P. S. C. E., 50); Rockaway Y. P. S. C. E., 5, (S. D., 14 95); Schooley's Mountain sab-sch, 5; St. Cloud S. D., 10; Succasunna Y. P. S. C. E., 2 75. *Newark*—Bloomfield Westminster sab-sch Miss Band S. D., 6 58; Lyon's Farms Y. P. S. C. E., 9; Newark 1st, 10; — 3d, 714 43; — 6th, 12; — 1st German, 24 10; — 2d German, 25; — 3d German, 45; — Bethany, 10; — Central, 67 84; — Memorial, 20, (sab-sch, 60); — Park, 155 15, (Y. P. S. C. E., 16 88); — Roseville W. F. Society, 24, (sab-sch, 150). *New Brunswick*—Amwell 1st Y. P. S. C. E., 7 33; — United 1st "L. B.", 20, ("C. C.", 5); Dayton, 20 13; Dutch Neck, 25; Flemington, 260 70; Frenchtown, 29 75, (sab-sch, 7); Hamilton Square, 17; Hopewell, 9, (Y. P. S. C. E., 2); Kingston, 35, (sab-sch, 6), (Y. P. S. C. E., S. D., 4); Lambertville, 43; Lawrence, 23 47; Milford sab-sch, 13; Princeton 2d, 95 75; Trenton 1st, 111 65, (Salary of C. A. R. Janvier, 260); — 2d, 26 74, (sab-sch, 33), (Y. P. S. C. E., S. D., 4); — 3d sab-sch, 25; — 4th, 20, (S. D., 19); — 5th, 73 83; (sab-sch, 8 30); — East Chapel Y. P. S. C. E., 23 60; — Prospect Street, 148, (sab-sch, 25 53). *Newton*—Andover, 4 23, (sab-sch, 1 45); Beattys-town, 14; Belvidere 1st, 75, (Y. P. S. C. E., S. D., 25); — 2d,

30, (Y. P. S. C. E., 4 74); Bloomsbury, 13 63; Branchville, 25, (sab-sch, 6), (Y. P. S. C. E., 15); Hacktistown, 377 44, (S. D., 43 90), (sab-sch, 30); Harmony, 24 43; Mansfield 2d, 12; Musconetcong Valley, 20; Newton sab-sch, 156 87; North Hardiston, 3; Oxford 1st S. D., 12, (Y. P. S. C. E., S. D., 3); Phillipsburgh 1st, 26 55; — Westminster S. D., 6 75; Stewartville sab-sch, 12 42; Wantage 2d, 23. *West Jersey*—Atco, 3; Billingsport, 3; Brainerd, 13 54; Bridgeton 1st, 260; Cedarville 1st Y. P. S. C. E., S. D., 2 30; Deerfield, 35; Gloucester City, 25; Hammonton, 34 14; Swedesboro, 10; Tuckahoe, 7; Vineland Y. P. S. C. E., 10; Wenonah, 240, (sab-sch, 35); Woodbury, 39 63, (sab-sch, 44 57; Woodstown, 14, (sab-sch, 11 87). 8,287 80

NEW MEXICO—*Arizona*—Florence, 5. *Rio Grande*—Albuquerque 1st, 52 70, (sab-sch, 23 70); (Y. P. S. C. E., 19 10); James, 1; Pajarito, 4; Rev. E. N. B. Millard, 1. *Santa Fe*—Las Vegas 1st, 12 20; Santa Fe, 21, (Jr. Y. P. S. C. E., 1 60). 143 30

NEW YORK—*Albany*—Albany 3d, 55 05; State Street, 157 43; — A State Street salary of Mr. Hannum, 202; Amsterdam 2d, 86 35; Balston Spa sab-sch, 16 55; Batchellerville, 7; Corinth S. D., 5; Esperance sab-sch, 3; (Y. P. S. C. E., 5 50); Gloversville, 461 30; Hamilton Union, 10; Jefferson S. D., 4 48; Jermian Memorial, 1 064; Johnston, 75; (Y. P. S. C. E., 100); Northampton, 18 30, (Y. P. S. C. E., 9); Pine Grove, 5 25; Rensselaerville 5; Sand Lake, 3, (S. D., 5); Saratoga Springs 2d, 35; Schenectady 1st, 312 59, (S. D., 432 90); sab-sch S. D., 26 58; Stephentown, 10; "Two Friends" S. D., 50. *Binghamton*—Bainbridge, 43 26, (sab-sch, 10 50); Binghamton, 1st, 317 18; — North, 45; — West Y. P. S. C. E., 23; Cortland, 84 71, (sab-sch, 100); Coventry 2d, 15 61; Marathon, 5; Union, 30. *Boston*—Boston 1st Y. P. S. C. E., 3 80; — Scotch S. D., 12; East Boston, 20 58; Holyoke Y. P. Society, 12; Lawrence German "M. R.", 5; Lowell, 10; Lynn S. D., 7; New Bedford Ladies Aid Society, 5; Portland, 17; Quincy, 10; South Boston 4th, 11 43; Taunton Y. P. S. C. E., 1 13. *Brooklyn*—Brooklyn 2d, 22 50; Cumberland Street, 5; — Franklin Avenue, 5 75; — Greene Avenue sab-sch, 5 64; — Lafayette Avenue 91 40, (Y. P. S. C. E., 110 05); — Memorial, 189 32; — Prospect Heights, 30; — Arlington Avenue, 10; — Brooklyn South 3rd Street, 33 33, (sab-sch, 175), South 3d Street S. D., 155; — Throop Avenue, 147, (sab-sch, 50); — Trinity Y. P. S. C. E., 26 50; — Westminster, 790; Edgewater 1st, 10; West New Brighton Calvary, 12. *Buffalo*—Buffalo 1st, 300; — Bethlehem, 8 35; — North, 70 23, A. D. A. Miller, 225; — Westminster, 71 16; — West Avenue, 6; East Aurora, 17 43, (sab-sch, 1 22); East Hamburg, S. H. Xmas, 11; Franklinville, 16, (Y. P. S. C. E., 2); Olean (sab-sch, 1 40), (Y. P. S. C. E., 11); Portville, 100; Ripley, 51 93, (Y. P. S. C. E., 13 72); Sherman, 13 45; Silver Creek sab-sch Col., 53 cts; Tonawanda Y. P. S. C. E., 20. *Cayuga*—Auburn 1st Y. P. S. C. E., S. D., 11 25; — Calvary sab-sch, 40 72; — Central, 91 79, (sab-sch, 4 21); Aurora S. D., 18 09; Dryden sab-sch, 5; (Y. P. S. C. E., 4 15); Genoa 1st Y. P. S. C. E., 2; 2d, 5 45, (sab-sch, 30); Ithaca sab-sch, 44 09; Champlain—Beekmantown, 3; Mineville, 10; Plattsburgh, 25 48; *Chemung*—Dundee, 10; Elmira Franklin Street, 14; Horse Heads, 18; Rock Stream, 3; Southport, 7. *Columbia*—Ancrom Lead Mines, Y. P. S. C. E., 3 40; Catskill Rev. G. A. Howard, D. D., 25 00; Spencertown, 5; Valatie, 14 87. *Genesee*—Attica, 117 72; Byron, 50; Corfu, 10; East Pembroke, 13 30, (sab-sch, 7), (Y. P. S. C. E., 3 81); Geneva—Branchport sab-sch, 3; Canandaigua, 17 03, (sab-sch, 25); Geneva 1st, 25 12, (S. D., 75 cts); Manchester S. D., 60; Naples 25 33, (sab-sch, 5); Ovid sab-sch, 18 55; Phelps, 65 33; Seneca, 40; Trumansburgh, 30; Waterloo 20 63, (sab-sch, 4 32); West Fayette, 2 02. *Hudson*—Chester sab-sch, 2; Clarkstown German, 5; Congers, 13; Denton, 30 25; Florida, 71 09; Hempstead, 9; Jeffersonville German, 2; Liberty, 24; Middleton 1st 100, (Debt, 64); Milford, 36, (S. D., 11); Montgomery, 53; Monroe, 50; Port Jervis Y. P. S. C. E., 5; Ridgebury, 2; Stony Point, 13 09, (Y. P. S. C. E., 3 51); West Town 23, (Y. P. S. C. E., 13). *Long Island*—Bridgehampton, 67 16; Brookfield, 1 03; East Hampton, 27 80, (S. D., 34 61), sab-sch, 1 29; Franklinville, 8; Moriches, 58 90; Port Jefferson, 9 63, (Y. P. S. C. E., 4 87); Sag Harbor Y. P. S. C. E., 5; Setonket, 1 54, (S. D., 18 75), (Y. P. S. C. E., 4 50). *Lions*—Fairville, 5; Junius, 5; Sodas Centre, 3; Wolcott 2d sab-sch, 1 60, (Y. P. S. C. E., 1 59). *Nassau*—Babylon Y. P. S. C. E., 14 25; Brentwood, 10; Comac, 5; Hempstead Christ Church Y. P. S. C. E., 10 05; Huntington 1st "S.", 2; — 2d, 26 33; Jamaica Union Y. P. S. C. E., 1; Melville, 3; Newtown, 100, (Y. P. S. C. E., 15); Smithtown, 18 18, (sab-sch, 15 10); St. Paul's German, 4; Whitestone, 23 25; "A Pastor," 1. *New York*—New York 1st, 50; — 2d German, 4; — 14th Street, 20; — Bethany, 3, (sab-sch, 25); — Brick, 10 54; — Calvary, 30 60, (S. D., 38 35); — Central, 204, (Y. P. S. C. E., 53); — Christ Y. P. S. C. E., 10; — Covenant, 100; — Covenant Chapel Y. P. S. C. E., 5; — Emmanuel sab-

sch, 12 14; — Harlem, 40, (sab-sch, 45); — Madison Avenue, 191 75, (sab-sch, 100); — Madison Square, 2, 111 55; — Rutgers Riverside, 23 38; — University Place, 11; — West, 814 30; — West End, 375, (sab-sch, 84 04); — West Side Chapel, 15; — West 51st Street, 10; — Zion German, 10. *Niagara*—Holley, 8 30; Knowlesville, 10; Lewistown S. D., 15; Lockport 1st, support Miss Murray, 73 84, (sab-sch, support Miss Murray, 100). *North River*—Amenia South, 40 38; Cold Spring, 23; Highland Falls Y. P. S. C. E., 3 85; Lloyd Y. P. S. C. E., 16; Malden, 6, (S. D., 3 50), (sab-sch, 8 50); Millerton, 8; Newburgh 1st S. D., 3; — Calvary, 13 24, (S. D., 62 28); Pleasant Plains Y. P. S. C. E., 4; Foughkeepsie sab-sch, support of Dr. Vanneman, 400; Wappinger's Falls, 30. *Otego*—Cooperstown S. D., 76 85, (Y. P. S. C. E., 13); Delhi, 145, (Y. P. S. C. E., 30); Gilbertville Y. P. S. C. E., 2 56; New Berlin Y. S. C. E., 2 40; Otego, 5; Richfield Springs, 41 06, (S. D., 26 90), (sab-sch, 3 25); Stamford S. D., 20. *Rochester*—von Central, 20 25; Brighton, 10 14; Caledonia Y. P. S. C. E., 4 55; Dansville, 23 23; Fowlerville, 4; Genesee 1st, 30, (sab-sch, 5 70), (Y. P. S. C. E., 3); Nunda, 37 47; Ogden, 5 66; Pittsford, 169 77, (Y. P. S. C. E., 5); Rochester 1st, 611 73, (S. D., 64 50); — Brick, 85 50, (sab-sch, 160); — Emmanuel Y. P. S. C. E., 4; — St. Peter's 88 46, (sab-sch, 40); — Westminster S. D., 23, (sab-sch, 16), (Y. P. S. C. E., 28); Sparta 1st, S. D., 41 01; — 2d S. D., 24 30; Springwater, 5; Sweden, 41 15. *St. Lawrence*—Cape Vincent sab-sch, 2; Hammond, 64; Morristown, 14 05; Sackett's Harbor sab-sch, 7 23; — Junior Y. P. S. C. E., 1 23; Theresa, 5 22; Waddington, 10; Watertown 1st, R. G. Keyes, 50. *Steuben*—Addison Y. P. S. C. E., S. D., 14; Almond, 5; Arkport, 5 14; Campbell Y. P. S. C. E., 14; Canaseraga, 13; Canisteo Y. P. S. C. E., 37; Hedgesville Y. P. S. C. E., 2 50; Howard, 10; Prattsburgh, 17 80, (sab-sch, Xmas, 5 50); Pultney, 6. *Syracuse*—Baldwinsville, 6, (Y. P. S. C. E., 18); Canastota S. D., 5, (Y. P. S. C. E., S. D., 12); Collamer Y. P. S. C. E., 2; East Syracuse S. D., 5; Fulton, 73 58, (S. D., 20 87), (Y. P. S. C. E., 6 65); Hannibal, 8; Oswego 1st, 6; — Grace Y. P. S. C. E., S. D., 13; Syracuse 4th, 73 25, (sab-sch, 75); — Park sab-sch, 150; Wampsville, 2; Whitelaw, 3. *Troy*—Bay Road, 4; Caldwell, 5, (Y. P. S. C. E., 8 70); Cambridge, 1; Chester, 8 25, (sab-sch, 9 11); Cohoes S. D., 7; Johnsonville S. D., 1; Mechanicville, 9 03; Melrose, 4, (Y. P. S. C. E., 13); Pittsford, 5; Troy 2d, 254 61, (sab-sch, 50); — 9th, 150; — Memorial, 61; — Woodside S. D., 20 50; Waterford, 29 95, (Y. P. S. C. E., 8 40). *Utica*—Augusta, 6 60; Cochran Memorial, 115 17; Glendale, 6; Kirkland, 39, (sab-sch, 8; Knoxboro, 33 25; Martinsburgh, 12; North Gage, 7; Rome, 67 88; South Trenton, 3 25; Utica Bethany S. D., 75 15; — Westminster, 49; Vernon Centre, 23 17, (sab-sch, 10 88; West Camden, 18; Westernville, 48. *Westchester*—Bedford, 39 21, (S. D., 29 50), (sab-sch, 7 19); Croton Falls S. D., 21; Darien, 38, (Y. P. S. C. E., 22); Hartford, 26; Huguenot Memorial S. D., 178; Mt. Kisco, 56; Mt. Vernon, 239 22, (Y. P. S. C. E., 26); New Haven 1st Y. P. S. C. E., 33; Peekskill 1st, 30 41; Poundridge, 60 South Salem, 3; Stamford sab-sch, 30; Yonkers Day-spring, 50; — Westminster, 20 63, (Y. P. S. C. E., 6 25; Yorktown sab-sch, 14. 12,493 83

NORTH DAKOTA.—*Bismarck*—Bismarck, 41 30, (sab-sch, 5 75. *Fargo*—Blanchard, 5; Casselton Y. P. S. C. E., 2; Elm River, 5; Fargo sab-sch, 2 05; Lisbon Y. P. S. C. E., 8 20; Oakes, 3; Sanborn, 5 20. *Pembina*—Arvilla, 10; Drayton, 8; Glasston, 1 00; Mekinok, 26; St. Thomas, 7 70. 126 70

OHIO.—*Athens*—Athens, 57 83, (sab-sch, 25); Baahan, 2; Deerfield, 4; Gallipolis, 54, (sab-sch, 3), (Y. P. S. C. E., 1); Marietta 4th Street, 34; Stockport, 63 cts. *Bellefontaine*—Bellefontaine, 13 76; Buck Creek, 11; Gallon, 25 50, (sab-sch, 4 25); Huntville, 2 70; Rushsylvania, 10; Urbana, 49 73. *Chillicothe*—Concord W. M. S. S. D., 1 50; Hillsboro, 121; McArthur, 9 85; Mount Pleasant 6 52, (Y. P. S. C. E., 8 32); New Market, 5; New Petersburg, 105; Piquah, 65; Salem, 117 80, (sab-sch, 30 30), (Y. P. S. C. E., 5); Washington, 14 12; Wilkesville, 5. *Cincinnati*—Cincinnati 1st, 27 80, (S. D., 19 28); — 2d, 835 10, (sab-sch, 15); — 4th, 10; — 6th, 51; — 7th, 196 70; — Mount Auburn, 145; — Poplar Street, 16, (sab-sch, 22); — Walnut Hills sab-sch, 160; — Pilgrim, 3; Clifton, 31 21; (sab-sch, 26 40); Glendale S. D., 50 06; Ludlow Grove, 3; Montgomery sab-sch, 21; Morrow sab-sch, 3 10; Pleasant Ridge, 25, (sab-sch, 26 78); Pleasant Run, 2; Westwood German, 5; Wyoming sab-sch, 50. *Cleveland*—Cleveland 1st, 307 05; — Mrs. Stone, 1,000; — Bethany sab-sch, 6 50; — Case Avenue, 190; — Euclid Avenue Y. P. S. C. E., 11; — North, 76 45; — Wilson Avenue, 2; — Woodland Avenue, 12; Milton, 5; Solon sab-sch, 6 30; South Cleveland Y. P. S. C. E., 20 50; Willoughby Y. P. S. C. E., 9 80. *Columbus*—Bethel, 3; Bremen, 3; Circleville, 50; Rush Creek, 5; Westerville, 15. *Dayton*—Blue Ball, 40; Clifton, 22 71; Dayton 4th, 28 42; — Memorial, 13 26; — River-

dale, 21 95; Ebenezer, 2; Middletown sab-sch, 28 65, (S. D., 6 56; New Carlisle, 5; New Paris, 1 73; Osborn sab-sch, 1; Riley, 8; Springfield 2d S. D., 56 52; — 3d, 25 85, (sab-sch, 20); Xenia Y. P. S. C. E., 3 25. *Huron*—Elmore, 3; Fremont, 84; Genoa, 4; Huron, 2; Norwalk 66 95, (Y. P. S. C. E., S. D., 4 18; Sandusky, 56 80. *Lima*—Ada, 25; Celina, 5 59; McComb, 6 31. *Mahoning*—Canton, 44 60, (Y. P. S. C. E., 50); East Palestine, 8, (Y. P. S. C. E., 7 52); Ellsworth Y. P. S. C. E., 25; Hubbard, 8; Kinman, 40; Leetonia, 7 75, (Y. P. S. C. E., S. D., 6 28); Lowell, 5; Massillon S. D., 26 89, (Y. P. S. C. E., 17 38); Middle Sandy, 8, (sab-sch, 3 15); New Lisbon, 22; Niles, 10, (S. D., 6), (sab-sch, 3 60); North Benton, 37; Pleasant Valley S. D., 4 50; Poland, 15 50; Salem, 25; Warren sab-sch, 25, (Y. P. S. C. E., 12 50). *Marion*—Ashley, 2; Brown, 2; Delaware, 204, (sab-sch, 124); Jerome, 3 50; Marion S. D., 36; Milford Centre, 8; West Berlin, 3. *Masses*—Bowling Green sab-sch, 19 10; Defiance, 16 03; Delta, 5; De Verne, 2; Edgerton, 3; Highland, 1 10; Kunkle, 5; North Baltimore, 15; Pemberville, 5; Toledo 1st sab-sch S. D., 37 55; — 1st German, 4; — 2d, 14; West Bethesda, 2; West Unity, 15; Weston, 5; — Pastor and family, 6. *Portsmouth*—Eckmansville, 9 28; Hanging Rock, 12 89; Ironton, 6, (sab-sch, 9); Jackson, 34 65, (sab-sch, 14 30); Portsmouth 1st, 178; — German, 15. *St. Clairsville*—Bannock, 15; Cadiz, 90; Martin's Ferry, 26 15; New Athens, 17 40; Rock Hill S. D., 15 22, (sab-sch, 6); Senecaville, 40; Wheeling Valley S. D., 11. *Steubenville*—Amsterdam, 6, (sab-sch, 10); Bakersville, 4 25; Bethel, 40, (sab-sch, 18; Bethesda sab-sch, Xmas, 21 25; Bloomfield, 8; Brilliant, 5 50; Cross Creek, 16, (S. D., 18); East Liverpool 1st, 121, (sab-sch, 50 57); Hopedale, 9, (S. D., 6); Leesville, 1 18; Minerva, 12; New Philadelphia, 14, (sab-sch, 4); Ridge, 15; Salineville, 16; Steubenville 1st S. D., 57 74, (sab-sch, S. D., 13 10), (Y. P. S. C. E., 1 55); — 2d, 104 23, (sab-sch, 143 56); — 3d, S. D., 8; Still Fork, 5, (sab-sch, 15); Toronto, 37; Two Ridges sab-sch, 5; Ulrichsville, 9, (sab-sch, 3); Wells-ville 1st, 144 71. *Wooster*—Congress, 9 89; Creston, 3 80; Fredericksburgh, 71 50; Holmesville, 6 50; Hopewell S. D., 17; Jackson, 8; Millersburgh S. D., 8 85; Ontario, 1 15, (sab-sch, 1 14); Plymouth, 5, (Y. P. S. C. E., 5); Shreve, 5 50; Wayne, 9 33; Wooster 1st, 118 03, sab-sch, 13 17. *Zanesville*—Brink Haven, 3 41; Clark, 16; Duncan's Falls, 4 13; Jefferson, 23; Keene, 29, (S. D., 9), (sab-sch, 7; Madison, 5 90; Millwood, 50 cts.; Muskingum, 17; Newark Salem German, 1; New Concord, 3; New Lexington, 1 25; Norwich, 2; Oakfield, 2; Pataskala, 7; Warsaw, 3; Zanesville 1st S. D., 84 38. 7,945 65

OREGON.—*East Oregon*—Moro, 4 15; Umatilla, 10. *Portland*—Mispah, 10, (sab-sch, 4 25); Mt. Tabor, 4 50, (sab-sch, 9); Portland Calvary, 121 10; — Chinese, 2 50; Smith Memorial and stations, 8; *South Oregon*—Grants' Pass Y. P. S. C. E., 25, (Junior, 5); *Willamette*—Dallas 1st, 5, (sab-sch, 1 60); Yaquina Bay, 10. 290 10

PACIFIC.—*Benicia*—Arcata, 15; Crescent City, 6; Fort Bragg, 4; Kelseyville, 3 50; Lakeport, 33 50; Little River, 7 25; Point Arena, 7 50. *Los Angeles*—Azusa Spanish, 3; Grand View, 20 65, (Y. P. S. C. E., 8 89; Los Angeles Immanuel, 218 78; — Spanish, 26; Los Nietos Spanish, 2; National City, 6 51; Ojai, 23 20, (Y. P. S. C. E., 4 58); Pomona, 20; Rivera Y. P. S. C. E., 1 65; Riverside Calvary, 30; San Gabriel Spanish, 5; Tustin, 10 30; Ventura, 35 45. *Oakland*—Berkeley, 57 95; Danville, 6 75; Livermore, 7 70; North Temescal, 25 15; Oakland 1st 448 45; — 2d Y. P. S. C. E., 5; — Centennial, 27 85; — Welsh, 6 60. *Sacramento*—Chico, 14; Colusa, 18; Elk Grove sab-sch, 3; Gridley, 3 31; Red Bluff, 5; Virginia City, 10. *San Francisco*—San Francisco Calvary, 125 30, (sab-sch, 10 20); — Trinity, 26 28; — Welsh, 5; — Westminster, 60 15, (sab-sch, 22 40); — Franklin Street, 13. *San Jose*—Alvarado, 2; Centerville, 11; Felton, 2 45; Haywards, 14 50; San Jose, 86; Santa Clara, 28; Santa Cruz, 13 10; Shandon, 18 75. *Stockton*—Columbia, 2; Grayson, 20 70, (sab-sch, 2); Modesto, 15 45; Sonoma, 26; Tracy, 13 15. 1,823 08

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible-school, 40; — Central, 61 86, Y. P. S. C. E. 6 81; — McClure Avenue, 297 22, (sab-sch, support of Rabbi Elisha, 54; — North, 600 09; Avalon, 12; Beaver sab-sch, 75; Bellevue, 2; Bridgewater, 30; Bull Creek, 15; Emsworth sab-sch, 83 cts.; Evans City, 8; Freedom, 12, (Y. P. S. C. E. 3; Glasgow Mission Band, 8; Hoboken, 7; Industry, 5; Millvale, 11 63; Pine Creek 2d, 6 19. *Blairsville*—Armagh, 13; Blairsville, 203 67; Conemaugh, 4; Congruity, 17, (sab-sch, 16); Ebensburg, 9; Gallatin, 3; Greensburg Westminster, 43 12; Irwin, 46 37; Johnstown, 49 15; Manor, 14; Murrysville Y. P. S. C. E., 10; New Florence, 12; New Salem Y. P. S. C. E., 30; Foke Run, 49; Salem, 17 33; Turtle Creek, 19 23. *Butler*—Allegheny, 5; Centerville sab-sch, 25 30; Jefferson Centre, 2; Muddy Creek, 5 50; New Hope, 10; New Salem, 2; North Liberty Y. P. S. C. E., 9 50; North Washington, 12; Pleasant Valley, 1;

Portersville, 23, (S. D. 7); Scrub Grass sab-sch, 29 71; Unionville, 4; Westminster, 5. *Carlisle*—Carlisle 1st Y. P. S. C. E., S. D., 3 25; Chambersburgh Central sab-sch, 20 70; Dauphin Y. P. S. C. E., 10 40; Dickinson S. D., 16; Duncannon, 25; Green Castle S. D., 76 93; Harrisburgh Pine Street Y. P. S. C. E., 8; McCannellsburgh, 14 87; Middletown, 15; Millerstown, 20 66, (sab-sch 9 20); Monaghan sab-sch, 11 72; Robert Kennedy Memorial Y. P. S. C. E., 2; Upper Path Valley, 56, (sab-sch 87 20); J. Coleman Memorial, 22. *Chester*—Bryn Mawr, 53 50, (Y. P. S. C. E. 30); —House in Tulin, 250; Calvary, 28 50; Clifton Heights, 7 75; Coatesville, 21 60; Darby 1st, 20; —Borough sab-sch, 8; Marple S. D., 7 69; New London, 45, (sab-sch 5); Penningtonville, 20; Upper Octorara, 100; West Chester 2d, 2. *Clarion*—Big Run, 1; Elkton, 1; Emlenton sab-sch, 15 49; Johnsonburgh, 2 04; Maysville, 8 99; Mount Pleasant, 2; New Rehoboth, 6; Punxsutawney, 15 34; Reynoldsville, 27; Richardsville, 1 60; Sugar Hill, 5; Sligo, 3; Wilcox, 4 20. *Erie*—Atlantic, 3; Cochranon, 5; Corry, 17 25; Erie Park, 200; Franklin, 50; Fredonia, 5 20; Georgetown, 2; Hadley, 7; Kerr's Hill, 6 52; Meadville 1st, 17 50; Mercer 1st, 142; —2d S. D., 90, (sab-sch 14 90); Milledgeville S. D., 2; Mill Village, 3 25; New Lebanon, 3; Oil City 1st, 2 15; Union, 27; Utica, 10; Warren, 5; Waterloo, 3; Wattsburgh sab-sch, 8 04. *Huntingdon*—Alexandria, 100; Altoona 2d, 29; Bedford, 20 50, (sab-sch 8); Bellefonte Y. P. S. C. E., 400; Buffalo Run, 1 50; Clearfield Y. P. S. C. E., S. D., 45; Everett, 10; Fruit Hill S. D., 8; Huntingdon sab-sch, 50; Little Valley Ladies' Mite Society, 8; Logan's Valley (S. D. 5), 19; Lost Creek, 7 22, (Y. P. S. C. E. 86 ota.); McVeytown, 43, (Y. P. S. C. E. 5); Mount Union, 7; Orblonia Y. P. S. C. E., 1 03; Peru, 3; Phillipsburgh, 26 93; (sab-sch, 23 51); Pine Grove Mills, 6 02; Shade Gap, 5; Shellsburgh, 16; Shirleysburgh Y. P. S. C. E., 1 50; Tyrone S. D., 24 44, (sab-sch S. D. 5), (Y. P. S. C. E. 24 25); Upper Tuscarora, 11, (sab-sch 3 32); West Kinacoguilas, 60, (sab-sch 55); Williamsburgh, Y. P. S. C. E., 5 70. *Kittanning*—Apollo, 100, (sab-sch 10); Bethel, 7; Concord, 13; Currie's Run, 30; East Union, 3; Elderton, 27; Ford City, 6 50; Rittanning 1st, 172; Leechburgh, 27; Midway, 2; Saltsburgh, 70 40; Washington sab-sch, 6; West Lebanon sab-sch, 18 18. *Lackawanna*—Athens 24, (sab-sch 10); Brooklyn S. D., 10; Canton, 23; Carbondale, 69; Greenwood, 31; Hawley sab-sch, 4 58; Honesdale, 457 49; Kingston, 53 55, (sab-sch 18 20); Langelyte Y. P. S. C. E., 116; Montrose, 30; New Milford sab-sch, 6 50; Pittston 100, (Y. P. S. C. E. 5); Rome, 3; Scranton 1st 100; (Juv. Missionary Society, 26 57); —2d Mem'l Y. P. S. C. E., 129 93; —Providence, 27, (Y. P. S. C. E. 10); —Welsh Westminster, 1; Stella, 12, (Y. P. S. C. E. 5); Sugar Notch sab-sch, 7 23; Towanda Y. P. S. C. E., 8 53; Ulster Y. P. S. C. E., 1 70; West Pittston, Y. P. S. C. E., 7 87; Wilkes Barre 1st, S. D., 523 49; —Grant street, 19; Wyalusing 1st, 20. *Lehigh*—Catasaugus 1st, 19, (Y. P. S. C. E. 12); —Bridge street, 14 74; Easton 1st, 71, S. D., 110 23; —2nd, 29 09; Fennell, L. A. S., 13; Portland, 3; Reading 1st, "In Memoriam," 4, (sab-sch), 40; —Washington street, 7; South Easton Y. P. S. C. E., 16 50, (Y. P. S. C. E., S. D., 9); Upper Mount Bethel, 4; Rev. A. M. Lowrie, 10. *Northumberland*—Berwick, 18; Briar Creek, 6; Buffalo, 40; Chillisquaque, 6 25; Elysburgh, 1; Grove, 103, (sab-sch, 20); Hartleton, 4; Lycoming, 5, (sab-sch, 4); Milton, 15, (sab-sch, 29 50); Mount Carmel, 5 37; Northumberland, 10, (sab-sch, 7); Orangeville, 11 92; Renovo, 55; Shamokin, 22 78; Sunbury, 60; Washington, 41, (sab-sch, 13); Williamsport 1st, 160, (sab-sch, 75); —2d, 43 74; —Bethany, Y. P. S. C. E., 1 30. *Philadelphia*—Philadelphia 4th, 66 32; —10th, sab-sch Xmas, 68 11; —Calvary, 1,916 19, S. D., 443 45; —Evangelical, 24; —Grace, 20, (sab-sch, 10); —Greenwich street, 20; —Hope, 13; South, sab-sch, 6 60, (Y. P. S. C. E.), 2 40; —South Western, 7 20; —Union, 33; —Westminster, 27 52, (Y. P. S. C. E., 11), (Y. P. S. C. E., S. D., 7); —West Spruce street, S. D., 501 78; —Wylie Memorial, 81 93, (sab-sch, 50 81); —Greenway, 15; —Arch street, 59 83; —Beacon, 25; —Carmel German, 2; —Gaston, 90, (sab-sch, 29 87); —Northern Liberties 1st, 39 23, (sab-sch, 9 06); —Northminster, 356 35; —Olivet, 68 06, (sab-sch, 7 97); —Oxford, 208; —Patterson Memorial, 12; —Toga, 25; —West Arch street, sab-sch, 115 63. *Philadelphia North*—Ashbourne, 18; —Bridesburg, 20; —Carversville, S. D., 8 16; —Disston Memorial, 34 06; —Falls of Schuylkill, 23; —Forestville, 5, S. D., 5; —Frankford, 40 55, S. D., 22 40, (sab-sch, 29 50), Y. P. S. C. E., 4 50; —Germantown 1st, Y. P. S. C. E., 12 55; —Market Square, 124 53, (sab-sch, 35); —Hermon, Y. P. S. C. E., 10; —Huntingdon Valley, 20, (sab-sch, 25); —Lawndale, 15; —Lower Merion, 12; —Lower Providence, S. D., 28; —Narbeth, 17; —Neshaminy of Warminster, 18 40; —Warwick, sab-sch, 50; —Overbrook, 84 30; —Port Kennedy sab-sch, 6 70, (Y. P. S. C. E., 4); —Pottstown, 54 02, (sab-sch, 3 23); —Springfield, 12 50; —Trinity S. D., 45 30; —Wakefield,

66 12, (sab-sch, 20). *Pittsburgh*—Cannonsburgh 1st sab-sch, 14 51; —Central S. D., 30; Charleroi, 15; Chartiers, 23; Edgewood, 16 92; Hilands, 48; Knoxville, 9 15; Lawrenceville, 59 73; McDonald, 62 86; Monongahela City, 200; Montours, 6; Mount Washington, 5; Pittsburgh 6th, 54; —Bellefield, 438 25; —Covenant, 15 47; —East Liberty, 136; —Shady Side Y. P. S. C. E., 5 21; Point Breeze, 267 62; Raccoon, 72 75, (sab-sch, 4 23); Sharon, 70 27; South Side, 5; Wilkinsburgh, 228 47. *Redstone*—Connellsville, 75; Laurel Hill, 16; Leisemring, 26 96, (S. D., 2); McClellandtown, 6; McKeesport sab-sch, 65 07; —Central, 55; Old Frame, 9; Sewickley, 15; Smithfield Y. P. S. C. E., 2; Tent, 20; Uniontown S. D., 175 95. *Parkersburg*—Bethel, 4 65; Clarksburgh, 9 60; Elizabeth, 1 60; French Creek, 9, (S. D., 7 15); Grafton, 5; Hughes River, 6 75; Parkersburgh 1st, 46 52, (sab-sch, 12 14); —The Misses Wells, 5; Sistersville, 15, (sab-sch, 5). *Shenango*—Clarksville, 50, (S. D., 20 65); Enon, 11, (sab-sch, 12); Mount Pleasant S. D., 25; New Brighton, 120; Sharon, 27, (Junior Y. P. S. C. E., 13); Slippery Rock sab-sch, 10. *Washington*—Burgettstown, 33 36, (Y. P. S. C. E., 12); Clayville, 140 15; Cross Creek, 10; Cross Roads, 24; Lower Buffalo, 12 25; McMechin, 2; Mount Prospect sab-sch, 8; Upper Buffalo, 86 24, (sab-sch, 6 21); Washington 2d, 231 57, (sab-sch, 37 64; West Union, 1. *Wellsboro*—Arnot, 6; Coudersport S. D., 14 10; Covington S. D., 10; Lawrenceville, 7; Mount Jewett, 4; Wellsboro sab-sch, 50 89. *Westminster*—Centre, 50, (S. D., 15 30); Chanceford, 15 62; Columbia S. D., 34, (sab-sch, 14 23); Donegal, 15; Lancaster 1st, 23, (Y. P. S. C. E., 11); Leacock, 30, (sab-sch, 11 59); Mount Joy, 52, (sab-sch, 6); Slate Ridge, 10; Slateville, 3 19; Stewartstown, 22; Union, 17 37; York 1st Y. P. S. C. E., 30; —Calvary S. D., 70 07. 13,246 73

SOUTH DAKOTA.—Aberdeen—Castlewood, 12 45; Groton, 27 22. *Black Hills*—Hot Springs, 5; New Castle Y. P. 14 25, (sab-sch S. D., 2 41). *Central Dakota*—Barcroft, 2 15; Hitchcock, 10; Manchester, 3 41; Miller, 10; St. Lawrence, 6. *Dakota*—Good Will, 7 40; Poplar Creek, 15. *Southern Dakota*—Bridgewater sab-sch, 13; Brule Co. Bohemian, 3; Parkston, 5; Turner Co. 1st German, 25; Union Centre, 3; White Lake, 5. 169 39

TENNESSEE.—Birmingham—Birmingham 3d Y. P. S. C. E., 4 73. *Holston*—Jonesville, 21 17; New Hope, 10. *Kingston*—Bethel sab-sch, 18 01. *Union*—Erie Y. P. S. C. E., 7 25; Knoxville 2d, 63; —Bell Avenue, 6, (Y. P. S. C. E., 7); Mt. Zion, 4; New Market, 16; New Prospect 4 61, (sab-sch, 4 81); Spring Place, 3, (Y. P. S. C. E., 1). 178 80

TEXAS.—Austin—Austin 1st, 63 30; Galveston German, 4; Georgetown, 16 50; New Orleans Immanuel, 23 24; San Antonio Madison Square, 51, (Y. P. S. C. E., 6 58). *North Texas*—Henrietta, 9; Seymour, 5. *Trinity*—Dallas, 4; Dallas Bethany, 4. 158 62

UTAH.—Montana—Anaconda, 2 50; Bozeman, 37 50; Helena 1st, 10 60; —Central, 3 45, (sab-sch, 4 50); Miles City, 15. *Utah*—American Fork, 6 55; (sab-sch, 8 30); Evanston Y. P. S. C. E., 25; Faines Memorial, 2; Hyrum Emmanuel, 2; Mendon Mission, 5; Richmond, 4; Salt Lake City 2d, 5; Smithfield Central Y. P. S. C. E., 2 50; Spanish Fork sab-sch, 2 50. *Wood River*—Caldwell, 5. 142 40

WASHINGTON.—Olympia—Puyallup 1st, 2; St. Johns C. E., 7 48; South Bend, 5; Stella, 10; Tacoma 1st, 20; —Calvary, 5. *Puget Sound*—Anacortia Westminster, 6; Sedro sab-sch, 2. *Walla Walla*—Walla Walla, 5 95. 153 43

WISCONSIN.—Chippewa—Baldwin, 8 20; Bethel, 4; Cadotte, 5; Eau Claire 2d, 5; Rice Lake, 3 57; Steel Plant S. D., 2; Superior, 13; West Superior, 23 52, (Y. P. S. C. E. 35). *La Crosse*—Greenwood, 2, (sab-sch, 1); Maunston German, 3; North Bend, 8. *Madison*—Belleville Y. P. S. C. E., 1 58; Beloit 1st, 27 71; Cambria Y. P. S. C. E., 7 20; Janesville, 6 75, (S. D., 4 38); Pierceville Y. P. S. C. E., 6; Portnette, 8; Richland Centre, 7. *Milwaukee*—Beaver Dam 1 sab-sch, 19 50; Bohemian Brethren, 1 50; Cedar Grove, 16, (Y. P. Miss. Society, 9); Milwaukee Calvary, 54, (Y. P. S. C. E., 30); —German, 7 50; —Holland, 20; —Immanuel "Special," 100; Somers Y. P. S. C. E., 10. *Winnebago*—Auburndale, 4; Fort Howard, 3 60, (Y. P. S. C. E. 7 67); Little River sab-sch, 220; Marinette sab-sch, 17 35; Marshfield, 18 44, (Y. P. S. C. E., 2 41); Sherry, 2, (sab-sch, 1); Stevens Point, 13 42, (S. D., 15 85); Stiles sab-sch, 1 18; Wequiloc Union sab-sch, 3; Winneconne sab-sch, 4. 546 23

WOMAN'S BOARDS.

Women's Board of New York, 16,522 50; North West, 24,240 90; Philadelphia, 16,567 03; South West, 269 25; Occidental Board, 102..... \$58,001 68

LEGACIES.

Estate of Vanlan Arnold, dec'd, 50; Estate of Francis C. Brown, dec'd, 236 23; Estate of Daniel Rice, dec'd, 2,000; Estate of John Gor-

don, dec'd, 350; Estate of Peter Hassinger, dec'd, 306 35; Estate of Sarah A. Young, dec'd, 2,836 30; Estate of Emily M. Tribe, dec'd, 27 50; Estate of Mary Jane Martin, dec'd, 25; Estate of J. W. Edwards, dec'd, 350; Estate of Mrs. S. Rulifson, dec'd, 200..... \$ 5,730 38

MISCELLANEOUS.

Mrs. A. Peers, Rush City, Minn., 2 50; S. A. Davenport, 10; T. and M., 8; A friend, 150; Mrs. Joseph Platt, Kansas City, Mo., 10; Mrs. Dr. Chapin, Euclid, Minn., 3 50; S. A. Davidson, Newville, Pa., 6; R. W. Kennedy, Oakville, N. Dak., 50; Wilmer S. Lehman, Edison, Neb., 5; Thos. B. Taylor, Chicago, Traveling of new Missionaries to China, 52; Geo. W. Cass, Chicago, Sal. W. L. Swallen, 37 50; H. C. Ward, Columbus, Ohio, 25; M. M., 25; Major Hugh Adams, N. Y., Boys' School Tabriz, 30; West Philadelphia, 25; Ocean Grove C. E. Society, 2 30; For salaries Mr. Baird and Mr. Moffet, Korea, 1,150; Cincinnati, Ohio, 5; S. P. Harbison, Allegheny, Pa., 1,500; Rev. E. T. Sheeley, Fredericksburgh, O., 1; Rev. J. H. Byers, Lamar, Mo., 2; Robert Houston, Olivesburgh, Ohio, 700; State of California, 4,000; Miss Annie Wain, Philadelphia, 10,000; T. G., 15; Mrs. Caleb S. Green, Trenton, N. J., 1,300; Mrs. S. L. Page, 10; Cash, 1; W. H. S., 25; Rev. and Mrs. J. W. Hill, Lexington, Neb., 10; Julia E. Treat, Colony, Kansas, 22; W. J. Gregory, Auburn, N. Y., 2; Rev. W. M. Hunter, Pittsburgh, Pa., 4 50; A friend, 400; A friend, 49; Rev. G. M. Miller, 30; Miss Lucy F. Anderson, 4; Mrs. C. D. Dill, 5; Le Roy, Minn., Union Miss. Society, 18 75; A friend, 5; "A," Norman, O. T., 5; Mrs. Barton Slade, 11; Rev. J. W. Ray and wife, 10; A Daughter of the King, 5; A friend, 3 50; From "X," for Ambala Boys School, 25; James Lavender, Gilman, Ia., 10; Rev. W. W. Taylor, Wilmington, Del., 1; Mrs. James Muir, Brooklyn, for Interior Africa, 5; Miss Harriet N. Saunders, 1; "Cash," Catskill, N. Y., 30; Rev. A. Cooper, Jefferson, N. Y., 30; Mrs. Lydia Seymour, Turin, N. Y., 25; "A Lover of Missions," 3; Students and Faculty of McCormick Theological Seminary, support of T. G. Brashear, 150; Rev. Wm. Hall, W. Salamanca, N. Y., 7 50; Substitute, support of Native Helper, 25; "Personal," 5; C. W. Wycoff, Upper St. Clair, Pa., 20; Mrs. Laura F. Buckwalter and Mrs. E. W. Le Retelley, Hallsville, O., S. D., 5; Summit, S. D., 100; Mrs. J. W. Quigley and daughter, 8 50; Mr. Joe Thorne, N. Y., S. D., 5; Rev. Samuel Ward, Emporia, Kansas, 5; Rev. Austin D. Wolfe, State Centre, Ia., for Chinese substitute, 10; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 180; John Mains, 19; James Mawha, 15; Mary Chamberlain, Minn., Pa., S. D., 5; Rev. E. A. Huntington, D. D., Auburn Theological Seminary, S. D., 40; Mrs. John Petermeyer, Morganville, Ka., S. D., 4; Frederick N. Wilson, Princeton, N. J., 25; "A friend," La Porte, Ind., S. D., 1; "A friend," 20; Warren D. Moore, Auburn Theological Seminary, S. D., 10; "E. S." Paris, O., S. D., 5; Mrs. M. H. Sears, Belvidere, Ill., 5; A. A. M., 1; Rev. H. H. Benson, 2; Self Denial, 24 cts.; Johnson Church, Washington, 2; Mr. B. Huey, S. D., 25 cts.; Self Denial Fund, 10; "A Friend," S. D., 2; Mrs. R. M. Brown, S. D., 1; "Cash," S. D., 8; James R. Hall, Minn., salary J. M. Irwin, 375; M. Alice Sawyer, 3; "Three Helpers," S. D., 51 17; Mrs. T. Gamson, S. D., 3; "X. Y. Z., 50; Bellefonte, Pa., S. D., 1 50; Rev. R. B. Love and wife, 17; Mrs. M. J. Wicke, 10; "For Debt," 10; "Widow's Mite," S. D., 10; "C. B. N." Debt, 2; "Personal," Van Wert, Ohio, 5; "One of His Servants," 5; Susie East, Rochester, N. Y., 8; P. N. J., 25; Rev. M. G. Crowe, 4; Jos. D. Smith, 5; H. T. F., 10; Two Ladies, S. D., 7; Estate of Rev. E. S. Barnes, 1,000; Presbyterians at Sanitarium, Watkins, N. Y., 10; "F," 90; I. M. W. Hunter, 10; Miss S. H. Sweezer, 3 30; Rev. J. P. Halliday, 1; Mr. E. H. Kennedy, 50 cts.; Week of Self Denial, Maryville, Tenn., 1; "A friend," 1; Rev. A. S. Billingsley, 5; "A friend," S. D., 5; "A friend," S. D., 1; Mrs. E. M. Chambers, S. D., 6; "A," S. D., 1; Pompei Church, Mich., 50 cts.; M. C. Brown, 64 cts.; "A friend," 3; Mrs. Eliza A.

Matthews, S. D., 5; "A Friend," Pluckamin, N. J., 100; Mrs. D. R. Turney, 100; Rev. J. M. Sprague, 10; Rev. W. L. Tarbet and wife, 2 50; Miss O. Hills, 50; "C. Penna," 22; Rev. E. D. Davis, 20; "Cash," 5; Rev. T. L. Waldo, 10; Rev. R. T. McClain, 1; Miss Mary E. Work, 1; "A Steward," 10; Ella C. Findlay, 4; "Special," 7; W. R. Sample, 50 cts.; Rev. M. F. Trippe, S. D., 5; W. N. Jackson, 25; "A friend," 20; Rev. G. W. Sells, 5; Hamadan Jewish sab-sch and Cong., 8 20; Kolhapur sab-sch, (India), Christmas, 5 50; Cedar Rapids, for Persia, 15; Dr. J. V. Baron, 3; Ningpo Church, (China), 7 04; Bogota Church, (S. A.), 10; Teheran sab-sch, 5 50; Teheran English Service Offertory, 60 33; "A Right Hand," S. D., 27; do., 1; Rev. J. A. Ainslee, 9 16; Rev. W. L. Swallen, Korea, 400; Coplapo Church, 39 30; Chilian Church, 9 32; Rev. B. Labares, S. D., 10..... \$ 23,097 20

Total receipts during March, 1898..... \$165,570 55

Total receipts from May 1st, 1893, to March 31st, 1898..... 713,811 08

Total receipts from May 1st, 1891, to March 31st, 1892..... 672,194 39

WILLIAM DULLES, JR., Treasurer.
53 Fifth Avenue, New York City.

NOTE.—S. D. Indicates Self Denial Week offerings.

FOREIGN MISSIONS FOR APRIL.

ATLANTIC.—Atlantic—Berean, S. D., 7 30. East Florida—Green Cove Springs sab-sch, 7; Jacksonville 1st Y. P. S. C. E., 18; San Mateo, 65. Knox—Columbus 1st Y. P. S. C. E., 2; Macon Wash. ave, 2; New Hope, 1. McClelland—Maltoon, 1, (sab-sch, 1). South Florida—Eustis 158 72, (sab-sch, 30 55), (Y. P. S. C. E., 23 75); Winter Haven, 327 30

BALTIMORE—Baltimore—Annapolis, 10, (sab-sch, 39 45); Baltimore 2d, Y. P. S. C. E., 60; — 12th, 15; — Abbott Memorial, 5; — Alaquith street, 5; — Bohemian and Moravian S. D., 2; — Boundary Avenue sab-sch, 12 32; — Broadway, 24, (sab-sch, 4), (Y. P. S. C. E. 3); — Brown Memorial, S. D. 105 13; — La Fayette Square Y. P. S. C. E., 5; — Madison Street, 3; — Ridgely Street, 47; Canton, 2; Cumberland sab-sch, 45 51; Elliott City, 12 45; Emmittsburg, 27 50; Granite, 2 81; Mount Paran, 2 81; New Windsor, 4 95; Relay, 8 30; The Grove, 40; New Castle—Chesapeake City S. D., 30; Drawyer's 5; Forest sabbath-school, 17; Lewes S. D., 6; Makemie Memorial sabbath-school, 10; Port Deposit sabbath-school, 30 24; Red Clay Creek, 25; Rehoboth (Md.), 9; Smyrna, 17 50; S. D., 7 50; (sab-sch, 12 34); West Nottingham Y. P. S. C. E., 3 72; Wilcomico, 55, (sab-sch, 35); Wilmington West, 25. Washington City—Clifton, 9; Falls Church, S. D., 1; Hermon, 1; Washington City 1st, Y. P. S. C. E., 5; — 4th, S. D., 23; — Assembly sab-sch, 23; — Garden Memorial Y. P. S. C. E., S. D., 1 67; — Gunton Temple, 50; — Metropolitan 40, (Y. P. S. C. E., 51 37); Western, S. D., 73; Westminster Y. P. S. C. E., 6. 1,078 27

CALIFORNIA.—Benicia—Mendocino, 5; Petaluma, 5; St. Helena, 19; San Rafael, 35; Santa Rosa, 41 15, (sab-sch, 7 45); Two Rocks, 15; Vallejo, 25. Los Angeles—Anaheim Y. P. S. C. E., S. D., 4 12; Azusa, 15; Ballard, 1; El Cajon S. D., 62 05; El Monte, 3; Grand View S. D., 3; Los Alamos 1; Los Angeles 2d, 50 40, (sab-sch, 20); — Boyle Heights S. D., 9 50; — Immanuel Y. P. S. C. E., 16 10; — Welsh, 5; National City Y. P. S. C. E., 4 25; Palma, 30; Pasadena 1st, 151; Pomona Y. P. S. C. E., 5; Redlands, 62 05; Rivera, 3 75; San Bernardino, 20 05, (S. D., 27 30; San Pedro, 3; Santa Ana Y. P. S. C. E., 1; Santa Barbara, 166; Santa Maria, 17 25. Oakland—Burkley S. D., 12 50; Golden Gate, 14 08, (sab-sch, 7 27); Oakland Brooklyn, 199 10; — Chinese S. D., 12. Sacramento—Sacramento 14th Street, 6 75; — Westminster, 12. San Francisco—San Francisco Chinese S. D., 23; — Franklin Street Y. P. S. C. E., S. D., 4; — St. Johns, 6 30. San Jose—Alvarado, 2; Centerville, 50 cts.; Heywards 1st sab-sch, 2; Los Gatos, 25; Milpitas, 3; Monterey, 11; San Jose 1st, 120; — 2d, 60 25, (sab-sch, 25); San Luis Obispo, 20 45; Templeton S. D., 5 25. Stockton—Fowler, 33; Sanger, 3 10. 1,509 67

CATAWBA.—Catawba—Lloyd's, 1. Yadkin—Cleveland, 1; Germantown, 1; Lexington, 1. 4

COLORADO.—Boulder—Longmont Central, 57; Timnoth, S. D., 14; (sab-sch, 1 20); Valmont, 99; Denver 23rd ave; 162 66, (sab-sch, 7 60); (Y. P. S. C. E., 50); — Central, Y. P. S. C. E. Mission School, 16 08; — Hyde Park, 5. Gunnison—Aspen, 8 25; Grand Junction, W. M. S., S. D.,

9 59; (Y. P. S. C. E., 3.50); Salida, 12. **Pueblo**—Colorado Springs, 49 23; Costello, 7; Durango, 39; Mesa, 4 65, (sab-sch, 32 50; Trinidad 2nd, 4 99; Valley View, 5; Walsenburgh, 3. 481 90

ILLINOIS—**Alton**—Belleville, 1; Carrollton, 60; East St. Louis, 8 06; Elm Point, 1 25; Hillsboro, 31 98, (sab-sch, 55 10); Plainview S. D., 5 30; Steelville, 4 40; Troy, 3 50. **Bloomington**—Bement sab-sch, 6 40; Bloomington 2d, 37 13; Danville, 4, (sab-sch, 11 20), (Y. P. S. C. E., 6 25); El Paso sab-sch, 5; Heyworth, 58; Lexington, 18 35; Prairie View, 3; Rankin, 3 12; Tolono, 43 71. **Carbide**—Carbide Y. P. S. C. E., 5 81; Carmi, 19 33; Carterville S. D., 3, (sab-sch, 1); Galum, 8; Golconda S. D., 3 90, (Y. P. S. C. E., 30 cts.); Murphysboro, 20, (Y. P. S. C. E., 14; Olney, 6; Shawneetown, 20; Sumner, 5; Tamaroa S. D., 10. **Chicago**—Austin, 30 78; Braidwood 10 08, (sab-sch, 8 50); Bryn Mawr Y. P. S. C. E., 1 70; Chicago 1st German, 4; — 2d, 365; — 3d, 788 47; — 4th, 100; — 4th, for Zallah dwelling, 100 50; — 7th, 12 30; — Belvidere Avenue Y. P. S. C. E., 38 25; — Bloom, 30 55; — Campbell Park, 25; — Fullerton Avenue, 16 30; — Italian, 3; — Olivet, 20; Deerfield S. D., 2; Glenwood, 5; Highland Park, 37 80; Homewood, 2 60; Joliet Central, 304, (S. D., 57 50), (Y. P. S. C. E., 25); LaGrange, 10 19; Lawn, 2; Maywood, 1; Oak Park S. D., 100; Woodlawn Park 65 43. **Freeport**—Belvidere sab-sch, 18 30, (Y. P. S. C. E., 5); Cedarville S. D., 30; Galea South, 39 40; Marengo, 14 35, (sab-sch, 26 75), (Y. P. S. C. E., 12); Rockford 1st S. D., 63 35, (sab-sch, 10 94), (Y. P. S. C. E., 35); — Westminster, 40 06; Rock Run S. D., 13 70; Winnebago, 12; Woodstock 2nd, 2. **Mattoon**—Effingham, 20; Grandview, 13 34; Mattoon, 1; Neoga, 5; Pana, 39 40; Paris, 18 79; Toledo sab-sch, 3 20. **Ottawa**—Oswego, 20; Rochelle, 5 50; Streator Park, 10; Troy Grove, 2 50. **Peoria**—Brimfield, 5; Elmwood Y. P. S. C. E., 1 50; Farmington S. D., 1 85, (sab-sch, 5); Knoxville, 18 55; Oneida, 17; Peoria 1st, 10 60; — Grace Y. P. S. C. E., 5; Princeville, 109 52, (Y. P. S. C. E., 4 51), (sab-sch, 16 54); Salem, 7; Rock River—Alexis, 37; Dixon, 58 08, (Y. P. S. C. E., 2 15; Geneseo S. D., 50 cts.; Hamlet S. D., 12 35; Kewanee, 4; Milan S. D., 5 80; Perryton, 6 90, (S. D., 6 30); Pleasant Ridge S. D., 2 70; Princeton, 3 41; S. D., 6 50, (sab-sch, 34 13), (Y. P. S. C. E., 15; Rock Island Broadway for G. Lee, 30; Spring Valley, 4; Sterling Y. P. S. C. E., 13 25. **Schuyler**—Appanoose, 5; Camp Point, 23, (sab-sch, 6), (Y. P. S. C. E., 18); Carthage S. D., 3 29; Clayton, 8; Elvaston Y. P. S. C. E., 23 71; Herman, 30; Kirkwood, 17, (sab-sch, 7 20), (Y. P. S. C. E., 29); Monmouth, 63 33, (Y. P. S. C. E., 69 50), (Junior Y. P. S. C. E., 18 50); Warsaw Y. P. S. C. E., 5. **Springfield**—Decatur sab-sch, 10; Farmington Y. P. S. C. E., 30 43; Jacksonville State Street sab-sch, 15 89; Pisgah, 3 05; Springfield 1st Y. M. Society, 14; Unity, 1 90; Virginia, 30 65; (Y. P. S. C. E., 20 50). 2,786 71

INDIANA—**Crawfordsville**—Alamo, 8 23; Benton, 3 50; Bethany, 235 15; Bethlehem, 2 75; Covington 1st, 3 58; Crawfordsville 1st, 73; Dayton Y. P. S. C. E., 13; Dover, 4 23; Judson, 8 33; Marshallfield, 3; Romney, 7; Russellville, 8 34; State Line, 2; West Lebanon, 1. **Fort Wayne**—Elkhart, 4; Elkhart Y. P. S. C. E., 5; Fort Wayne 1st, 295 53; Goshen sab-sch, 13 68. **Indianapolis**—Bloomington Walnut Street, 47 07; Greenwood 12 15, (sab-sch, 11 97); Indianapolis 2d, 236 70; — 8th, 14 55; — 7th, 39 60; — East Washington Street, 5; — Memorial, 11 01, (sab-sch, 11 01); — Tabernacle, 392, (sab-sch, 32 13). **Logansport**—Granger, 2; La Porte Y. P. S. C. E., S. D., 3; Logansport Broadway, 11, (Y. P. S. C. E., 37 90); Michigan City, 17; Monticello, 25; South Bend 1st sab-sch, 38 59; Union, 6; Valparaiso, 24 85. **Muncie**—Centre Grove, 5; Kokomo, 12; Liberty, 10 33; Marion, 20, (sab-sch, 9 19); Muncie, 114 35; New Hope, 2. **New Albany**—Bethel, 7; Hanover Y. P. S. C. E., 4 28; Jefferson, 2; New Albany 3d, 1 90; New Washington, 4; Sharon Hill, 5 50; Vevay sab-sch, 3. **Vincennes**—Brazil, 20; Evansville Grace sab-sch, 54 67; — Walnut Street, 160, (sab-sch, 10), (Y. P. S. C. E., 20), (S. D., 8 50); Graysville, 3 15; Petersburg S. D., 6, (Y. P. S. C. E., 10; Sullivan, 19 25. **White Water**—Cold Spring, 2; Dillsboro, 4; Dunlapville, 8; Kingston Y. P. S. C. E., 2; New Castle Y. P. S. C. E., 10; Rushville, 17; Sparta, 4; Versailles, 2. 2,487 05

INDIAN TERRITORY—**Cherokee Nation**—Dwight Mission, 7; Park Hill Missionary Society, 10; Tablequah, 4 65; White Water, 2. **Chickasaw**—Beaver, 2. **Choctaw**—Oak Hill S. D., 23; Wheelock, 285, (S. D., 17 15). **Muscogee**—Nuyaka S. D., 18. 85 65

Iowa—**Cedar Rapids**—Anamosa, 3; Blairtown, 22 65; Cedar Rapids 1st, 218 16; — 3d sab-sch, 36 30; Centre Junction, 5 85; Clinton, 185 03, (sab-sch, 23); Marion, 17 70; Monticello, 4; Vinton, 162; Wyoming, 16 40. **Council Bluffs**—Anderson, 5; Avoca, 2 81; Clarinda S. D., 7 30, (sab-sch, 7 60); Corning S. D., 29 20, (sab-sch, 15 45); Council Bluffs, 146 35; Malvern, 31 19; Neola, 5; Red Oak, 6; Villisca Y. P. S. C. E., 11; Yorktown, 8 60. **Des Moines**—

Chariton Y. P. S. C. E., 5; Colfax Y. P. S. C. E., 3 85; Des Moines Central, 511 94, (sab-sch, 10), (Y. P. S. C. E., 43 50); — Clifton Heights, 16; — Highland Park, 16 35; — Westminster, 1; Humeston Y. P. S. C. E., S. D., 8 18; Indianola, 27, (sab-sch, 23); Jacksonville, 7; Knoxville Y. P. S. C. E., 11 84; Le Roy, 4 60; Lucas, 3; Newton sab-sch, 7 03, (Y. P. S. C. E., 2 70); Oskaloosa, 10; Promise City, 5; Ridgedale, 14 01; Russell, 30 71; Seymour, 5. **Dubuque**—Farley, 8 15; Lansing 1st, 5; McGregor German, 7; Oelwein, 5 32; Pleasant Grove, 5; Volga Y. P. S. C. E., 5; Fort Dodge—Bethel, 13; Carroll, 31 50; Emmett Co. 1st, 11 40; Estherville W. M. S., 5; Luverne, 1 25; Manning, 4 25; Plover, 30 43; Ramsey sab-sch, 2 50; Rolfe 2d sab-sch, 6 20; Spirit Lake W. M. S., 2 23, (Y. P. S. C. E., 4 40). **Jones**—Fairfield, 39, (S. D., 24 30), (Y. P. S. C. E., 15 12); Hope, 11 10; Medlapolis S. D., 6 43; Middletown, 1 65; Mount Pleasant 1st sab-sch, 50; Ottumwa S. D., 8 55. **Iowa City**—Bethel Y. P. S. C. E., 1 67; Brooklyn S. D., 10, (Y. P. S. C. E., 2 25); Deep River 10; Marengo, 23 27; Montezuma, 26 55; West Liberty Y. P. S. C. E., S. D., 1. **Sioux City**—Early, 2 25; Sac City, 40 25; Sioux City 1st Y. P. S. C. E., 22 53; — 3d, 4; Vail, 40 66; — Jackson Twp. sab-sch, 2. **Waterloo**—Grundy Centre S. D., 20; Union, 11. 2,380 51

KANSAS—**Emporia**—Burlingame Y. P. S. C. E., S. D., 10; Caldwell S. D., 8; Clear Water, 5; Eldorado S. D., 3 56; Emporia Arundel Avenue sab-sch, 1; Howard, 8; Lyndon, 55; Mulvane, 3 25; Wichita 1st, 140 73; Winfield, 1. **Highland**—Axtel sab-sch, 4 26; Clifton S. D., 160; Highland S. D., 61 94, (sab-sch, 10; Holton 1st, 5; Horton Y. P. S. C. E., 3 25; Huron, 2 57; Irving, 3; Marysville, 24 15; Washington sab-sch, 8 11. **Larned**—Chase, 5; Cimarron, 2; Coldwater, 4 50; Galva sab-sch, 2 30; Garden City, 3, (A member, 10); Hutchinson, 50; Kent Y. P. S. C. E., 6; Kingman, 3; Larned, 30 75; Ness City, 7 05; Roxbury, 4 25. **Neosho**—Fulton, 1 91; Independence, 25 11; Paola, 15, (Y. P. S. C. E., 12 50; Somerset, 2. **Osborne**—Bow Creek, 5; Osborne S. D., 1 50. **Solomons**—Abilene, 14 42; Beloit, 43; Clyde Y. P. S. C. E., S. D., 17; Minneapolis sab-sch, 36. **Topeka**—Black Jack S. D., 6 40; Lawrence, 59 16, (Y. P. S. C. E., 10); Olathe, 6 19, (sab-sch, 5 07); Riley Centre German, 7 75; Topeka 1st, 378 55; — Westminster, 19 50; Wakarusa, 12. 1,093 36

KENTUCKY—**Ebeneser**—Ebeneser, 2; Frankfort, 25; Greenup, 4; Maysville, 56 95, (sab-sch, S. D., 10 38); Mount Sterling, 5 25, (sab-sch, 15); Murphysville, 3; Newport 1st sab-sch, 5; Valley, 1 44; Williamstown, 6. **Louisville**—Craig Chapel, 2; Hodgsonville, 1; Hopkinsville Y. P. S. C. E., 7 92; Louisville Calvary, 5; — Central Y. P. S. C. E., 2 50; — Immanuel, 5; Pewee Valley, 10; Princeton 1st, 5, (sab-sch, 10 15); Shelbyville 1st, 40 03. **Transylvania**—Burkesville S. D., 17 43; Danville, 188 58, (sab-sch, 23 41), (Y. P. S. C. E., 14 01); Harrodsburg, 38; Richmond S. D., 30. 519 49

MICHIGAN—**Detroit**—Ann Harbor S. D., 7 50, (sab-sch, 6 53); Birmingham Y. P. S. C. E., 1 75; Detroit Covenant, 16 17, (sab-sch, 30 90); — Memorial, 40 73; — Trumbull Avenue, 115 09; Howell, 45; Milan, 3 50, (sab-sch, 2); Millford United, 137 05; Wyandotte, 16 59. **Flint**—Akron 1st, 10; Caro, 10 50, (sab-sch, 10 50); Cass City sab-sch, 4 37; Crosswell, 12; Fenton, 10 25; Fraser, 6 50; North Burns, 5; Sand Beach, 5. **Grand Rapids**—Evart Y. P. S. C. E., 1 60; Grand Rapids Mission Word, 6; Grand Rapids Westminster Y. P. S. C. E., 12 50; Muir, 10, (S. D.) 4. **Kalamazoo**—Edwardsburgh, 5 24, (Y. P. S. C. E., S. D., 1 25); Martin, 8; Paw Paw Y. P. S. C. E., 9. **Lake Superior**—Ispenning S. D., 10; Negaunee, 37 30; Red Jacket, 7. **Lansing**—Albion, 60; Battle Creek, 23; Brooklyn, 5; Concord S. D., 13 63; Hastings, 5; Homer Y. P. S. C. E., 2 25; Jackson sab-sch, 10, (Y. P. S. C. E., 9 50); Mason, 63. **Monroe**—Adrian, 63 90; Palmyra, 12 33; Tecumseh sab-sch, 13 35. **Petoskey**—Boysie City, 2; Boysie Falls, 2; East Jordan, 14 15, (sab-sch, 71 cts.); Harbor Springs S. D., 4 61. **Saginaw**—Midland City, 17; West Bay City Covenant S. D., 23. 551 13

MINNESOTA—**Duluth**—St. James, 3; Two Harbors, 5. **Mankato**—Amboy, 15; Blue Earth City, 27; Currie, 3 34; Delhi sab-sch, 5 50; (Y. P. S. C. E., 10 11); Luverne, 5; Madelia, 5; Tracy, 28; Winnebago City, 50 50. **Red River**—Crookston S. D., 11 50; Mendenhall Memorial, 15; Western, 18 50, (Y. P. S. C. E., 2 50). **St. Paul**—Diamond Lake, 6 10; Forest, 3; Harrison, 7 55; Macalester, 14; Maple Plain, 3 38; Minneapolis 5th, 10; — Highland Park sab-sch Boy's Band, 2 20; — Stewart Memorial sab-sch, 23 70; Red Wing sab-sch, 10; Reiderland, 4; St. Cloud, 46 17; St. Paul Arlington Hills, 31 50; — Central, 11 77, (sab-sch, 25); — Dayton Avenue, 33 40; — House of Hope, 149 58, (sab-sch, 60), (sab-sch Bible Reader in Africa, 15); — Park L. M. S., 6; — Westminster Y. P. S. C. E., 16 10; Shakopee, 19 30; Willmar, 31 35, (S. D., 13 50). **Winona**—Albert Lea S. D., 13 56; Caledonia sab-sch, 1 14; Canton, 3 27; Ebeneser, 2 25, (sab-sch, 38 cts.); Owatonna S. D., 19; Winona 1st, 23 50. 820 75

Missouri.—Kansas City—Appleton City sab-sch, 11 07; Kansas City 5th, 77; Knob Noster, 10; Nevada, 11 75; Pleasant Hill, 5; Rich Hill, 10 08; (sab-sch, 9 24); Sedalia Central Y. P. S. C. E., 10; — Broadway, 150; Tipton, 1; Vista, 3. Ozark—Ash Grove, 7; Carthage, 74 67; Fair Play sab-sch, 5 69; Joplin 2d S. D., 2; Ozark Prairie, 5; Springfield 2d, 12, (sab-sch, 1 30); — Calvary Y. P. S. C. E. S. D., 2 75; (do., 30); West Plains S. D., 7. Palmyra—Grantsville, 5; Shelbyville, 2. Platte—Avalon sab-sch, 7 50; Grant City, 10; Hopkins, 10; Knox, 3 15; Martinsville, 3; New York Settlement, 1, (Y. P. S. C. E., 71 eta.); Parkville, 133 29; Rockport, 5; St. Joseph Westminster, 57 91; (S. D., 49 95); — Westminster Hope Chapel, 6 25; Compton Stanberry, 6; Tarkio S. D., 6 00, (sab-sch, 9). St. Louis—Bethel S. D., 15; DeSoto, 10, (Y. P. S. C. E., 15); Emmanuel, 17 60; Kirkwood sab-sch, 16 86; Nazareth German, 12; Rock Hill, 20; St. Louis 2d, 8 58; — Carondelet S. D., 11; — Glasgow Avenue, 30; — McCasland Avenue Kings Sons and Daughters, 50; — Washington Avenue S. D., 291; Windsor Harbor, 10; Zion German, 10; Zoar, 7 40. White River—Holmes S. D., 6. 2,168 14

NEBRASKA.—Hastings—Aurora Y. P. S. C. E., 11 70; Edgar L. M. Society S. D., 9 41; Hanover German 8; Hastings, 24 12; Holdredge Y. P. S. C. E., 10; Oak Creek, 3; Ong S. D., 3 85; Oxford sab-sch, 4 45. Kearney—Ashton, 3; Cozad, 2; Fullerton, 7 75; Genoa, 13; Grand Island, 28; Kearney S. D., 40, (sab-sch, 30), (Y. P. S. C. E., 6); — German, 5; North Loup, 5; Scotia, 14 21. Nebraska City—Burchard sab-sch, 2; Lincoln 1st, 120; — 3d, 25; Panama, 10; Sterling, 20; Upper West Branch sab-sch, 2. Niobrara—Atkinson, 16 46; Millerboro, 5 86; Osborne, 5; Pender, 8 85; Stuart, 10 40; Willowdale, 1 80. Omaha—Black Bird Hills, 7 24; Columbus, 4 13; Craig, 28 50; Fremont sab-sch, 12 10; Omaha 1st sab-sch, salary Dr. Bannerman, 100; — 2d, 32 16, (Junior Y. P. S. C. E., 17 25); — Knox, 3, (Junior Y. P. S. C. E., 1 23); Osceola, 7 25; South Omaha, 4. 683 86

NEW JERSEY.—Elizabeth—Basking Ridge S. D., 7 25; Clarksville, 3; Connecticut Farms Y. P. S. C. E., 5; Cranford Y. P. S. C. E., 25; Elizabeth 1st, 10, (S. D., 85 63); — Madison Avenue, 7; Lamington, 20, (sab-sch, 9 53); — Syrian Guild, 50; Liberty Corner, 8; Lower Valley, 25; Perth Amboy S. D., 25 eta., (sab-sch, 6 52); Plainfield 1st, 28; — Crescent Avenue, 2,500; Pluckamin sab-sch, 29 36; Rahway 2d, 150; Sloat, 7 50; Springfield Y. P. S. C. E., 29; Woodbridge S. D., 15 35, (Y. P. S. C. E., 25). Jersey City—Englewood, 492; Jersey City, Clarendon Y. P. S. C. E., 2; — Scotch, 20; — Westminster, 26; Newfoundland S. D., 1; Passaic 73 90, (sab-sch, 10 70); Patterson Broadway German, 9, (sab-sch, 1); — East Side, 25; — Redeemer, 100; Rutherford, 35, (sab-sch, salary D. A. Beatty, 200); West Hoboken S. D., 43 48. Monmouth—Asbury Park, 5, (Y. P. S. C. E., 22 52); Beverly, 10 09; Columbus, 15 25; Cranbury 1st S. D., 50; Cream Ridge, 9 67; Englestown, 2; Farmingdale, 12 84; Hightstown, 96 53, (S. D., 5 25), (sab-sch, 55 63); Holmanville, 5 18; Hope, 4 66; Jacksonville, 4 30; Lakewood, 16 22; Long Branch Y. P. S. C. E., 10 42; Matawan S. D., 1; Moorestown, 60; Mount Holly sab-sch, 40; Perrineville, 6 04, (sab-sch, 6); Plattsburgh, 9; Providence, 2; Presbyterian Meeting, 66 60; Tuckerton, 10. Morris and Orange—Berkshire Valley, 1 70; Boonton, 26 74, (sab-sch, 24 39); Chester Y. P. S. C. E., S. D., 10 64; Dover S. D., 104 78; German Valley, 54 75; Hanover Y. P. S. C. E., 1 25, (S. D., 1 53); Madison sab-sch, 100; Morristown 1st Y. P. S. C. E., 4 06; — South Street, 88 80, (S. D., 22 50, sab-sch, 4 16); New Vernon, 98 06, (sab-sch, 10 75); Orange Central S. D., 300, (Y. P. Association, 25), (sab-sch, 100); — Valley, 5; Parsippany "M. F. O.", 10; Pleasant Grove, 51 23, (sab-sch Little Brook, 3 96); Rockaway, 79, (S. D., 41 11, (Y. P. S. C. E., 6); South Orange 1st, 90 66; Succasunna, 12 28; Summit Central, 88 90. Newark—Bloomfield 1st S. D., 430 05; — Westminster S. D., 397 06; Caldwell support of Wm. Lane, 116; Montclair 1st Aid S. D., 25, (S. D., 232 50); — 1st Peking, 15 (sab-sch S. D., 7 89); — Grace M. D., 70), (sab-sch, 15 41); — Trinity, 100; Newark 2d, 121 98; — 2d Special, 1,001; — 3d, 10; — 6th, 50; — 2d, German, 40; — Calvary, 63 50; — High Street, 39 12, (S. D., 28); — 4th Avenue, 61; — sab-sch Truth Hall Peking, 15; — Park Y. P. S. C. E., 26; — Roseville, 316 54; — Wickliffe, 23 47; — Woodside, 23 38. New Brunswick—Amwell 1st "Sunday Eggs at Manse," 2; Bound Brook Y. P. S. C. E., 6; Dayton sab-sch, 2 50; Dutch Neck, 65, (sab-sch, 5); Flemington sab-sch, 20; Lawrenceville, 20, (S. D., 31 30); Jew Brunswick 1st, 73 34, (Y. P. S. C. E., 2 46); — 2d, 0, (Y. P. S. C. E., S. D., 2); Pennington, 63; Princeton 1st, 40; — 2d sab-sch, 30; — 2d additional, 20; — Vitherspoon Street, 1; Titusville, 58; Trenton 3d, 65; — 4th S. D., 57 85, L. M. S. S. D., 9 15; — Bethany, 11; — Prospect Street, 45. Newton—Andover, 2 93, (sab-sch, 40); Asbury, 100; Belvidere 1st S. D., 25; Blairtown, 2 58; (S. D., 75 61); Deckertown, 46 40, (Y. P. S. C. E.,

5; Greenwich, 25; Harmony, 2; Knowlton, 8; Marksboro, 25 15, Y. P. S. C. E., 4; Newton S. D., 161 18; Oxford 2d, 32 70, (S. D., 31 62); Phillipsburgh Westminster sab-sch, 5; Sparta, 8; Stanhope, 11 60; Stillwater, 10, (S. D., 15), Y. P. S. C. E., 3 45, (S. D., 2 11), (sab-sch, 6); Wantage 1st, 5; Washington, 100. West Jersey—Atlantic City Y. P. S. C. E., 25; — German S. D., 4; Blackwoodtown Y. P. S. C. E., S. D., 26; Bridgeton 1st Y. P. S. C. E., 50; — 2d S. D., 5 70, (Y. P. S. C. E., 50); — 4th, 10; — West, 75 27; Cape Island sab-sch, 28 06; Clayton, 50, (sab-sch, 30), (Y. P. S. C. E., 9), (S. D., 3 76); Cold Springs sab-sch, 5; Elmer W. F. and H. M. Society, 7 50; Fairfield S. D., 5 50; Glassboro, 5; Millville, 6, (Y. P. S. C. E., 1); Pleasantville, 3; Salem, 8; Tuckahoe, 3; Vineland, 38; Woodstown S. D., 8 80. 11,253 01

NEW MEXICO.—Arizona—Tombstone, 2. Rio Grande—Albuquerque 1st, 2. Santa Fe—Santa Fe, 10 40. 14 40

NEW YORK.—Albany—Albany 4th, 8 35, (Y. P. salary E. W. Thwing, 267 86); — 6th 22, (Y. P. S. C. E., 35); Ballston Spa, 17; Broadalbid, S. D., 7 30; Esperance, S. D., 5; Hamilton Union, 11; Mayfield, S. D., 12 05; New Scotland, 25; Saratoga Springs, 2d, 22 20; Schenectady, 1st, sab-sch, 69 45; Stephentown, 17 50; Voorheesville, 15. Binghamton—Binghamton, 1st, Immanuel Chapel, Y. P. S. C. E., 5; Cortland, Y. P. S. C. E., 10; Freetown, 22; Masonville, 2, (Y. P. S. C. E., 1); Owego, 49 13; Smithville Flats, Y. P. S. C. E., 3 25; Whitney's Point, 6 50. Boston—Boston, 1st, 73 51; Litchfield, 14 43; Lonsdale, 2; Lynn, sab-sch, 5; Providence, 1st, 10; Windham, 39 15. Brooklyn—Brooklyn, 1st, S. D., 29 73; — 2d, sab-sch, Mission Society, 50; — 5th S. D., 5; Bethany, 9 99; — Classon Ave., for Zahleh, 46 60, (Y. P. S. C. E., 15); — Cumberland Street, sab-sch, 25; — Friedenskirche, sab-sch, 5; — Grace 20; — Greene Point, 20; — Hopkins Street, 9; — Lafayette Avenue, sab-sch, salary, R. P. Wilder, 200; — Mt. Olivet, 9 50; South 3d Street, 38 35; — Westminster, 15; — Edgewater, 1st, 30. Buffalo—Allegany, Y. P. S. C. E., 1; Buffalo, 1st, 10224; — Calvary 214 55; — North, A. D. A. Miller, 1; — Redeemer, 6; — Walden Avenue, 4; — Westminster, 50, (sab-sch, 50); Clarence, 5 80; Dunkirk, Y. P. S. C. E., 4 55; East Hamburg, 19, (sab-sch, 5 40); Hamburg, Lake Street, Y. P. S. C. E., 12; Jamestown, 231 04; Ripley, 10; Springfield, 8 06; Westfield, 139 97. Cayuga—Auburn, 1st, 262 02, (W. M. S. S. D., 15 25); — 2d, sab-sch, 7 78; — Calvary, 16 50; Cayuga, sab-sch, 7; Dryden, 25, (S. D., 12 24); Genoa, 1st, 19 16; — 3d, 5 87, (sab-sch, 5 38); Ithaca, 20, (S. D., 39 42); Meridian, 5; Port Byron, 24. Champlain—Fort Covington, 23 04; Keeseville, 64 16; Malone, 85 82; Plattsburg, Y. P. S. C. E., 10; Rouses Point, sab-sch, 10. Chemung—Big Flats, 25; Elmira, 1st, 155 47; — Lake Street, 135; Spencer, S. D., 12 95. Columbia—Ancram Lead Mines, S. D., 2 75; Catskill, 28 35; Centerville, 12; East Windham, 7 30; Hudson, Y. P. S. C. E., 15, (Y. M. Mission Society, 13 40; Jewett 53 79, (S. D., 6 25); Y. P. S. C. E., 5). Genesee—Bergen, S. D., 6 92; Castle, 87 82; Corfu, 5; Leroy, 1 07; North Bergen, Y. P. S. C. E., 6 14, (S. D., 1 76); Oakfield, 4; Perry, 100; Warsaw, 101; Wyoming, sab-sch, 13. Geneva—Canadaigua, 1st, Y. P. S. C. E., 4 16; Dresden, sab-sch, 3, (Y. P. S. C. E., 2); Geneva, 1st, 24 52, (sab-sch, 100); Gorham, 35 10; Manchester, S. D., 1; Ovid, S. D., 25 75, (Y. P. S. C. E., 81 10); Penn Yan, 9 78, (S. D., 32 59; sab-sch, 16 66); Phelps, S. D., 22; Romulus, sab-sch, 25; Seneca, S. D., 18 90; Seneca Fall, sab-sch, 50; Waterloo, Y. P. S. E., 4. Hudson—Centerville, 3; Chester, 30; Florida, sab-sch, 10; Good Will, 5 61; Goheen, 150 10; Hamptonburgh, S. D., 38; Hopewell, Y. P. S. C. E., S. D., 16; Middletown, 1st, Y. P. S. C. E., 25; — 2d, 73 43; Montgomery, Y. P. S. C. E., 10; Monticello, 12, (sab-sch, 10); Nyack, 8 11; German, 6; Palisades, sab-sch, 22 39; Port Jervis, 54; Ramapo, salary, Mr. Ford, 24; Ridgebury, S. D., 3; Scotchtown, 25; Unionville, 4; Washingtonville, 1st, 25; West Town, S. D., 19. Long Island—Bridgehampton, 23 51; Mattituck, 11, (S. D., 12 50); Y. P. S. C. E., 6 08; Moriches, 10 54; Port Jefferson, Y. P. S. C. E., 4 50; Sag Harbor, 88 95; Setauket, S. D., 7 10; Shelter Island, 21, sab-sch, 12 95; S. D., 15 60; West Hampton, Y. P. S. C. E., 3. Lyons—East Palmyra S. D., 8 82; Galen, 13 20; Huron, 5; Lyons, sab-sch, 12; Newark, S. D., 43 20; Palmyra, 17 24; Wolcott, 1st, 7 50, (S. D., 15). Nassau—Hemstead, Christ Church, Y. P. S. C. E., 5 66, (S. D., 6 68); Huntington, 1st, 150, (Y. P. S. C. E., 10); — 2d, Y. P. S. C. E., 32; Islip, 110; — Y. P. S. C. E., 5 28; Oyster Bay, Y. P. S. C. E., 5; "A Pastor" 5. New York—New York, 1st, 8000; — 1st German, 5; — 4th Avenue, 338 45; — 5th Avenue, (sab-sch, S. D., 38 47), 5th Avenue, 63d Street Mission, for Ambale School, 50; — 13th Street, sab-sch, 28 94, (Y. P. S. C. E., 10); — 14th Street S. D., 10 13; — Bethleham Chapel, sab-sch, 13 51; — Brick, 725; — Central, Y. P. S. C. E., S. D., 964; — Christ 15; — East Harlem, S. D., 6, Y. P. S. C. E., 10; — French Evangelical, sab-sch, 10; — Harlem, 165 13; — Mount Tabor, 2; — Mount Washington, 376 30, (S. D., 146 36); Mount Washington sab-sch, 7 87; —

North, 317 60;—Park, 85 55, (special, 10);—Phillips, 414 63, (sab-sch, 30);—Puritans, 720 16;—Rutgers Riverside, 30;—Sea and Land, 40; University Place, S. D., 43 42;—West End, Y. P. S. C. E., 18 33;—West 3rd Street, 80 80;—Woodstock, Y. P. S. C. E., 19. *Niagara*—Albion, 75, (S. D. 10); Carleton, 3 38; Holley, 10; Lockport, 1st, salary, Miss Murray, 1; Mapleton, 2; Medina, 25 15; North Tonawanda, 68, North Tonawanda, 32. *North River*—Amenia, S. D. 15, (Y. P. S. C. E., 17 63);—Pough, Y. P. S. C. E., 13; Highland Falls, S. D., 5 85; Little Britain, 14; Marlborough, 27; Matteawan, 6; Newburg, 1st, S. D., 70 20; Calvary, 15 77; Pine Plains, 15 19, (sab-sch, 6 81; Pleasant Valley, S. D., 9 21; Roundout, sab-sch, 13 41; Wappinger's Creek, 25, (Y. P. S. C. E., 21 50);—Falls, Y. P. S. C. E., 8; Westminster, Y. P. S. C. E., 7, (S. D. 50 cts. *Otego*—Gilbertsville, S. D., 5; Hobart, sab-sch, 10, (Y. P. S. C. E., 20; Milford 5; New Berlin, 4 50; Oneonta, 100, (S. D. 9 60; sab-sch, 25; Y. P. S. C. E., 6; Unadilla, 24 09. *Rochester*—Avon Central, 4 64; Brighton, Y. P. S. C. E., 23; Charlotte, 3 05; Chili, 12 54; East Kendall, 1; Genesee, 1st, 3; Genesee Village, 115, Y. P. S. C. E., 7; Livonia, 15; Mendon, 5; Moscow, 14; Mount Morris, 13 50; Olean, 1; Rochester, 3d, Y. P. S. C. E., 14 15;—Brick, 140 33; Calvary, 13 74;—Central, 101 73, S. D., 300; Emmanuel, 3 43; Memorial, 2; St. Peter's 27 50; Sparta, 1st, S. D., 9, (sab-sch, 26); Victor 8, (sab-sch, 7); Webster, 2. *St. Lawrence*—Chaumont, sab-sch, 2; Dexter, 23; Morrisstown 3, S. D., 3, (Y. P. S. C. E., 3; Oswegatchie 1st, 20, (Y. P. S. C. E., 5 60); Sackett's Harbor S. D., 6 15, (Y. P. S. C. E., 8 75); Waddington Scotch, 64; Watertown 1st, 203 37, (S. D., 31 04), (Y. P. S. C. E., 100).—*Stone Street*, 42. *Stevens*—Addison, Y. P. S. C. E., S. D., 1 25; Arkport, Y. P. S. C. E., 7 33; Bath, 87; Campbell, sab-sch, 10; Cohocton, 9 30; Corning, 43 60; Cuba, 5, (Y. P. S. C. E., 12 50; Painted Post, S. D., 6. *Syracuse*—Amboy S. D., 7 33; Cassenovia, 3; Collamer, 2; Fayetteville S. D., 22 25, (A. R. Merrill, 12 50); Liverpool, 4 54; Onondaga Valley, 4 50; Oswego 1st, 50;—Grace, 109 04, (Y. P. S. C. E., 24); Syracuse 1st, 229 97. *Troy*—Green Island, 4; Hebron, 6; Lansingburgh, 69 23; Melrose S. D., 3 15; North Granville, Y. P. S. C. E., 3; Pittsford S. D., 3 35; Salem, Y. P. S. C. E., 10; Sandy Hill, 111 25; Schaghticoke, 27 60; Troy 1st, 198 35. *Utica*—Boonville, 17 64; Camden, 34; Clinton, 31; Ilion, 50, (sab-sch, 23 70); Litchfield, 3; Lowville, 32 38; Mt. Vernon, 10, (Y. P. S. C. E., 2; New Hartford, 44 69; Norwich Corners, 4; Oneida, 61 35, (Y. P. S. C. E., 3 12; Rome, Y. P. S. C. E., 3; Rensselaer, sab-sch, 8 92, (sab-sch, S. D., 2 28), (Y. P. S. C. E., S. D., 1 15); Turin, 9 97, (Y. P. S. C. E., 3); Utica 1st, 177 50, (S. D., 218 18);—Bethany, Y. P. S. C. E., 9 09;—Memorial, 215, (sab-sch, 10);—Olivet, 10;—Westminster, 35 35; Williamstown, 1 78, (S. D., 5 88. *Westchester*—Croton Falls S. D., 1; Greenburgh S. D., 48 14; Hartford 1st S. D., 1; Irvington, sab-sch, 12. (Hose Chapel, sab-sch, 18 76; Union Chapel, sab-sch, 5 13; Katonah, 66; Mt. Kisco, sab-sch, 5; New Haven, 4 15; New Rochelle, 268, (S. D., 53 03), (sab-sch, 5 54), (sab-sch, S. D., 23 21), (Y. P. S. C. E., 183 40), (Junior Y. P. S. C. E., 3 03);—2d, 37 23; North Salem, 11; Peekskill 1st, 163 37;—2d, 90 55, (Y. P. S. C. E., M. D., 11 02; Port Chester, 5; Sing Sing, 71 38; South East, 18; South East Centre, 3; Thompsonville, Y. P. S. C. E., 7 24; White Plains S. D., 100 31; Yonkers 1st S. D., 44 25;—Westminster, 163 37, (Y. P. S. C. E., 4 52. 23,513 88

NORTH DAKOTA—Fargo—Lisbon, 1 25; Tower City, 12; Minister's Tithe, 7 75. *Pembina*—Backoo, 1; Forest River, 5 50; Knox S. D., 8; Park River, 10, (Y. P. S. C. E., 12 45). 57 95

OHIO—*Athens*—Athens, 10; Bristol, 60 cts.; McConnellsville, 2 50; Nelsonville, Y. P. S. C. E. S. D., 15; New Plymouth, Y. P. S. C. E., 9; Pomeroy, 15; Rutland, 8; Syracuse, 2 50; Watertown, 5; Minister's Tithe, 7 74. *Bellevue*—Bellevue, 11 50; Kenton, 36; Upper Sandusky, 9; Urbana, 30, (sab-sch, 4 31). *Chillicothe*—Chillicothe 1st, 242; Frankfort, 5; Greenfield S. D., 35 40, (Y. P. S. C. E. S. D., 33 39), (Men's Society, 113 35); Greenland, 1; Mount Pleasant, sab-sch, 6 03; North Fork, 5; Salem S. D., 19 64, (sab-sch, S. D., 14 86). *Cincinnati*—Batavia, 10; Bethel, 11 59, (sab-sch, 3); Cincinnati 1st, sab-sch, 25;—2d S. D., 5;—5th, 25;—6th, sab-sch, 25;—1st German, 11;—2d German, 10;—Walnut Hills, 776 21, (sab-sch, S. D., 8 87); Elizabeth and Berea, 3; Hartwell, sab-sch, 10; Loveland, 37 83, (sab-sch, 74 53); Maple Grove, 1 65; Monroe, 12; Morrow, 31 77; New Richmond, 15; Norwood, 30; Reading and Lockland, sab-sch, 4, (Y. P. S. C. E., 1); Somerset, 2, (sab-sch, 7); Springfield, sab-sch, 5; Venice, sab-sch, 33 30. *Cleveland*—Akron, 5; Cleveland 2d, 411 50;—Beckwith, 69 65;—Bethany, 8;—Calvary, 198;—Madison Avenue, 11 91, (sab-sch, 31 30);—Miles Park, 35;—Woodland Avenue, K. D. Sons, 12, (salary of D. L. Gifford, 260); Guilford, sab-sch, 3 50; Parma, 7; New Lyme, 24; Streetsborough,

5 81. *Columbus*—Columbus 1st, 263 10, (sab-sch, 36 06;—2d, 53 67;—Broad Street, 63 06;—Westminster, 1, (sab-sch, 3); London, 51 33; Scioto, 4 50. *Dayton*—Camden, 2; Clifton, Y. P. S. C. E., 10; Collinsville, 5; Dayton 3d Street, 683; Hamilton Westminster, 25 86; New Carlisle, 3; (Y. P. S. C. E., 4); Oxford, 30 75; Somerville, 3; South Charleston S. D., 19, (sab-sch, S. D., 9 80); Springfield 2d, Y. P. S. C. E., 7. *Huron*—Fremont S. D., 43, (sab-sch, 10); Green Springs, 2 55; Norwalk, Y. P. S. C. E., 4 66; Olean, 10; Peru, 6. *Lima*—Ada, Y. P. S. C. E., 9; Blanchard, Y. P. S. C. E., 3 75; Columbus Grove, 9; Delphos S. D., 23, (Y. P. S. C. E., 10); Findlay 1st, Y. P. S. C. E., 31 25;—2d, 3 75; Kalida, Y. P. S. C. E., 10; Lima 1st, Y. P. S. C. E., 25 06;—Main Street, Y. P. S. C. E., 2 50; McComb, Y. P. S. C. E., 9 95; Ottawa, 14, (Y. P. S. C. E., 10); Rockford, 130; Rockport, 10; Sidney, 100, (Y. P. S. C. E., 35); St. Mary's 1st, sab-sch, 3 96, (Y. P. S. C. E., 15); Turtle Creek, Y. P. S. C. E., 6 25; Van Wert, sab-sch, 50 49, (Y. P. S. C. E., 18 75); Wapakoneta, 7 58. *Makong*—Chickasaw, W. F. M. Society, 15 75; Concord, 5; Ellsworth, 130; Mineral Ridge, 13; Warren, 57 75. *Marion*—Berlin, 5; Delhi, 25, sab-sch, 5; Iberia, 4 74, (sab-sch, 6 50); Kingston, 5 25; Marysville, Y. P. S. C. E., 25; Outlander, Mrs. Flanagan, 100; Radnor and Thompson, 5; West Berlin, S. D., 1, 50. *Masses*—Bowling Green S. D., 34; Bryan, 15 49; Eagle Creek, 5; Grand Rapids, 10; Holgate, 5; Montpelier, 10; Paulding, 2; Perryburgh 1st, sab-sch, 3; Toledo 3d, 6 94. *Portsmouth*—Cedron, 4; Felicity, 2; Georgetown, 16; Ironton, 29; Sandy Springs, 2 50, (sab-sch, 2 50). *St. Clairsville*—Bellair 1st, 43; Bethel, 17; Birmingham, 4; Buchanan, 2; Cadis, 6; Coal Brook, 27 50; Concord, 9 77; Kirkwood, 27 80; Lore City S. D., 7 35; Rock Hill S. D., 3 45; St. Clairsville, 40, (sab-sch, 18); Short Creek S. D., 19; Stillwater, 3 23; Washington, Y. P. S. C. E., 10; West Brooklyn, 1 15. *Steubenville*—Beach Spring, 5, (Y. P. S. C. E., 12); Bethlehem, 13; Centre Unity, 3; Decaturville, sab-sch, 2; Dennison, 12; Feed Spring, sab-sch, 10; Kilgore, 8 70; Long's Run, 6 68, (S. D., 13 46); Nebo, 20; New Hagerstown, 3 39; Pleasant Hill, 5, (sab-sch, 25); Scioto, 3 75; Two Ridges, S. D., 7 88; Wayneburg, 5; Wells-ville Boy's Christian League, 7 70; West Lafayette, 3 30; Yellow Creek, sab-sch, 81 92, (Y. P. S. C. E., 5). *Woods*—Apple Creek, sab-sch, 10 53; Ashland S. D., 9 42; Belleville, 10 68, (sab-sch, 1); Bethel, 4; Creston, 15; Hopewell, 15; Jackson, 9 13; Nashville S. D., 6, (sab-sch, 12); Orange, 4; Wayne S. D., 7 38; West Salem, 3; Wooster 1st, 7, (S. D., 45 20). *Zanesville*—Bladensburg, 11; Brownsville, sab-sch, M. D., 7; Duncan's Falls, 3; Fredericktown, 33, (sab-sch, 4), (Y. P. S. C. E., 5); Madison M. Scott Fund, 44; Martinsburg, 14 76; Mt. Pleasant, 16 70; Mt. Vernon, 51; Newark 1st, 7 95;—2d, 33; Otego, 4; Waterford, 4 05; Zanesville 2d, sab-sch, 25. 6,275 33

OREGON—*East Oregon*—Baker City, 6; Pendleton, sab-sch, 5 40; Union, 6 60. *Portland*—Astoria, sab-sch, 39; Clackamas, 3 36; Clatsop Plains, 3; Mt. Tabor S. D., 7 59. *Portland* 3d, 34; Smith Memorial, 1; Taniltna Plains, 6. *South Oregon*—Grant's Pass, 40 20; Oakland, 6; Myrtle Creek, 4; Phoenix, 3; Wilbur, 1. *Willamette*—Albany, Y. P. S. C. E., 4 30; Lafayette, 5; Newberg, 2 50; Salem, 11; Sinslaw, 1; Whiteson, 2 50. 183 32

PENNSYLVANIA—*Allegheny*—Allegheny 1st, 40;—2d, 23;—1st German, 18 50, (sab-sch, 20 20), (Y. P. S. C. E., 1 30);—McClure Avenue, 9 54;—for Zahleh, 25;—Providence, 1 19; Bridgewater S. D., 23 65; Bull Creek, 7 50, (Y. P. S. C. E., 5; Fairmount L. M. Society, 3; Glenfield, Y. P. S. C. E., 2 30; Glenshaw, 11, (sab-sch, 1 50); Leetsdale, sab-sch, 65 21; Natrona, 25; New Salem, 23; Plains, 3; Sewickly, 594 69; Sharpsburgh, 111 03; Springdale, 6, (sab-sch, 10). *Blairsville*—Blairsville, sab-sch, 135; Braddock, 21; Derry, 35 43, (S. D., 44 65), (Y. P. S. C. E., 5 71; Ebensburg S. D., 21 72; Fairfield, sab-sch, 11 81; Greensburg Westminster S. D., 10, (sab-sch, 7 90); Johnstown, Y. P. S. C. E., 15; Jeannette, 10, (sab-sch, 6 60; Kerr, 13 41; Laird, 20; Latrobe, 74, (sab-sch, 40, (Y. P. S. C. E., 2); Livermore, sab-sch, 24 25; McGinnis, 12, (sab-sch, 2); Murrysville, 45 92; New Alexandria, 49 37, (S. D., 5 59), (sab-sch, 11 64); Penn, 3; Pleasant Grove, 11; Plum Creek, 15, (sab-sch, 10). *Butler*—Allegheny, sab-sch, 3; Centerville S. D., 25; Cliftonville, 13; Fairview, 2; Grove City, 113 36; Harrisburgh, 6, (sab-sch, 14); Middlesex, 23 82, (S. D., 14 16), (sab-sch, 3); New Salem S. D., 8; North Liberty S. D., 11 18; North Washington S. D., 8; Portersville, 1; Summit, 4 40. *Carlisle*—Big Spring, 57 76; Bloomfield, Y. P. S. C. E., S. D., 2 50; Carlisle 2d, 265 49, (sab-sch, 64 41); Chambersburgh, Falling Spring, 150, (sab-sch, 201 64), (S. D., 123 50); Dauphin S. D., 15; Fayetteville, 3; Gettysburgh, 54, (S. D., 2; Harrisburgh Elder Street, 3;—Market Square, sab-sch, 50, (Y. P. S. C. E., 50);—Pine Street, 314 32, (S. D., 267); Mercersburgh S. D., 50; Middle Spring S. D., 13 30; Robert Kennedy Memorial, 6, (Y. P. S. C. E., S. D., 2 30); Rocky Spring, 3; Sherman Valley Mission, sab-sch, 3 09; Shippensburg, 43 30; Steelton 1st, Y. P. S. C. E.,

2 25; Upper Path Valley S. D., 3 40; Waynesboro, 30 29; Wells Valley, 10. *Chester*—Bryn Mawr S. D., 248 13; Calvary, 2; Chester 1st, 30, (S. D., 70); — 2d, 19 20; Christiansa, 7; Downingtown Central S. D., 14 17; Fagg's Manor, 29; Forks of Brandywine, 28; Honeybrook, 9 06; Media, 123 50; Middletown S. D., 18 50; Oxford 1st Lincoln Village sab-sch, 2 27; Phoenixville, 23; West Chester 1st, 88 16, (S. D., 30 98), (sab-sch, 31 69). *Clarton*—Beech Woods Beech Tree Union sab-sch, 31 14; Brookville, 43; Callensburg, 5; New Bethlehem, 16; Perry, 6; Wilcox S. D., 5 61. *Erie*—Bradford sab-sch S. D., 30; Cochran, 6; Conneautville, 10, sab-sch, 19; Erie Central, 75; — Park Miss L. G. Sanford, 50; Evansburgh, 4; Franklin Y. P. S. C. E., 25 27; Sandy Lake sab-sch, 5; Sugar Creek, 4; Sunville, 7; Tideoute sab-sch, 17. *Huntingdon*—Alexandria sab-sch, 13; Altoona 2d, 110 50, (S. D., 62); — 3d sab-sch, 15, (Y. P. S. C. E., 6 50); Bald Eagle, 15; Bedford, 5, (Y. P. S. C. E., 3 16); Beulah, 9; Birmingham, 70 50; Coalport, 4; Curwensville sab-sch, 2; Gibson Memorial, 5, (sab-sch, 3 50); Holidaysburg, 51, (sab-sch, S. D., 7; Houtdale, 12 20, (sab-sch, 10 73), (Y. P. S. C. E., 12); Huntingdon, 173 75; Irvona, 17; Juniata, 5; Kermoor, 8; Lewistown Y. P. S. C. E., 25; Mann's Choice, 2; Mapleton, 6 50; Mifflintown Westminster, 23 75; Mount Union S. D., 30, (Y. P. S. C. E., 5); Penfield sab-sch S. D., 25; Port Royal, 27; Robertdale, 1; Shirlleysburgh, 10 13; Sinking Valley L. F. M. Society S. D., 5 75, (Y. P. S. C. E., S. D., 14; Warrior's Mark Chapel S. D., 60 25, (sab-sch, 37 77); Williamsburgh, 37 28, (sab-sch, 16 65). *Kittanning*—Bethesda, 16; Centre, 13; Cherry Run, 18; Crooked Creek, 3; Currie's Run, 7; Freeport, 78 20; Gilgal, 2; Harmony, 5; Jacksonville, 9; Middle Creek, 5; Mount Pleasant, 4; Rayne, 1; Rockbridge, 10; Saltburgh sab-sch, 20; West Lebanon, 18 94. *Lackawanna*—Arch-bald, 10; Ashley sab-sch, 27 50; Camptown S. D., 4; Canton, 50 cts.; Carbondale, 25 02, (S. D., 109), (sab-sch, 45 34); Columbia Cross Roads, 1 25; Forest City, 1; Franklin, 10 75, (S. D., 3 28), (sab-sch, 3 25); Herrick S. D., 11; Honesdale, Estate of Stephen Torrey, 700, (sab-sch, 22 71); Langcylffe Y. P. S. C. E., 1 50; Montrose special, 148 75, (sab-sch, 29 33), (Y. P. S. C. E., 8 45); Olyphant, 9; Orwell, 1 25; Plains S. D., 17 25, (sab-sch, 1 04), (Y. P. S. C. E., S. D., 2 95). *Pres. of Lackawanna* for Zahleh dwelling, 8; Rushville S. D., 14; Scott, 5; Scranton 1st sab-sch Mission, 2 25, (Y. P. S. C. E., 68 13), (S. D., 7 71); — 2d Mem'l, 228 92, (S. D., 126 41), (sab-sch, 100); — Green Ridge Avenue, 48 25; Providence Y. P. S. C. E., 5; Washburn Street Y. P. S. C. E., 25; Stevensville S. D., 9; Susquehanna 1st, 15; Sylvania, 7 90; Terrytown, 10; Troy S. D., 24 27, (sab-sch, 15); Tunkhannock sab-sch, 16 08; Union, 5; Union, 3 70; West Pittston, 500, (sab-sch, 20 29); Wilkes Barre 1st S. D., 113, (sab-sch, 318 51); — Grand Street sab-sch, 97 49; — Memorial, 240; — Westminster sab-sch, 22 50; Wyalusing 62, 68; Wyoming a Member S. D., 1. *Lehigh*—Easton Brainerd S. D., 5 95; Mahanoy City Y. P. S. C. E., 7; Mountain Y. P. S. C. E., 10; Pen Argyle 16 78; Port Carbon, 15; Portland sab-sch, 3; Pottsville 1st, 206 90; Reading Olivet, 25; Shawnee Y. P. S. C. E., S. D., 5; Shenandoah sab-sch, 9; Tamaqua, 3, (sab-sch, 1 50); Upper Lehigh for Zahleh, 78 60; White Haven Y. P. S. C. E., 17. *Northumberland*—Berwick, 5, (Y. P. S. C. E., 115); Bloomsburgh, 116 28; Lycoming, 50; Montgomery, 20; Moersburgh, 4; Renovo, 5 25; Shamokin 1st Y. P. S. C. E., 5; Washington, 5, (sab-sch, 11); Williamsport 1st S. D., 87 47, (sab-sch, 17 53); — 2d, 24, (Y. P. S. C. E., 25 43); — Bethany, 3, (Y. P. S. C. E., 4). *Parkersburg*—Mannington, 5; Morgantown, 22; Parkersburg 1st Y. P. S. C. E., 2 30; Point Pleasant, 3; Sugar Grove, 5; Minister's Tithe, 12 79. *Philadelphia*—Philadelphia 3d S. D., 10; — 10th S. D., 277 69; — Bethany Y. P. S. C. E., S. D., 15; — Harper Y. P. S. C. E., 3 50; — Tabernacle, 13; — Tabor sab-sch, 26; — Walnut Street S. D., 447 08; — West Spruce Street salary of Dr. Nevius 150; Woodland, 114 49; — Wylie Memorial, 207 25; — Central, 166 81, (Y. P. S. C. E., 50); — Cohocksink sab-sch, 9 65; — North Broad Street, 279 15; — Oxford Y. P. S. C. E., 20 22; — Princeton S. D., 78 60; — Temple, 121 33; Trinity, 16; — West Arch Street, 125 50; — West Park, 40. *Philadelphia North*—Ashbourne Y. P. S. C. E., 17; Bristol S. D., 37 51; Calvary S. D., 8 53; Chestnut Hill, 6, (S. D., 9), (Y. P. S. C. E., 25 35); Doylestown S. D., 67 12, (sab-sch, 5 28), Y. P. S. C. E., 20 81; Eddington, 23 15; Falls of Schuylkill Y. P. S. C. E., S. D., 10; Fox Chase Mem'l S. D., 8 55; (sab-sch, 14 09); Frankford Y. P. S. C. E., 3 70; Germantown 2d S. D., 189 95; Hermon, 35, (S. D., 31); Jeffersonville Centennial Y. P. S. C. E., 1 40; Leverington, 22, (sab-sch, 24 03); Manayunk, 15, (S. D., 58), (Special, 59); Morrisville, 3; Mount Airy, 28 80, (sab-sch, 10), (Y. P. S. C. E., 7 20; Newtown S. D., 19 40); Norristown, (salary of J. B. Ayres, 250), ch., 142 79, (S. D., 178 53), (sab-sch 183 99); — 2d, 18; — Central S. D., 47 14; Overbrook S. D., 10; Roxborough S. D., 3 50), (Y. P. S. C. E., 11 50;

Thompson Memorial, 6 50; Wiscunomung, 5. *Pittsburgh*—Amity, 70; Cannonsburgh 1st, 41; Coa Bluff and Courtney, 3; Concord, 10; Crafton, 8; Duquesne, 10, (sab-sch, 15), (Y. P. S. C. E., 5); Forest Grove, 44, (sab-sch, 10), (Y. P. S. C. E., 19); Hebron, 43; Homestead, 37, (sab-sch, 3); Homewood, 8 20; Ingran, 31; Lebanon, 30; Long Island, 10; McKee's Rocks sab-sch, 5; Mansfield, 35 27; Mount Carmel, 12; Mount Pisgah, 21; North Branch, 4; Oakdale, 13 12; Oakmont, 75; Phillipsburg, 20; Pittsburgh 1st S. D., 241 22; — 2d, 21, (sab-sch, 55 90); — 6th, 8, (Y. P. S. C. E., 15); — 8th, 10; — 43d Street, 50; — East Liberty, 264 08, (sab-sch, 287 26); — McCandless Avenue, 4 88, sab-sch, 6 14); — Park Avenue, 120; Sharon sab-sch, 10; Sheridansville 1st, 6; Swissdale, 54 95; West Elizabeth, 14. *Redstone*—Belle Vernon, 18 34; Dunbar S. D., 16; Fairchance, 5; Fayette City, 1; Jefferson, 2; Little Redstone Y. P. S. C. E., 10 25; Mount Pleasant S. D., 28; — Washington, 3; Scottdale, 39 64, (Y. P. S. C. E., 10 36); Sewickley sab-sch, 3; Sutersville, 6; West Newton, 130 75. *Shenango*—Beaver Falls, 45; Hopewell, 22 75; Mount Pleasant New Galilee Y. P. S. C. E., M. D., 3 06, (sab-sch, 24); North Sewickly, 2; Petersburg, 7; Pulaaki sab-sch, 10; Rich Hill, 4; Unity sab-sch, 65; Westfield, 223. *Washington*—Allen Grove, 2; Bethlehem, 16; Cameron S. D., 7; Forks of Wheeling S. D., 4; Limestone, 5; Three Springs sab-sch, 7 50; Washington 1st, 194 44, (Y. P. S. C. E., 23 55), (S. D., 16 16); Wellsburgh, 29 69; West Alexander, 44, (S. D., 25); Wheeling 2d, 75 cts.; Wolf Run, 2. *Wellboro*—Antrim, 7; Coudersport Y. P. S. C. E., 1; Mansfield, 7; Wellsboro, 43. *Westminster*—Bellevue, 13 08; Chancelord, 14 04; Chestnut Level S. D., 3 70; Lancaster Memorial Mission, 4 10, (Junior Y. P. S. C. E., 6 13); Leacock S. D., 50 cts., (sab-sch, 2 02); Middle Octorara, 15 85; New Harmony S. D., 22 50; Pequesa, 20; Pine Grove, 15, (sab-sch, 3), (Y. P. S. C. E., 5); Wrightsville S. D., 22 77, (sab-sch, 16 76), (Y. P. S. C. E., 2 47; York 1st S. D., 150 71; — Westminster, 13 46, (Y. P. S. C. E., 15. — 17,575 50

SOUTH DAKOTA.—*Aberdeen*—Andover, 6; Bradley, Y. P. S. C. E., 260; Britton, 30; Pierpont, 4; Raymond, sab-sch, 5; Union Town, 5. *Black Hills*—Bethel, 318; Elk Creek, 3; LaVerne, 2; Minneola, 1. *Central Dakota*—Alpena, 3; Artesian, 16 20, (Y. P. S. C. E., 3); Beulah, 3 25; Forestburg, 3 80; Miller Y. P. S. C. E., 7 72; Rose Hill Y. P. S. C. E., 6. *Dakota*—Flandreau 1st, 6, (sab-sch, 6); Good Will, 18; Poplar, 11 51, (S. D., 22 60); Poplar Creek, 5. *Southern Dakota*—Harmony, 4 70; Mitchell, 15 70, (Y. P. S. C. E., 4 80); Parker 55, (sab-sch, 6 04); Scotland, 16 50; Sioux Falls, 34 79, (sab-sch, 4). 314 26

TENNESSEE.—*Holston*—Bethesda, 3; College Hill, 10; Jonesboro sab-sch, 15; Greenville, 10; Mount Bethel sab-sch, 6 23; Olivet, 1; St. Marks, 2; Salem, 6. *Kingsston*—Chattanooga, North Side, 16 46; Rockwood, 6 75; Sherman Heights, 8 54, (Y. P. S. C. E., 1 46); Spring City, 4 50. *Union*—Knoxville, 2d, 10; — 4th, 141 65, (sab-sch, 18 35); — Bell Ave. S. D., 1, (Y. P. S. C. E., 5); New Prospect, 1; New Providence, 10; South Knoxville, 4 60, (sab-sch, 2); Shannondale, S. D., 15 50; Washington, 6 04; Westminster, 12. 318 07

TEXAS.—*Austin*—Austin, 1st, sab-sch, 25; Eagle Pass, 4; San Angelo, sab-sch, 2 75, (sab-sch, S. D., 3 25). *North Texas*—Denison, 46 55; Saint Jo, 5. *Trinity*—Albany, 3; Baird, 2; Mary Allen Sem'y S. D., 21 50; Pecan, 1; Windham, 1. 115 06

UTAH.—*Montana*—Anaconda, 7 95; Bowaman, 5-cents a week, 116 15; Deer Lodge, 17 85; Dillon, 16 80, (sab-sch, 2 65), (Y. P. S. C. E., 1 90); Hamilton, 5-cents a week, 20 55; Helena, 1st, 71 35; — Central, 3 45; Lewistown, 10. *Utah*—American Fork, S. D., 2 25; Ephraim, 8, (sab-sch, 2); Logan, Brick, 9 50; Mantle, 18 85, (sab-sch, 1 25); Spanish Fork, S. D., 3 50; Springville, S. D., 20, (Y. P. S. C. E., 5). *Wood River*—Malad, 5. 238 50

WASHINGTON.—*Alaska*—Juneau, 3. *Olympia*—Montasano, 11; Ridgefield, 8; Wynoochee, 7 70. *Puget Sound*—Kent, S. D., 14 25; Port Townsend Bay, 2; White River, Y. P. S. C. E., 2. *Spokane*—Egypt, 2 20. *Walla Walla*—Kendrick, 7; Moscow, 19 07. 81 35

WISCONSIN.—*Chippewa*—Ashland, L. M. S., 10; Big River, 7; Hudson sab-sch, 10, (Y. P. S. C. E., 4 10); Phillips, S. D., 20; West Superior, 27 16. *La Crosse*—La Crosse, 1st, 43 60, (sab-sch, 2 47); Neillsville, sab-sch, 2 22; New Amsterdam, 12. *Madison*—Lodi, 1 03; Marlon, German, 5; Platteville, German, 13 60; Reedsburg, 20; Rockville, German, 5. *Milwaukee*—Beaver Dam, 1st, 27, (Y. P. S. C. E., 3 65); Manitowoc, 6 77, (Y. P. S. C. E., 10 44); Milwaukee, Grace, Y. P. S. C. E., 8 05; — Westminster, sab-sch, 7 50; Oostburg, 15; Racine, 26 75; Richfield, 4; Waukesha, 30 87, (S. D., 70); West Granville, 5, (sab-sch, 3). *Winnebago*—Appleton, Memorial, Y. P. S. C. E., 8; Big Wausau, 4; Depere, 25 76, (sab-sch, 11), (Y. P. S. C. E., 19 24); Fond du Lac, 23 70; Mar-

Inette, 36 14, (Y. P. S. C. E., 18 90); Merrill, East Side, 1; Neenah, 64 88, (Y. P. S. C. E., 3 50); Oakosh, 1st, 32 58; Wausau, 193.

WOMAN'S BOARDS.

Woman's Board of New York, 12,799 98; North West, 30,817; Philadelphia, 68,363 87; South West, 6,410 37; North Pacific, 1,187 23; Northern New York, 7,008 91; Occidental Board, 4,978 87..... \$143,510 97

LEGACIES.

Estate of Ann Byrher, deceased, 1,900; Interest on Graham Legacy, 12; Estate of Sarah T. Ellison, deceased, 200; Estate of Eliza J. Bradley, dec'd, 1,000; Estate of Mary Gray, dec'd, 250; Estate of Mary VanHorn, dec'd, 723; Estate of Samuel Innes, dec'd, 95; Estate of Henry Day, dec'd, 4,827 58; Estate of L. C. Barkdull, dec'd, 500; Estate of Ann D. Smedley, dec'd, 173 46; Estate of Eliza C. Doty, dec'd, 1,200 05; Estate of Abbie B. Bennett, 120; Estate of Elizabeth Forbes, dec'd, 50... \$ 11,053 09

MISCELLANEOUS.

Mr. L. J. Barnett, 10; Rev. Geo. O. Nichols, 5; J. L. Godfrey, 15; Princeton Seminary Students, S. D., 164 45; Rev. Thomas Marshall, S. D., 7; "A Believer in Missions, Pittsburgh," salary, G. A. Goddahn, 200; Rev. J. and R. O. Fleming, S. D., 5; Rev. R. Dodd and family, 5; Rev. F. H. Coffan, 5; J. P. Dusenberry, 55; Students McCormick Theo. Sem., for T. G. Brashear, 103 85;—S. D., 32 13; Rev. H. T. Scholl, 15; Samuel B. Turner, S. D., 100; An Iowa Presbyterian, 50; "X," 25; "A Friend," 10; N. J. H., 15; Alexander Maitland, N. Y., S. D., 500; "A Friend," 10; Dr. James S. Dennis, S. D., 25; J. W. Quay, S. D., 1; Mrs. Dr. Osgood, S. D., 50 cts.; H. N. Paine and wife, 12 50; Miss Annie E. Paine, 7 50; Anna S. Williamson, Debt., 25; William E. Taylor, 1; "A Friend," 10; "A Friend of Foreign Missions," 25; John M. Barnett, 5; A returned Foreign Missionary and family, 5; Mrs. DeForest, S. D., 1; Dr. F. F. Ellinwood, S. D., 9; Union Theo. Sem., 150; "An Endeavor," 6; Miss Soc of Wooster Univ., salary, Henry Forman, 130; Jennet Lee, 20; A. P. Logan, 7; M. E. Drake, Brockport, N. Y., 15; Trustees of the General Assembly, 542 51; "A Missionary," S. D., 2; Rev. Charles E. Edwards, 5; Glenn Falls, N. Y., S. D., 5; "Cash," S. D., 6; H. Bushnell, 5; Princeton Sem., salary, Hugh Taylor, Laos, 500; "A Friend," 5; Rev. Alexander Gray, Oxford, O., S. D., 90; Mrs. H. Geizeman, for Indians, 5; "A Friend," 5; Lock Box 30, Sumner, Ia., 6; "Thank Offering," 20; "Friends," Englewood, N. J., S. D., 15; J. L. O., 100; Through Miss Josephine Cook, N. Y., 8; A. F. Remy, Mansfield Ohio, 60; A. C. Moore, 5; Miss Maggie Moore and sister, S. D., 3; Ida Stafford, S. D., 2 50; The Misses McCune, 12; "A Friend," N. Y., 400; James Harris, Bellefonte, Pa., 50; V. M. King, 3; Anna and Kate McV. Smith, S. D., 3 60; Office self denial, 2 25; Rev. A. Porter and wife, 10; Extra, 20; From friends 3; Receipts from box at door, 10 75; Miss H. Ely, 1; S. J. M., 100; Rev. P. D. Cowan, 15; William H. Davis, M. D., S. D., 8; Mrs. R. S. Marsh, 1; Thos. J. Shepherd, 30; Students of Union Theo. Sem., S. D., 46 69; Frank C. Edgar, 3; A Thank Offering, 25; The Lord's Tenth, 3 60; Rev. and Mrs. H. H. Kellogg, 25; Cash, 50 cts; Thomas R. Nesbet, 25; Mrs. B., S. D., 2; Mrs. M. J. Reeder, 6; Cash 54; Three ladies, Pulaski, Pa., S. D., 2; Miss Anna V. Peebles, 25; W. C. Sherman and wife, 200; John C. Wick, Youngstown, Ohio, 500; Mr. G. P. Lovell, 50; W. D. and S. R. D., S. D., 90; Mrs. J. A. Pinkerton and daughter 5; Sarah Chauncey Savage, Phila., 200; B. F. Willis, 2; Rev. Gilbert Reid, China, S. D., 12 50; Edward and Rida Heron Sudbury, 5; Rev. S. H. Porter and wife, 25 78; Mrs. E. A. Crocker, S. D., 1; Society of Missionary Inquiry, Lane Sem., 411; Mrs. E. A. Brown, S. D., 5; Family Missionary Box, Penn., 140; The Misses Clark, N. Y., 10; Y. M. and Y. W.

C. A. of Parsons College, 25; Sab-sch, debt., 50; Sab-sch Class of Miss U. C. Ryland, St. Louis Mo., 2 16; John H. Converse, Phila., Hospital at Miraj, 11,399 99; Cash 200; Mr. B. Bedker, 2 50; Mrs. J. Frothingham, 1 30; J. J. Janeway, support of H. M. Lane, 3,060; Family self denial, 3 25; W. B. Carr, 10; M. A. Hubbard, Chicago, 100; J. P. White and wife, 10; William M. Tenny, Minneapolis, Sup. R. Irwin, 100; Miss Julia F. Cooke, Sup. R. Irwin, 25; Miss L. A. and W. C. Dickson, S. D., 1; Students of Union Theo. Sem., S. D., 2; Mrs. Amzi Wilson, 10; Students of Princeton Theo. Sem., salary, Hugh Taylor, 248; Rev. J. G. Craighead, D. D., and daughter, 150; Cash 5; Mrs. Lyons, W. Fayette, O., 2; A. S. R., 50 cts.; Henry J. Petram, for two native helpers, 15; A Friend 10; Seeley Wood, Urbana, O., 40; J. M. Burt, Big Flats, N. Y., debt, 25; Rev. E. P. Robinson, Orchard Park, N. Y., 15; Miss Soc. of Western Theo. Sem., 500; Elder, Warren Co., N. J., 100; Paul Whistler, Horatio, Pa., 10; Englewood, N. J., 40; Donation from a friend, 375; Miss Soc., Wooster Univ., Supt. Harry Forman, 45; L. F. W., 5; Soc. of Miss., Auburn Theo. Sem., 500; A. A. S., Mission Box, 5; Students of Union Theo. Sem., S. D., 2; M. A. McCou, Edinboro, Pa., 3; M. and S., 10; D. E. Kuhn, Pittsburgh, 75; A Friend, Montgomery, O., 48 25; A. M. McKinney, Achilles, Kansas, 2; Mr. and Mrs. Reese Haines, 5; R. Inglis, 5; S. S. O'Neill, Nebraska, 1 26; Rev. and Mrs. D. W. Cassel, Vail, Ia., support of Liu Wei, 25; Anna R. Mains, Rockvale, Colo., 10; Rev. G. W. Fisher and wife, Neogo, Ill., 2 50; Mrs. C. K. Small, 5; C. Penna, 22; Rev. W. L. Tarbet and wife, 2 80; Miss Torrey, 11; T. W., 4; Rev. J. A. Ainslie, 4; Rev. G. W. Seiler, 56 09; From Petchaburee Church, 195 07; Miss C. J. Montgomery, 36 36; Miss A. Schench, 1 75; Rev. W. J. McKee, 10; Copiapo sab-sch, Chili, 10; Copiapo Mission Band, for Chinese work in San Fran., 10; Rent Chippewa property, 115 13; Interest on Helen M. White Fund, 48 74; +Mr. Ruland, Brooklyn, 5; +Mr. C. J. Clarke, Pittsburgh, 25; +Rev. Arthur Mitchell, 1000; +E. M. Jenckes, Upper Lehigh, Pa., 11; +Mrs. Thomas Dickson, Morristown, N. J., 100; +Mr. M. A. Sharpe, Wilkesbarre, 15; +C. E. Speer, Pittsburgh, 25; +E. M. Sharpe, 35; +Mrs. J. J. Belden, Syracuse, N. Y., 50; +Miss M. E. Lockwood, Binghamton, N. Y., 1000; +Alfred Hand, Scranton, 100; +Miss Wheeler, N. Y., 25; +Mr. Morris K. Jesup, N. Y., 1000; Mrs. D. A. Jones, Chicago, for Japanese Home, 3000; Rev. J. B. Ayres, Japan, 50; Rev. J. B. Kolb, 30; Rev. J. A. Ainslie, 10; Rev. Rufus Taylor, Princeton, N. J., 4,000; Exchange and commission, 1,723 84; Interest, 2,677 19; Mission field receipts 22,393 73..... \$ 64,341 10

Total receipts during April 1893..... 300,873 29
Total receipts from May 1st, 1892 to April 30th, 1893..... 1,014,264 27
Total receipts from May 1st, 1891 to April 30th, 1892..... 981,292 47

NOTE I—S. D., indicates Self Denial week offerings.

NOTE II—Mrs. C. J. Brownell was credited with \$75 in January receipts in error. Acknowledgement should read "Mrs. C. J. Brownell, \$25; A Friend, Detroit, \$50."

NOTE III—\$61 30 credited to Haverstraw Central Church in July, 1892, should stand \$30 00 to Church, and \$30 00 to sab-sch of same Church. Amounts credited to Haverstraw 1st Church and sab-sch in February, 1893, should have been credited to the Haverstraw Central Church and sab-sch.

NOTE IV—Canisteo sab-sch credited with \$90 in January, 1893, should read Church, \$45; sab-sch, \$45.

NOTE V—Of \$322 14 credited to Warren Church, Presbytery of Erie, in January, 1893, \$30 has been transferred to the credit of the Warren Y. P. S. C. E.

NOTE VI—(†) Indicates donations for Zahleh dwelling.

WILLIAM DULLER, JR., Treasurer.
53 Fifth Avenue, New York City.

FOREIGN MISSIONS FOR MAY.

- ATLANTIC.—Fairfield—Mt. Tabor 2. South Florida—
Paola 15 96; Tarpon Springs 6. 25 96
BALTIMORE.—Baltimore—Baltimore 1st, Hope Institute
8 10; Brown Memorial 186 50, (Special Laos account 20);
New Castle—Makemie Memorial 14 43; New Castle 20
(sab-sch, 10); Rock 20. Washington City—Washington
Assembly Y. P. S. C. E., 7 40; —North 50ets. 288 93.
CALIFORNIA.—Benicia—Two Rocks sab-sch, 14. Los
Angeles—Monrovia 3; North Ontario Y. P. S. C. E. 1 58;
Redlands sab-sch, S. D. 14 60; Rivera Y. P. S. C. E. 1 75.
Oakland—West Berkely 5 50. San Francisco—Lebanon
10, Y. P. S. C. E. 1 40. 51 78
COLORADO.—Boulder—Valmont 90ets. Pueblo—Pueblo
1st, 10 78. 11 78
ILLINOIS.—Alton—Greenville sab-sch, 5 36, (Y. P. S. C.
E. 10); Lebanon sab-sch, 3; Yankeetown, 3 36. Bloom-
ington—Champaign sab-sch, 23 58; Menticello Y. P. S. C.
E. 1; Philo Y. P. S. C. E. 5; Wenona, Y. P. S. C. E., salary
J. N. Hyde 7. Cairo—Richland 1 20. Chicago—
Chicago, 1st 151; —Avondale sab-sch 2 24. Ottawa—Au-
Mable Grove Y. P. S. C. E. 10. Rock River—Aledo Y. P.
S. C. E. 50; Coal Valley Y. P. S. C. E. 4 68; Morrison sab-
sch, 6 27 (Y. P. S. C. E.). 5. Schuyler—Bardolph Y. P. S.
E. 10; Clayton 1st, Y. P. S. C. E. salary J. N. Hyde 12;
Monmouth 51 54; Oquaka 20; Warsaw Y. P. S. C. E. salary
J. N. Hyde 5; Wythe Y. P. S. C. E. salary J. N. Hyde
12 70; "A Friend" 50; Springfield Presbytery Decatur 75.
544 93
INDIANA.—Crawfordsville—Lebanon Y. P. S. C. E. 10 20.
Fort Wayne—Gothen Y. P. S. C. E. sab-sch, 7 49.
Logansport—Bethlehem 7 50; Mishawaka 15; South
Bend, 1st, 25. Muncie—Peru 59 04. Vincennes—Evans-
ville Grace Y. P. S. C. E. 25. White Water—Harmony
5. 164 23
INDIAN TERRITORY.—Cherokee Nation—Fort Gibson
Whosoever Society 5. 5
IOWA.—Cedar Rapids—Mount Vernon Y. P. S. C. E.
(sab-sch, 1) 81. Corning—Creston Y. P. S. C. E. 8 26
Randolph 8. Council Bluffs—Hardin Township 12 05
Des Moines—Ferry sab-sch, 11 50 (Y. P. S. C. E.). 4 25
Dubuque—Volga Y. P. S. C. E. (student in India) 5
Sioux City—Le Mars 25 45. 77 48
KANSAS.—Emporia—Wichita, 1st, sab-sch, 8 50. High-
land—Atchison, 25 25. Larned—Valley Township, 5.
Neosho—Jola, Y. P. S. C. E. 3 13. Solomon—Mulberry,
4. Topeka—Lawrence, 5; Olathe, Y. P. S. C. E., 2 80. 54 78
KENTUCKY.—Louisville—Louisville, Covenant, 58 79.
Transylvania—Lancaster, 7. 65 79
MICHIGAN.—Detroit—Detroit, 1st, 288 93, (sab-sch,
45 08); —3d Avenue, S. D., 2 49; Central, Y. P. S. C. E. 7;
Jefferson Avenue, 415; Ypsilanti, 16 16; sab-sch, 3 65.
Flint—Lapeer, 60 67. Grand Rapids—Big Rapids, West-
minster S. D., 8; Iona, Y. P. S. C. E., 4 06. Lake Superior—
Redeemer, Y. P. S. C. E., 25. Lansing, Delhi, 7 73;
Oneida, 6 32, (S. D., 5). Saginaw—Emerson, 25 50. 889 53
MINNESOTA.—Duluth—Two Harbors, Y. P. S. C. E.,
10 50. Mankato—Rushmore, 2; Winnebago City Y. P.
S. C. E., 2 63. St. Paul—Merriam Park Y. P. S. C. E.,
13 86; St. Paul, Arlington Hills, 1; —Dayton Avenue Y. P.
S. C. E., 5 08. Winona—Lanesboro Y. P. S. C. E., S. D.,
1 50. 26 57
MISSOURI.—Ozark—Springfield, Calvary, 5 60. Platte
—Lincoln, 1 57; Oregon, S. D., 4 25. St. Louis, Kirk-
wood, sab-sch, 16 27. Ridge Station, 3; St. Louis, 1st,
81 63; —1st German Y. P. S. C. E., 5; Washington Y. P. S.
C. E., 2. 106 42
NEBRASKA.—Hastings—Minden 25. Kearney—Fuller-
ton sab-sch, 12 50. Nebraska City—Blue Springs sab-sch,
11 66. Niobrara—Lambert 3. Omaha—Hooper 3 75
65 91
NEW JERSEY.—Elizabeth—Elizabeth 2d, Y. P. S. C. E.
4; —, Marshall Street Y. P. S. C. E. 18; Lamington 11;
Plainfield, Crescent Avenue, 123; Pluckamin Y. P. S. C.
E., salary Mr. Griswold 19; Rahway, 1st, 173 18; Spring-
field 21. Jersey City—Englewood "Carrol Club," 15; Jer-
sey City, Westminster sab-sch, 15 71. Monmouth—
Asbury Park 1st, Y. P. S. C. E. 26; Beverly Y. P. S. C. E.
1; Burlington 29 29 sab-sch, 63 49; — sab-sch, Dr. Cor-
bett's School Chetco 45; Farmingdale 10; Forked River
5; Freehold 28 75. Morris and Orange—Dover S. D.,
2; East Orange, Arlington Avenue 23 87; Hanover 101 22;
Hillside sab-sch, sup. Nan Tah 100; Mendham, 1st 5 25;
Morristown, South Street for A. Beattie and helpers
266 50; South Orange 1st, sab-sch, 75; Succasunna 11 66;
Morristown South St. sab-sch, salary F. G. Coan 112 50;
Valisburg Chapel 10. Newark—Calvary 25 50; Park
44 25. New Brunswick—Bound Brook sab-sch, 10; Mil-
ford Y. P. S. C. E. 7; Princeton, 1st 8 44; Trenton, 1st,
salary C. A. E. Janvier 5; — 1st sab-sch, 11 19. West
Jersey—Atlantic City 1st, sab-sch, 28 66; Bridgeton, West
Street, Y. P. S. C. E. 25; Sunkar Hill 3 66, sab-sch, 2;
Deerfield Y. P. S. C. E. 5. 1506 65
NEW MEXICO.—Rio Grande—Socorro, Spanish 12; Santa
Teresa 5. 17
NEW YORK.—Albany—Albany 6th, 16; — West End Y.
P. S. C. E., 2; Jefferson Mrs. J. Judd, 16; Jernain Mem-
orial sab-sch, 19 55; Kingsboro Avenue, 30; West Troy 1st,
10 38. Binghamton—Deposit Y. P. S. C. E., 3. Boston—
Boston 1st, 16. Brooklyn—Brooklyn Classon Ave., 613 50;
— Lafayette Avenue, 38 04 (sab-sch Missionary Associa-
tion, 125); — South Third Street, 26 58; — Throop Avenue,
63; Edgewater 1st, for Underwood Orphanage, 25, (Boys'
School, Tabriz, 30), (sab-sch Boys' School, Bangkok, 30),
(sab-sch Canton Blind Girls, 30). Buffalo—Conewago, 4.
Cayuga—Springport Y. P. S. C. E., 2 58. Champlain—
Chateaugay, 7 37. Columbia—Catakill, 175 50; Centre-
ville, 1, (Y. P. S. C. E., school at Hoshyarpore, 16).
Geneva—Geneva 1st, 29 83; Seneca Falls, 102. Hudson—
Middletown 2d sab-sch, 100; Ridgebury, 2 32. Lyons—
Newark, 56 65, (Y. P. S. C. E., 2 80); Sodus, 23 69; Wolcott
1st, 6 69. Nassau—Babylon sab-sch, 12; "A Pastor," 5.
New York—New York 1st Earnest Workers for China,
500; — 13th Street, 180; — Bethany, 31; — Central Y. P. S.
C. E., 26, (salary Mr. Snyder, 25); — Faith Y. P. S. C. E.,
25; — Madison Square, 5; — Spring Street, 75; — Tremont,
25; — University Place, 10; — West End sab-sch, 21 16; —
West 23d Street sab-sch, 45. Niagara—Lockport 1st,
salary Miss Murray, 40 79; Lyndonville sab-sch, 7 13;
Youngstown, 11 42. North River—Highland Falls 1st,
sab-sch, 12 20; Newburgh Calvary, 9 05; Poughkeepsie 1st,
119 47, (sab-sch salary W. S. Vannerman, 300). Rochester—
Ogden, 7 02; Ossian, 2; Rochester Central sab-sch,
Ningpo, 40; — St. Peter's S. D., 7 10. St. Lawrence—
Brasher Falls, 5 50; Carthage, 14; Gouverneur, 25; Oswe-
gatchie 2d, 22 19. Steuben—Hornellsville, 13 50, (Y. P. S.
C. E., S. D., 1). Syracuse—Fayetteville sab-sch, 30; Jordan,
20. Troy—Malta, 5. Utica—Holland Patent Y. P.
S. C. E., 7 54; Turin sab-sch, 1 59. Westchester—Bridge-
port sab-sch, 75; Mt. Vernon Y. P. S. C. E., for Siam, 5;
Patterson, 20 61; Peekskill 1st Mon. Con., 28 61; Yonkers
1st, 2. 3,434 76
NORTH DAKOTA.—Pembina—Ardoch, 6 25. 6 25
OHIO.—Bellefontaine, 1st, 12 42. Chillicothe—Wash-
ington, 50. Cincinnati—Cincinnati, Central, 65 50 (sab-
sch, 50); Linwood, Calvary, 12 24; Wyoming, 250. Cleve-
land—Cleveland, 1st, Student Vol. Society sal. Mr. Jack-
son, 187 50; — Euclid Avenue Y. P. S. C. E., 25. Columbus
Columbus, 5th Avenue, 12 55; Mount Sterling, 4 50. Day-
ton—Piqua, 26 24; Springfield, 1st, 6; — 3d, Y. P. S. C. E.,
14 25; Troy Y. P. S. C. E. 15. Huron—Sandusky, 1st,
50 cts. Mahoning—Peland, sab-sch, 18 60; Salem Y. P. S.
C. E., 7 75. Portsmouth—Portsmouth, 2d, 184 87. St.
Clairsville, Barnesville, sab-sch, 13; Portland, 4; Rock Hill,
3 12, (Y. P. S. C. E.). 3 12. Steubenville—Buchanan
Chapel, 1 50; Scioto, 75; Unionport, sab-sch, 10. Wooster—
Doylestown, 13. Zanesville, Unity, 2 87, (sab-sch, 2 87).
1127 26
OREGON.—East Oregon—Summerville, 1. Portland—
Clatsop Plains, S. D., 3; Portland Chinese Mission, work
in China, 5. Willamette, Eugene Y. P. S. C. E., sal. Y. Mr.
Drummond, 10. 19 00
PENNSYLVANIA.—Blairsville—Johnstown, S. D. 78 57.
Butler—Butler 11 06; Martinsburg 2; North Washing-
ton sab-sch, 12; Plain Grove 8; Rehoboth 5. Carlisle—
Great Conewago sab-sch, 8; Harrisburg Covenant 20 36;
— Market Square sab-sch, 25; Middle Spring 50. Chester
—Avondale 11 78; Darby sab-sch, 11 22. Erie—Sugar
Creek 10; Titusville 179 88. Huntingdon—Bedford Y. P.
S. C. E. 1 81; Hollidaysburg 48 93, sab-sch, 5 84, Y. P. S.
C. E. 7; Newtown, Hamilton 12; Saxton 1; Waterside 1.
Kittanning—Clarksburgh 25; Ebenezzer 34; Elder's Ridge
37 63; Indiana 50; Union 4 40. Lackawanna—Camptown
6; Canton Y. P. S. C. E., Peking School 25; Plains S. D. 90;
—"M. E. S." S. D. 1 10. Lehigh—Allen Township sab-sch,
Ningpo 6; Ashland 20; — sab-sch, Ningpo, 9 75; — Y. P. S.
C. E. Ningpo, 3; Bangor, 6 50; Bethlehem, 1st, Y. P. S. C.
E., 23 50; Easton, 1st, Riverside sab-sch, Ningpo, 30;
— Brainerd sab-sch, Ningpo, 15; Hazleton sab-sch, Ningpo,
50; Mahanoy City, sab-sch, Ningpo, 30 45; Mauch Chunk
sab-sch, Ningpo, 40; Middle Smithfield sab-sch, Ningpo,
2 40; — Highland Grove sab-sch, Ningpo, 1 50; Port Car-
bon sab-sch, Ningpo, 20; Pottsville 1st, sab-sch, Ningpo,
28 08; — 2d Y. P. S. C. E., Ningpo, 6 60; Slatington sab-
sch, Ningpo, 8; South Bethlehem sab-sch, Ningpo, 11;
South Eastern sabbath-school Ningpo, 20; Strouds-
burg sab-sch, Ningpo, 23 05; Summit Hill, James-
town sab-sch, Ningpo, 4 65; Upper Lehigh sab-sch,
Ningpo, 25; — Mount Bethel sab-sch, Ningpo, 5; Weath-
erly sab-sch, Ningpo, 35; White Haven sab-sch, Ningpo,
10; "Cash" for Ningpo, 4 75. Northumberland—Blooms-
burgh, 100; Great Island, 46; Mahoning sab-sch,
50 66; Pennsdale 1. Philadelphia—N. 10th St., 10; — Y.
P. S. C. E., salary W. F. Chalfant, 16 77; Tioga Y. P. S.

C. E., 10. *Philadelphia North*—Ambler, 36 55; Frankford Y. P. S. C. E., 4; Carmel 8;—Jr. Y. P. S. C. E. 1; New Hope 14 12; Norriton and Providence, 15; Springfield, S. D., 1 85. *Pittsburgh*—Pittsburgh, 1st sab-sch, 127 27;—6th Patterson Band, 23;—East Liberty, 188 43;—sab-sch, for Zia Zing Tong, 26; Grace Memorial, 2; Shady Side, 117. *Redstone*—Greensboro, 3 35; New Geneva, 7; Spring Hill Furnace, 3 19. *Shenango*—Mount Pleasant Branch sab-sch, 20; Rich Hill S. D. 5; Sharon Y. P. S. C. E., 15. *Washington*—Washington 1st, sab-sch, 16; Wellsburg sab-sch, 8 33. *Westminster*—York 1st, Mon. Con., 26 50. 2076 20

SOUTH DAKOTA.—*Aberdeen*—Bradley, 4. *Black Hills*—Rapid City, 8 25. *Dakota*, Crow Creek, 1; Mayasan, 2; Yankton Agency, 4. *Southern Dakota*—Germantown, 6; Hope Chapel, 26 40. 50 65

TENNESSEE.—Union—Madison, 4 29. 4 29

TEXAS.—Austin—Taylor, 13. *Trinity*—Albany L. Soc., 8; Mary Allen Seminary, Y. P. S. C. E. 39 20. 60 20

UTAH.—Utah—Salt Lake City, 1st, 104. *Wood River*—Boise City, Y. P. S. C. E., 8 80. 107 80

WASHINGTON.—*Puget Sound*—Blaine, 2. *Spokane*, Rathdrum, 5; Spokane Centenary sab-sch, 3. 10 00

WISCONSIN.—*Chippewa*—Steel Plant, 4. *Madison*, Highland, German, 4. *Milwaukee*—Mayville, Y. P. S. C. E., sally W. P. Chalfant, 3 76; Milwaukee, Immanuel, 100. *Winnebago*—Oconto, special, 100;—Y. P. S. C. E., 14 60. 226 25

WOMAN'S BOARDS.

Woman's Board of Philadelphia, 1,500; New York, 3,500; North West, 2,150..... \$7,150 00

LEGACIES.

Estate of Mary Van Horn, dec'd, 100; Estate of Mrs. Harriet J. Rogers, dec'd, 1,500; Interest on Samuel Utter bequest, 30; Estate of Mary E. Smith, dec'd, 100; Estate of John McLaren, dec'd, 1,944 37..... \$3,074 37

MISCELLANEOUS.

"F. Y. H. R.," Scranton, Pa., support medical Missionary in China, 350; Robert P. Wilder, India, 700; Religious Contribution Society Princeton Theological Seminary, 106 73; Mrs. Caroline E. Stone, Orange, N. J., 2,000; Mrs. Edward Bigelow, Farmingdale, N. J., 4 50; Rev. W. W. Taylor, Wilmington, Del., 5; "In memory of J. V. G.," 100; Mary B. Wheeler, for work in Africa, 100; Louis B. Fox and

wife, Philadelphia, 1,000; Achaten, Beaufort, S. C., 1; Convention of German Ministers and Elders of the East, for Bible Reader in Africa, 80; "Friend in Siam," purchase of land, 30; J. C. Gummill, Edinburg, N. D., 5; For Korea, 1,500; V. M. Olyphant, N. Y., 25; M. and C. W. Stewart, special Laos account, 20; Mary A. Pollock, Dubuque, Iowa, support of Bertie Pollock, 30 06; Society of Inquiry of Union Seminary, support of F. E. Hoskins, 550; Friend in Kansas, 2; Mrs. M. S. J., Jonesboro, Ark., 1; Jonathan Smith, Avalon, Mo., 7; F. Loetscher, Sageville, Ia., 8; Students McCormick Seminary, salary T. G. Braabear, 222 23; Geo. S. Higby and mother, Poway, Cal., 14; "Cash," S. D., 50 cts.; Rev. J. V. Shurtz, Carthage, N. Y., 27; Friends at Cornwall, 250; H. V. Freeman, support of W. L. Swallen, 6 25; "Cash," 10; George F. Williamson, support W. L. Swallen, 18 75; E. C. Ware, support W. L. Swallen, 18 75; Mrs. T. G. McCulloch, support W. L. Swallen, 12 50; Mrs. J. B. Lord, support W. L. Swallen, 6 25; A. F. Hopkins, support W. L. Swallen, 18 75; H. S. Osmond, Philadelphia, 7; John W. Blackburn, 10; Clara H., one cent plus work, 23 cts.; Mrs. F. D. Ward, 2; Society Missionary Inquiry, Auburn Theological Seminary, 33 25; Rev. and Mrs. Jacob Patch, Thank Offering, 5; A Friend in Colorado, 3; Samuel W. Brown, Manayunk, Philadelphia, 300; J. N. Barker, salary W. L. Swallen, 18 75; Miss T. B. Henry, Elizabeth, N. J., 50; Mary B. Cratty, Elizabeth, N. J., 5; T. and M., 6; Ellen Welt and friends, S. D., 5; Albert Jackson, Fairhaven, Mass., 10; Mrs. M. E. Cooch and family, S. D., 4 25; Quit claim deed, M., L. S. and W. R. R., 5; J. D. Vall, 5; G. J. Norcross, Monmouth, Ill., 10; Miss M. Slade, 500; Mr. Joseph Field, Manchester, Eng., 1,500; R. W. Sample, N. Y., 50 cts.; "C," Penna., 22; Religious Contribution Society, Princeton Theological Seminary, 135 24; Rev. J. M. Hunting, 5; "C. H.," M., N. J., 8 25; Rev. W. L. Tarbet and wife, 2 20; Miss Ednie C. Jones, San Leandro, Cal., 50; Rev. F. H. Stevenson, McLean, Ill., 8; Special Laos Account, 58 cts.; J. N. Lynde, Haddonfield, N. J., 100; Miss Anna Schenck, 31; Thank Offering from Bandegan-i-Masseh, Persia, 50..... \$2,526 25

WILLIAM DOLLER, JR., Treasurer.

RECEIPTS FOR FREEDMEN, APRIL, 1893.

ATLANTIC.—*Fairfield*—New Haven, sab-sch, 4. 4 00

BALTIMORE.—Baltimore, 18th, 6;—Alsquith Street, 5;—Boundary Avenue, sab-sch Mission Society, 1 90; Churchville, 5; Ballston, 2; Waverly, 8. *New Castle*—Wilmington, West, 18. 37 95

CALIFORNIA.—*Los Angeles*—Graham Memorial, 14; Los Angeles 2d, 22 95. *Oakland*—Alvarado, 2; Centreville, 3; Welsh, 2. *San Jose*—Watsonville, 1. *Stockton*—Modesto, 5. 49 95

CATAWBA.—*Cape Fear*—Pilgrim Chapel, 1, Wilmington, Chestnut Street, 4. *South Virginia*—Christ's Oh. Mission sab-sch, 2. *Yadkin*—Cameron 1; Statesville, 2d, 3; Women's Mis. Soc., 2d Church, Lexington, 2. 13 00

COLORADO.—*Boulder*—Valmont, 15 cts. 15

ILLINOIS.—*Alton*—Greenfield (sab-sch, 1 29), 4; Sparta, 10. *Bloomington*—Clinton, 5; Heyworth, 18. *Cairo*, Galum, 5; Olney, 1. *Chicago*—Joliet, 1st, 17. *Mattoon*—Heckwith Prairie, 4; Neoga, 11; Newton, 1. *Peoria*—Princeville, 18 62; Salem, 6. *Schuyler*—Bardolph, 1; Walnut Grove, 1 75. 108 37

INDIANA.—*Crawfordsville*—Lexington, 8. *Logansport*—Bethlehem, 1 60. *Muncie*—Muncie, 15 15. *New Albany*—Oak Grove, 1. *Vincennes*—Brazil, 10; Grayville, 1 50. 38 25

INDIAN TERRITORY.—*Choctaw*—Forest, 70 cts. 70

IOWA.—*Cedar Rapids*—Garrison, 4; Wyoming, 2 48. *Des Moines*—Leon, 2; Russell, 3 88. *Fort Dodge*—Lake City, 3. 15 36

KANSAS.—*Solomon*—Beloit, 11. 11 00

KENTUCKY.—*Ebeneser*—Newport, 1st, 5. *Louisville*—Princeton, 1st, (sab-sch), 2. 7 00

MICHIGAN.—*Detroit*—Wyandotte, 2 50. 2 50

MINNESOTA.—*Mankato*—Amboy, 2. *St. Paul*—Minneapolis, Westminster, 4; Stewart sab-sch, 3; Stillwater, 6 06. 16 06

MISSOURI.—*St. Louis*—Emmanuel, German, 5; Loar, 5. *White River*—Monticello, 1 10. 11 10

NEBRASKA.—Nelson, 5 20; Superior, 2 50. *Nebraska City*—Tecumseh, 5. 12 70

New JERSEY.—*Elizabeth*—Clarksville, 1; E. Sloan sab-sch, 7 50. *Monmouth*—Providence, 2 21. *New Brunswick*—Trenton, Bethany, 7. *Newton*—La Fayette, 1 56; Marksboro, 8. *West Jersey*—Bridgeton, 4th, 5; Cold Spring, 5; Glassboro, 1; Jericho, 1. 37 28

NEW MEXICO.—*Rio Grande*—Albuquerque, Spanish (2d), 5. 5 00

NEW YORK.—*Albany*—Galway, 2; Saratoga Springs 2d, 3. *Binghamton*—Owego, 11. *Brooklyn*—Brooklyn Rose Street, 22 95. *Buffalo*—Tonawanda, 8. *Champlain*—Belmont, 6; Burke, 5. *Chemung*—Elmira Lake Street, 20. *Geneva*—Naples, 3 46. *Hudson*—Good Will, 55 cts. *Long Island*—Huntington 2d, 9 50; Moriches, 1 09. *Lynn*—Palmyra, 5 78. *Otsego*—Unadilla, 4. *Rochester*—Rochester Emmanuel, 1 14. *Steuben*—Centreville, 1. *Syracuse*—Canastota, 14 17; Syracuse 1st, 33 63. *Troy*—Sandy Hill, 10 50. *Westchester*—New Rochelle, 20 24. 193 82

NORTH DAKOTA.—*Pembina*—Grafton, 2. 2

OHIO.—*Chillicothe*—Frankfort, 3; Greenland, 1. *Cleveland*—Ashtabula, 2. *Maumee*—Grand Rapids, 2; Holgate, 1. *Portsmouth*—Georgetown, 3. *St. Clairsville*—Bellair 1st, 11; Concord, 5 35; Kirkwood, 11 70; Powhatan, 79 cts.; West Brooklyn, 1 28. 42 12

OREGON.—*Portland*—Portland 1st, 71 85; Calvary, 31. *East Oregon*—Union, 1. 103 85

PENNSYLVANIA.—*Blairsville*—Blairsville, 2. *Butler*—Clintonville, 4; Grove City, 17 16. *Chester*—Plum Creek sab-sch, 15. *Clarion*—Licking, 4; Sligo, 2. *Huntington*—Duncansville, 2; Gibson Memorial, 1; Houtzdale, 2. *Kittanning*—Crooked Creek, 3; Saltzburgh Y. P. S. C. E., 20. *Lackawanna*—Langelyffe, 23; Plains, 3; Sugar Notch, 2; West Pittston, 100; Wilkes Barre Memorial, 23 95. *Northumberland*—Williamsport 3d, 6 63. *Philadelphia*—Philadelphia 2d, 45 41;—9th, 40. *Philadelphia*

Central—Philadelphia Oxford, 71 53. Philadelphia North—Chestnut Hill 1st, 27; Eddington, 5. Pittsburgh—Coal Bluff and Courtney, 2; Pittsburgh 8th, 5; A believer in Missions, 75; Mrs. S. F. Crawford, 5. Redstone—Fayette City, 1. Shenango—Hopewell, 8; Mahoning, 7. Wellsboro—Coudersport, 7 40. Parkersburg—Allen Grove, 1; Limestone, 5 50; Sistersville, 2; Wolf Run, 1. 541 88

SOUTH DAKOTA.—Aberdeen—Britton, 10. Black Hills—Hill City, 1. 11

SOUTH OREGON.—Willamette—Calvary, 4. 4 00

TENNESSEE.—Union—Knoxville, Bell Avenue, 2. 2 00

WASHINGTON.—Alaska—Northern Lights, 3. 3 00

WISCONSIN.—Chippewa; Baldwin, 7 20. Madison—

Baraboo, 2 85. Winnebago—Fond du Lac, 5; Fort Howard, 4 60. 19 65

Total receipts from Churches.....\$ 1,292 49

Women's Executive Committee.....\$ 370 74

Mary J. Twinn..... 5 60

Rev. J. W. McKee, chairs..... 5 00

Total Miscellaneous..... 880 74

Total receipts for April, 1898.....\$ 1,673 23

J. T. GIBSON, Treasurer.
516 Market Street, Pittsburg.

RECEIPTS FOR FREEDMEN, MAY, 1893.

ATLANTIC—Atlantic—Berean, (sub-sch, 2), 8 50. Knox—Madison, 2d, 75 cts. 9 25

BALTIMORE—Baltimore—Baltimore, Grace, 2. New Castle—Buckingham, 3 50; Rock, 1. 6 50

CALIFORNIA.—Benicia—Healdsburg, 2 20. 2 20

CATAWBA—Yadkin—Cool Spring, 1; Rockingham, 1; St. Paul, 1. 3 00

COLORADO—Boulder—Valmont, 15 cts. Pueblo—Pueblo, 1 63. 1 78

COLUMBIA—East Oregon—LaGrande, 1; Clockomog, 1. Puget Sound—Puget Sound, 33. 35 00

ILLINOIS—Cairo—Richland, 85 cts. Chicago—Chicago, 2d, 250; Gardner, 1; Glenwood, 1; South Evanston, 45; Wheeling, German, 7 25. Rock River—Norwood, 13 10; Sawyer—Moonmouth, 9 27; Quincy, 1st, 11 40. Springfield—Decatur, 15. 223 87

INDIANA—White Water—Harmony, Liberty, 2. 5

INDIAN TERRITORY.—Choctaw—Choctaw Nation, per Mrs. Folsom, 93 19; Per Mrs. M. E. Crowe, 35 90; Per A. T. Hunter, 31 90; Per Mrs. J. C. Folsom, 10; Per Mrs. J. C. Folsom, 35. Oklahoma—El Reno sub-sch, 2. 207 99

IOWA.—Fort Dodge—Fonda, 5. Waterloo—Marshalltown, 11. Corning—Randolph, 1. 17

KENTUCKY.—Transylvania—Richmond, 5. 5

MICHIGAN.—Detroit—Detroit 1st sub-sch, 34 06; Erin, 3. Lansing—Onida, 95 cts. 37 99

MINNESOTA.—Mankato—Rushmore, 1 25; St. Peter's Union, 4. St. Paul—Macalester, 7; Macalester Park, 1. Winona—Albert Lea, 44 05. 57 30

MISSOURI.—Platte—Union, 2. St. Louis—St. Louis 1st, 23 69; —McCandland Avenue, 2; —Westminster, 3 06. 29 75

NEBRASKA.—Hastings—Minden, 1. 1 00

NEW JERSEY.—Elizabeth—Elizabeth 3d, 25 55; Rahway 1st, 14 16. Jersey City—Jersey City, 81 15; Tenafly, 6 75. Newark—Newark Park, 12 94. New Brunswick—Tronton 1st, 1 69. Newton—North Hardiston, 1. 143 24

NEW MEXICO.—Rio Grande—Socorro Spanish, 2. 2 00

NEW YORK.—Albany—West Troy, 2 20. Brooklyn—Brooklyn Duryea, 32. Buffalo—Alden, 3 75. Hudson—Greenbush, 4 40; Ridgebury, 1. New York—New York 1st, 1 000; Harlem sub-sch, 9 85; —Phillips, 66 31; —Spring Street, 10; —West sub-sch, 15; —West End, 59 13. Niagara—Niagara Falls, 25. North River—Cornwall on Hudson, 6 10; Poughkeepsie, 17 19. Rochester—Brookport, 106 98; Mount Morris, 9 81; Ogden, 1 07. St. Lawrence—Sackett's Harbor, 5. Syracuse—Fayetteville, 2 60. Troy—Malta, 4; Waterford, 110 10. Utica—Turin sub-sch, 75 cents. Westchester—Stamford, 45 55. 1,586 77

OHIO.—Bellefontaine—Bellefontaine, 1 88. Cincinnati—Linwood, Calvary, 3 24; Williamsburgh sub-sch, 2. Huron—Fostoria, 10. Marion—Brown, 1; Pisgah, 11 50.

Steuenville—Richmond, 4 10. Zanesville—Granville, 15 73. 49 45

PENNSYLVANIA.—Butler—Fairview, 1; Martinsburg, 2; Milbrook, 2. Chester—Media, 42 30. Clarion—Oak Grove, 4. Huntingdon—Newton, Hamilton, 1. Kittanning—Clarksburg, 31; Ebenezer, 26. Lehigh—Hazleton sub-sch, 25. Philadelphia—Philadelphia, 3d, (sub-sch), 50; Tabernacle, sub-sch, 38 04. Philadelphia Central—Philadelphia, Cohocksink, 9 40; —Northminster, 79 78. Philadelphia North—Germantown, 1st, 189 75. Pittsburgh—Middletown, 15; Pittsburgh, East Liberty, 94 22; —Shady Side, 43 75. Redstone—Greensboro, 1; Spring Hill Furnace, 208; New Genoa, 3. Shenango—Neahannock, 9 50; New Brighton, 25; Volant, 4. Washington—Washington, 1st, 38 06. Westminster—Lancaster, 2 40; Parkersburg—Mannington, 1; Spencer, 1. 723 35

SOUTH DAKOTA.—Dakota—Buffalo Lake, 1; Mayasan 2; Yankton Agency, 1; Crow Creek, 1 63. Southern Dakota—Germantown, 5. 10 63

TENNESSEE.—Union—Bethel 1; Madison, 65 cts. 1 65

WISCONSIN.—Milwaukee—Richfield, 2; West Granville, 1. 3 00

1. Total receipt from churches, 3,245 72

MISCELLANEOUS.

Wom. Ex. Committee, 951 94; C. Penna., 8; Princeton Theo. Seminary, 30 66; C. H. M. N. J., 1 25; Rev. W. T. Tarbet and wife, Springfield, Ill., 1 20; Mrs. A. E. Dewitt, Elyria, Ohio, 5; Miss H. M. Winters, Philadelphia, Pa., 5; S. P. Harbison, Pittsburgh, Pa., 115 69; Est. Miss Cynthia Chipman, N. Y., 1,000; F. and M., Chicago, Ill., 4 50; Est. Mrs. Amelia Kerr, 1,000; Est. Mary Stuart, N. Y., 55,711 80; Miss Band. Rathdum, Spokane, J. d a h., 20; Total miscellaneous for May,.....\$ 58,854 9

SUMMARY.

Scotia Directs for May—Merry Workers, No. 2, Canton, Ill., 8; Miss L. A. Rutten, Cauton, Ohio, 5; Mrs. Julia Waller, Bloomsburg, Pa., 100; Mrs. Kingsbury's Bible Class, Cortland, N. Y., 6; Mount Clair sub-sch, N. Y., 100; Grace Church, Y. P. Socy., Milwaukee, 15; Total Direct for May.....\$324 60

Total receipts for May.....\$ 63,254 69

Previously reported..... 1,673 23

Total receipts to date..... 64,007 92

Receipts during corresponding period of last year..... 8,708 76

Increase of..... 55,294 16

J. T. GIBSON, Treasurer.
516 Market Street, Pittsburg

RECEIPTS FOR HOME MISSIONS, MAY, 1893.

ATLANTIC—East Florida—Starke, 7 50. Knox—Madison, L. M. S., 1. McClelland—Allens Mission, 1. South Florida—Homosassa, 5. 14 50

BALTIMORE—Baltimore—Ridgley Street, sub-sch, 6 20; Fallston, 4; Franklinville, 5; Relay 7 80. New Castle—Rock, 25. Washington City—Washington, North, B. Linton, 50 cts. 48 50

CALIFORNIA.—Benicia—Bloomfield, 3 00; Crescent City, 20; Little River, 9 15; Petaluma, 10; Ukiah, 5. Los Angeles—Coronado Graham Memorial, 22; San Pedro 5. Oakland—East Oakland Centennial, 22; Oakland Prospect Hill, 41. Sacramento—Arbuckle, 4 35; Gridley, 4 65; Ione, 8 10; Vina, 10 65. San Francisco—San Francisco, Franklin Street, 15. San Jose—Cayucos, 10; Highlands, 2 25; Milpitas, 3; Santa Clara, 1st, 20. Stockton—Fresno, 10 50. 224 45

COLORADO—Boulder—Valmont, 20; Rev. J. N. Hick, 3; Pueblo—Monte Vista, 43 55; Pueblo, 1st, 9 75. 57 30

ILLINOIS—Bloomington—Philo, Y. P. S. C. E., 5. Cairo—Odin, 4; Olney, 5; Richland, 45 cts. Chicago—Chicago, 1st, 151; —1st German sub-sch, 5; —Bethany, 5; —Calvary, 4; Maywood, Y. P. S. C. E., 4 50. Freeport—Freeport, 2d, 15; Marengo, Y. P. S. C. E., 15; 18 50. Mattoon—Paris, 8 79. Peoria—Princeville sub-sch, 10 82. Rock River—Morrison, Y. P. S. C. E., 5; Peniel, 10. Schuyler—Moonmouth, 1st, 47 92. Springfield—Rev. W. L. Tarbet and wife, 2 40. 802 58

INDIANA—Fort Wayne—Goshen sub-sch, 12 50. White Water—Harmony, 5. 17 50

INDIAN TERRITORY.—Cherokee Nation—Antioch, 50 cts; Hanson, 2; Mt. Zion, 1; Pleasant Hill, a member, 10. Oklahoma—Chickasha, 5; Oklahoma City, 1st, 53 40. 70 90

IOWA—Cedar Rapids—Wheatland, 2. *Corning*—*Randolph*, 8. *Des Moines*—Leon, 7. *Fort Dodge*—Fonda, Gilmore City, 1 35; Glidden sub-sch, 18; Pomeroy, 14; Ramsey, German, (sub-sch, 2 80), 5 75. *Iowa City*—Davenport, 2d, 23 85; What Cheer, 5. *Sioux City*—Hartley, 4 15; Lyon County, German, 5; Manilla, (sub-sch, 7 07) (L. A. Socy, 3), (Y. P. S. C. E., 3 58), 18 65. *Waterloo*—Union, 11. 119 75

KANSAS—*Emporia*—Florence sub-sch, 2 12; Hamilton 3. *Neosho*—Miami 4th, 1. *Osborne*—Plainville, 2 50; Shiloh, 2 50. *Solomon*—Miltonvale, 2 50; Mulberry, French, 6; Wilson, 8. *Topeka*—Bethel 5. 33 63

KENTUCKY—*Louisville*—Princeton 1st, 5. *Transylvania*—Lancaster, 7 50. 18 50

MICHIGAN—*Detroit*—Detroit 1st, (sub-sch), 43 37; Marine City, 15; Springfield, 7; Wing Lake, 12. *Flint*—Lapeer, 6; Mariette 2d, 17. *Grand Rapids*—Grand Rapids, Mission Wood, (Y. P. S. C. E., 3), 8; Westminster, 30; Ionia, 31 20. *Lake Superior*—Newberry, 2 85; Iron Mountain, 10. *Lansing*—Jackson, 11 22; Oneida, 5 75. *Monroe*—Raisin Y. P. S. C. E., 2. *Saginaw*—Alcona 5; Black River (sub-sch, 1, Jr. Y. P. S. C. E., 3), 11; Cadillac, 10. 229 39

MINNESOTA—*Mankato*—Jasper, 10 65; Rushmore, 2 20; St. Peter's Union, 4. *St. Cloud*—Harrison 4. *Winona*—Alden, 4; Chester, 6; Kasson 1st, 25. 55 85

MISSOURI—*Ozark*—Lehigh, 3 65; Springfield Calvary, 2. *Palmyra*—Shelbyville, 5. *Platte*—Barnard, 6 55; Cameron (Y. P. S. C. E., 1 50), 9; Dawn, 3 31; Mound City sub-sch, 9 60; Rockport, 5. *St. Louis*—Ridge Station, 3; St. Louis 1st, 22 21; — McCausland Avenue, 20; Westminster, 9. 159 32

NEBRASKA—*Hastings*—Minden, 12. *Kearney*—Berg, 3 26; Cherry Creek, 1 79; North Loup, 5. *Omaha*—Blair, 9; Hooper, 3 75. 34 60

NEW JERSEY—*Elizabeth*—Elizabeth 2d, 26; Lamington, 20; Rahway 1st, 150. *Monmouth*—Burlington, 76 63; Manalapan Y. P. S. C. E., 10; Moorestown, 3. *Morris and Orange*—Mendham 1st, 5 35; Parsippany (M. F. C., 5), 10; South Orange 1st sub-sch, 50; Summit Central, 450 69. *Newark*—Bloomfield 1st, 204; Newark Park, 35 76; — Roseville, 220 75; — Woodside, 24 12. *New Brunswick*—Bound Brook sub-sch, 10; Trenton 1st sub-sch, 5 26. *Newton*—Markboro, 12 50; Yellow Frame, 3 80. 1,365 87

NEW MEXICO—*Rio Grande*—Laguna, 1 76; Santa Teresa, 10; Socorro Spanish, 20. 31 75

NEW YORK—*Albany*—Albany 6th, 10; — West End Y. P. S. C. E., 3; Jermian Memorial sub-sch, 19 57; West Troy 1st, 10 55. *Binghamton*—Smithville Plaza 1st, 3 53. *Boston*—Bedford, 16; Mrs. Sophia S. Hobart, Worcester, Vt., 50. *Brooklyn*—Brooklyn 1st in part, 2, 174 48; — 1st German, 10; — Lafayette Avenue, sub-sch, Missionary Association, 125; — Westminster Y. P. S. C. E., 14 01; Edgewater 1st, 25; Woodhaven 1st, 10 85. *Buffalo*—Complanter, 1 77; Old Town, 1 07. *Cayuga*—Auburn (sub-sch, 7 21), 16 61; Dryden, 40. *Chemung*—Watkins (sub-sch, 3 13), 36 13. *Geneva*—Penn Yan (sub-sch, 16 66), 26 78. *Hudson*—Ridgebury, 2 25. *Long Island*—Bridgehampton, 21 83; Greenport, 50; Shinnecock, 5; Speonk, 5. *Lyons*—Wolcott 1st, 11 29. *New York*—New York 1st additional, 3,000; — 13th Street, 150; — Bethlehem Chapel Y. P. S. C. E., 5; — Central Y. P. S. C. E., 26; — Romeyn Chapel Jr. Y. P. S. C. E., 5; — Westminster of West 23d Street sub-sch, 45. *Niagara*—Lockport 1st sub-sch, Missionary Society, 50; Lyndonville sub-sch, 7 13; Tuscarora, 4 06. *North River*—Highland Falls 1st sub-sch, 12 20; Newburgh Calvary, 62 62; Poughkeepsie, 103 16; Wappinger's Falls sub-sch, 5. *Otsego*—Oneonta 1st Y. P. S. C. E., 11 02. *Rochester*—Ogden, 6 44. *St. Lawrence*—Gouverneur 1st, 25; Heuvelton (Y. P. S. C. E., 1), 6. *Steuben*—Woodhull Y. P. S. C. E., 1 50. *Syracuse*—Fayetteville sub-sch, 30; Jordan, 17; Onondaga Valley, 8 34. *Troy*—Malta, 5; Pittstown, 9. *Utica*—Tarin sub-sch, 1 65. *Westchester*—Bridgeport sub-sch, 50; Pleasantville, 5. 6,369 69

NORTH DAKOTA—*Fargo*—La Moure, 3 75; Minnor, 6. *Pembina*—Bottineau, 2 71; Inkster, 1 31; Minot 5 25; Pembina, 5; St. Thomas, 10 40. 34 32

OHIO—*Athens*—Beech Grove, 2 85; Beverly sub-sch, 1 90; Bristol 15; Chester, 1; Rutland, 2; Warren, 2 28; Watertown, 5. *Bellefontaine*—Bellefontaine 1st, 11 29. *Cincinnati*—Frankfort, 10; Greenland, 2; Mowrystown French, 5. *Cincinnati*—Bethel sub-sch, 1 50; Cincinnati Central sub-sch, 50; — Walnut Hills 1st, 651 61; Hartwell sub-sch, 10; Linwood, (Calvary), 12 24; Somerset, 1. *Dayton*—Springfield 2d, 61 48. *Huron*—Chicago, 5 26. *Lima*—Lima 2d. *Makoning*—Hanover, 9; Poland sub-sch, 18 60. *Maumee*—Maumee, 5; Waterville, 2; Rev. G. M. Miller, "Tithe," 5. *Portsmouth*—Cedron, 3. *Felicity*, 2; Georgetown, 11; Portsmouth 2d, 176 02. *St. Clairsville*—Barnesville sub-sch, 15. *Steubenville*—Bakersville, 2 79; E. Liverpool 1st, 167 81; — 2d, 1 77; Minerva, 8; New Hagerstown, 4 18; Potter Chapel, 5 56;

Richmond, 19 84; Toronto, 26; Two Bridges, 10 57. *Zanesville*—Madison, (Int. on Matthew Scott Fund), 44; Newark, Salem, German, 4; Unity and sub-sch, 711. 1,425 39

OREGON—*East Oregon*—Klittat, 1st, 5; Sammerville, 1 35. *Portland*—Portland Misspah, 1 25. *South Oregon*—Ashland, 7 50; Jacksonville, 5 50; Klamouth Falls, 2; Oakland, 8; Wilbur, 2. *Willamette*—Eugene, 15; Lafayette, 10 50; Pleasant Grove, 4; Salem, 20; Spring Valley, 19; Octarara, 2 20. 105 30

PENNSYLVANIA—*Blairsville*—Pine Run, 20; Pleasant Grove 3. *Butler*—Butler, 11 06; Grove City, 106 29; Martinsburgh, 2; Muddy Creek, 4; Rehoboth, 5; Unionville, 3; Westminster, 3; West Sunbury, 18 79. *Carlisle*—Petersburg, 4 99. *Erie*—East Greene, 5. *Huntingdon*—Altoona, 2d, 27; Beulah, 6; Houtdale sub-sch, 10; Mapleton, 4; Newton, Hamilton, 5; Oriskania, (sub-sch, 3 80), 11 03; Waterside, 1. *Kittanning*—Apollo, 1st, (sub-sch, 10), 106; Bethesda, 15; Clarkburg, 65; Ebenezer, 33; Middle Creek, 1; Union, 3 55; West Lebanon, 2. *Lackawanna*—Camptown, 6; Harmony, 79; Scott, 5. *Lehigh*—South Bethlehem, 1st, 23. *Northumberland*—Mahoning sub-sch, 50 68; Pennsdale, 1. *Philadelphia*—Philadelphia, 3d, 60; — 9th, 86; — Memorial sub-sch, 30; — North 10th Street, 10. *Pittsburgh*—Highland, 20; Pittsburgh, East Liberty, 125 62; — Grace Memorial, 2; — Shady Side, (Ladies, 5), 63; Raccoon, (sub-sch, 7 04), 90 64; Sharon, 20 21. *Redstone*—Brownsville, 14. *Shenango*—Sharon, Y. P. S. C. E., 15. *Washington*—Forks of Wheeling, sub-sch, 50; Washington, 1st, sub-sch, 99 26; Wellsburg, sub-sch, 3 32. *Westminster*—Lancaster, Memorial, 11 22; Pine Grove, 8; York, 1st M. C., 25 49. 1,417 47

SOUTH DAKOTA—*Aberdeen*—Palmer 1st Holland, 6. *Black Hills*—Minneapolis, 10; Terry, 4. *Central Dakota*—Stanley and Vicinity, 5. *Dakota*—Buffalo Lake, 2; Flandreau 1st, 1; Mayman, 2; Mountain Head, 5; Raven Hill, 1; Yankton Agency, 2. *Southern Dakota*—Germanstown German, 25; Harmony, 15 50. 75 50

TENNESSEE—*Holston*—College Hill, 10; Mount Bethel sub-sch, 3. *Union*—Madison, 3 90; Shiloh, 3. 19 90

TEXAS—*Austin*—Austin 1st, 40 35. *Trinity*—Albany L. M. S., 25. 65 35

UTAH—*Utah*—Salt Lake City Westminster, 5 50. *Boise*—Boise City Y. P. S. C. E., 3 90. 9 49

WASHINGTON—*Olympia*—Enumclaw, 7; La Camas St. Johns, 6 50. *Puget Sound*—Blaine, 4; Deming, 2; Nook-sack, 5; Seattle 1st Y. P. S. C. E., 4 15; — Calvary Y. P. S. C. E., 2 75; Spring Lake Valley, 2; Chas. Robt. McCarty, 5; Rev. C. C. McCarty, 1. *Walla Walla*—Walla Walla, 14 16. 53 58

WISCONSIN—*Chippewa*—West Superior Steel Plant Mission Band, 4. *La Crosse*—Bangor, 7 10; Blair, 2; Hixton, 10; La Crosse North, 5 55; Pleasant Valley, 2; Salem, 21 61; Taylor, 3 64; Whitehall, 5. *Madison*—Cambria, 10; Highland German, 4; Monroe, 6; Liberty German, 1 64. *Milwaukee*—Richfield, 3; Stone Bank, 3 75; West Granville, 3. *Winnebago*—Marquette Pioneer, 59 20. 179 59

Woman's Executive Committee of Home Missions..... 14,598 18

Total received from Churches.....\$ 27,127 34

LEGACIES.

Legacy of Avery R. Root, dec'd, late of Watson, N. Y., 298 73; Mrs. Christen R. Campbell, dec'd, late of Pennsylvania, 948 80; Mrs. Mary Van Horn, dec'd, late of Harlem Springs, O., 100; Harriet J. Rogers, dec'd, late of Southampton, N. Y., 2,000; Harriet J. Eames, late of Verona, N. Y., 361 18; Miss Martha A. Wilson, dec'd, late of Gettysburg, Pa., 47 50; Cynthia P. Chipman, dec'd, late of Kirkland, N. Y., 5,000; Mary E. Smith, dec'd, late of Huntington, L. I., 100; Edward Hill, dec'd, late of Norristown, Pa., add'l., 567; John McLaren, dec'd, late of Johnstown, N. Y., 1,944 37; Jas. H. Kellogg, dec'd, late of Rochester, N. Y., 3,000; Rachel B. Tomlinson, dec'd, late of Keeseville, N. Y., add'l., 3).....\$ 14,327 58

MISCELLANEOUS.

Rev. W. J. McKee, China, 10; Miss Jennie Thomas, 1 23; "An Endeavorer," Philadelphia, 5; "A Friend of the Young Peoples Dept.," 5; "Friend in Kansas," 2; Hon. John W. Blackburn, Provo, Utah, 10; Rev. J. S. Pomeroy, Fairview, W. Va., 1; A Friend in Colorado, 3; "Sarah C. Shurtis," special, 50; Elizabeth Jackson, Fairhaven, Mass., 6; Geo. M. Grant, New York, 25; "A Friend," 1; "E. C. G.," 26; Mary B. Cratty, Bellaire, O., 5; E. G. Hanna, Pittsburgh, Pa., 50; Mrs. Susan E. Saltus, 100; Juan G. Quintana, N. M., 3 50; Rev. M.

A. Williams, Medford, Ore., for Debt, 10; "C. Penna," 14; Religious Contribution Society, Princeton Theological Seminary, 123 06; Rev. J. M. Hunting, 5; "C. H. M.," N. J., 7 75; Miss Edale C. Jones, San Leandro, Cal., 50; Rev. L. Van Schoonhoven, Buffalo, N. Y., 50; "D. P. T.," 10; E. Sterling Ely, Buffalo, N. Y., 33 75; Seville, O., Y. P. S. C. E., 2 20; Miss Mabel Slade, New York, 300; G. J. Norcross, 5; Rev. S. H. Stevenson, McLean, Ill., 3; Interest on Samuel Utter Bequest, 24; Interest on John C. Green Fund, 275; Interest on Permanent Fund, 300.....\$ 1,515 48

Total received for Home Missions May, 1893...\$ 43,040 40

Total received for Home Missions from April 1, 1893..... 76,733 44
Amount received during same period last year, 61,233 04

O. D. EATON, Treasurer,

53 Fifth Avenue, New York.

Box L, Station D.

FOR PERMANENT FUND.

Legacy of Mary Stuart, dec'd, late of New York.....\$111,500 00

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1893.

ATLANTIC.—*South Florida*—Tarpon Springs, 3. 8 00
BALTIMORE.—*Baltimore*—Baltimore, Grace, 1. New Castle—Rock, 13. 14 00
CALIFORNIA.—*Oakland*—North Temescal, 5. *San Jose*—Santa Clara, 2. 7 00
COLORADO.—*Boulder*—Valmont, 27 cts. *Pueblo*—Pueblo, 2 93. 3 20
ILLINOIS.—*Cañero*—Mount Vernon, 5; Olney, 2; Richmond, 95 cts. *Chicago*—Gardner, 1. *Rock River*—Viola, 5 82. *Schuyler*—Monmouth, 1st, 13 37. 28 64
INDIANA.—*Crawfordsville*—Eugene Cayuga, 2; Marshfield, 1; Mt. Lebanon, 1; State Line, 2. *White Water*—Harmony, 1; Liberty, 1; Rushville, 4. 13 00
INDIAN TERRITORY.—*Oklohoma*—El Reno sab-sch, 2. 2 00
IOWA.—*Cedar Rapids*—Vinton, 30. *Fort Dodge*—Fonda, 2; Lake City, 3. 25 00
KANSAS.—*Larned*—Arlington, 2. *Topeka*—Topeka, 1st, 109 87. 111 87
KENTUCKY.—*Louisville*—Hodgensville, 1; Princeton, 1st, 5. 6 00
MICHIGAN.—*Detroit*—Detroit, 1st sab-sch, 39 66. *Flint*—Mundy, 5. *Lansing*—Lansing, 1st, 5; Onelda, (3 from Mrs. Hall), 4 72. *Petoskey*—Petoskey, 1st, 12 30. 66 68
MINNESOTA.—*Mankato*—Rushmore, 2. 2 00
MISSOURI.—*Palmyra*—Shelbyville, 1. *Platte*—Union, 4; Union Star, 4 20. *St. Louis*—St. Louis 1st, 78 03; McCausland Avenue, 13. 97 22
NEBRASKA.—*Hastings*—Minden, 3. *Nebraska City*—Alexandria, 7 15. *Nebraska*—Willowdale, 1. 11 15
NEW JERSEY.—*Elizabeth*—Basking Ridge, 40; Bethlehem, 11; Rahway, 1st, 37. *Morris and Orange*—Hanover, 34 37; Summit, Central, 10. *Newark*—Bloomfield, Westminster, 143 70; Newark, 3d, 96 43;—Park, 23 68;—Roseville, 146 66. *New Brunswick*—Frenchtown, 18 06; Trenton, 1st (sab-sch, 8 05), 194 93;—Prospect Street, 37. *Newton*—Marsboro, 6; North Hardiston, 3. 790 71.
NEW MEXICO.—*Rio Grande*—Santa Theresa, 1; Socorro, Spanish, 6. 6 00
NEW YORK.—*Albany*—Albany West End Y. P. S. C. E., 2; Stephentown, 3; Voorheesville, 4; West Troy 1st, 8 35. *Cayuga*—Meridian, 7; Owasco, 11 29. *Long Island*—Bridgehampton, 24 14. *New York*—New York 1st (1,000 add'l) 1,050;—Brick, 657 30;—Madison Square, 335 09;—West, 396 55;—West 23d Street sab-sch, 15. *Niagara*—Knowlesville, 5. *North River*—Poughkeepsie, 30 95; Rondout, 14 37. *Otsego*—Hobart, 11 58. *Rochester*—Ogden, 6 33; Rochester Westminster, 22. *St. Lawrence*—Carthage 1st, 10 42. *Syracuse*—Fayetteville, 4 45. 2,555 08
OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 38. *Chillicothe*—Frankfort, 2; Greenland, 1. *Cincinnati*—Bethel sab-sch, 1 25; Norwood, 5; Williamsburgh sab-sch, 3. *Dayton*—Dayton 1st, 31 51. *Huron*—Fostoria 1st, 24. *Maumee*—Grand Rapids, 2; Holgate, 1. *Zanesville*—Unity and sab-sch, 2 12. 136 26
OREGON.—*East Oregon*—La Grande, 1. 1 00
PENNSYLVANIA.—*Blairsville*—Parnassus, 43 79. *Butler*—Grove City, 30 89; Martinsburg, 3; Millbrook, 2. *Carlisle*

—Carlisle, 1st 33 50. *Chester*—Bryn Mawr, 30; Darby Borough, 8; East Whiteland, 5. *Huntingdon*—Kylerstown, 3. *Kittanning*—Clarksburgh, 6; Ebenezzer, 7; Union, 2 22. *Lackawanna*—Plymouth, 10. *Parkersburg*—Mannington, 2. *Philadelphia*—Philadelphia, West Hope, 6 10. *Philadelphia North*—Germantown, Redeemer, 5;—Wakefield, 40 06; Norristown, 1st, 50 58. *Pittsburg*—Pittsburg, East Liberty, 63 81;—Lawrenceville, 23 54;—Shady Side, 39; Riverdale, 30. *Shenango*—Sharpsville, 3 88. *Washington*—Cross Creek, 21; Washington, 1st, sab-sch, 45 34. *Westminster*—Lancaster Memorial, 5 65. 505 45
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 2; Crow Creek, 2; Flandreau, 1st, 1; Long Hollow, 3; Mayasan, 2; Mountain Head, 2; Wood Lake, 1; Yankton Agency, 1. *Southern Dakota*—Germantown, German, 1. 15 00
TENNESSEE.—*Union*—Madisonville, 1 17. 1 17
Total from the Churches and Sabbath-schools. \$ 4,401 28

FROM INDIVIDUALS.

Rev. W. J. McKee, 5; Miss Barney, New York, 30; "Friend in Kansas," 1; "Friend in Colorado," 3; Mrs. C. S. Green, Trenton, New Jersey, 100; "Mrs. E. M. H.," Philadelphia, 50; Rev. J. A. Ferguson, Hanover, N. J., 18; "From a friend," 2; Rev. W. M. Reed, Schell City, Mo., 1; "T. and M.," Chicago, Ill., 3; J. B. Davidson, Newville, Pa., 10; Rev. R. Taylor, Beverly, N. J., 25; Rev. S. H. Stevenson, McLean, Ill., 6; "C. Penna.," 6; Religious contribution society of Princeton Theological Seminary, 37 19; "C. H. M.," New Jersey, 3 25; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cents..... 299 84
Interest from Permanent Fund (including \$106 50 from Roger Sherman Fund)..... 4,265 00
Interest from Matthew Scott Fund..... 44 00
Interest on Bank Deposits..... 437 75

For the Current Fund.....\$10,040 87

PERMANENT FUND.

(Interest only used.)

Estate of Amelia Kerr, New York, add'l, 1,000; Balance from estate of Rachel Tomlinson Keeseville, N. Y., 30; Estate of Mrs. Anna M. Erdman, Pittsburgh, Pa., 497 34; First payment (distributive share) from estate of Mrs. Mary Stuart, deceased, New York, \$35,711 80..... 57,239 14

Total for May, 1893.....\$67,280 01
Total for Current Fund from April 1st, 1893.... 21,239 82

WILLIAM W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1893.

BALTIMORE.—*Baltimore*—Brown Memorial, 65 09. *New Castle*—Dover, 20; Lewes sab-sch, 3 23; New Castle—40 08. *Washington City*—Falls Church, 3 39; Washington, Western, 21. 152 74
CALIFORNIA.—*Benicia*—Covelo, 2 45. *Sacramento*—Elk Grove sab-sch, 1. *San Jose*—Santa Clara, 2. 5 45
COLORADO.—*Boulder*—Valmont, 9 cts. *Pueblo*—Pueblo, 97 cts. 1 06
ILLINOIS.—*Bloomington*—Fairbury, 4. *Cañero*—Olney, 4; Richmond, 1; Sumner, 2; Union, 3. *Chicago*—Peotone, 21 05; River Forest, 3 52. *Freeport*—Galena 1st, 20; Willow

Creek, 31 08; Woodstock, 8 75. *Peoria*—Prospect, 6 65. *Rock River*—Morrison, 58 30. *Schuyler*—Brooklyn, 2 35; Camp Creek, 7; Clayton sab-sch, 2. 177 65
INDIANA.—*Crawfordsville*—Darlington, 3; Marshfield, 1; Romney, 7; State Line, 1; West Lebanon, 1. *Fort Wayne*—Goshen sab-sch, 6 40; La Grange, 4 50. *Indianapolis*—Indianapolis, 13th, 4 50; Southport, 3. *New Albany*—Hanover, 9 55. 40 95
INDIAN TERRITORY.—*Muscogee*—Muscogee sab-sch, 40 50. 40 50
IOWA.—*Fort Dodge*—Boone, 16; Carroll sab-sch, 39 51;

Churidan, 2; Dana, 8 57; Grand Junction, 6 24; Irvington sab-sch, 12 17; Rippey sab-sch, 2 25. Iowa—Birmingham, 4 10; Martinsburg, 8. Waterloo—Grundy Centre, (sab-sch, 2), 10. 108 84
 KANSAS—Larned—Arlington 3. Neosho—Neodesha, 12. Solomon—Abilene, 6; Cheever, 2. Topeka—Stanley, 2 25 00

KENTUCKY.—Louisville—Hagdensville, 1. 1 00
 MICHIGAN.—Detroit—Detroit 1st, 26 23. Flint—Crosswell 1st, 7 43. Lansing—Onida, 57 cts. Monroe—Blissfield, 7; Monroe, 13 40; Palmyra, 6 75. Saginaw—Bay City, 17 21. 68 66

MINNESOTA.—Mankato—Mankato, 5 20; Rushmore, 1 10. 6 40
 MISSOURI.—St. Louis—Ironton sab-sch, 3; St. Louis 1st, 14 06. 17 06

NEBRASKA.—Hastings—Hastings German, 4; Hastings sab sch, 10; Holdrege, 5; Minden, 2. Omaha—Omaha Grace, 3 17. 24 17

NEW JERSEY.—Elizabeth—Rahway 1st, 14. Monmouth—Cream Ridge, 6 21; Plumstead 4. Morris and Orange—Mendham 1st, 4 53; Summit, 4. Newark—Newark Park, 6 87. New Brunswick—Trenton 1st sab-sch, 1 08. Newton—Marksboro, 3 63; Phillipsburgh Westminster, 7 20. West Jersey—Atlantic City German, 7 16, (sab-sch, 3 11); Bridgeton 2d, 13 25; Camden 2d, 7; Cedarville 1st, 6 85. 84 54

NEW MEXICO.—Rio Grande—Sante Teresa, 2; Socorro, 2. 6 00

NEW YORK.—Albany—Albany, West End, 2; Charlton, 19 20; West Troy, 3 31. Binghamton—Bainbridge, 11; Waverly, 21 54. Boston—Newburyport, 1st, 10 63; Portland, 6 30; Windham, 5 29. Brooklyn—Brooklyn, South 2d Street, 49 23. Buffalo—Buffalo, Westminster, 150. Champlain—Chazy, 7 22. Columbia—Durham, 1st, 5 06; Windham, 14. Hudson—Chester (sab-sch, 2), 14 34; Circleville, 6; Hempstead, 25. Nassau—Hempstead, Christ Church, 15. New York—New York, 1st, 83 21; 5th Avenue, 1,009 10; 18th Street, 31 07; Mount Washington sab-sch, 6 53; West sab-sch, 15. North River—Poughkeepsie, 19 22. Oswego—Middlefield Centre, 3 15. Rochester—Brookport, 24 23; Ogden, 64 cts. St. Lawrence—Gouverneur, 10 20; Ox Bow, 4 70. Syracuse—Fayetteville, 4. Troy—Troy, Woodside, 34 64. Utica—Utica, Bethany, 8. Westchester—Bridgeport sab-sch, 50; Rye, 50; Thompsonville, 12 50. 1725 53

OHIO.—Athens—Beverly sab-sch, 1. Bellefontaine—Bellefontaine, 1 12; Bucyrus, 23 75; De Graff, 5 50; Spring Hill, 5 23. Chillicothe—Greenfield (sab-sch, 2 68), 7 86; Washington, 6 68; Wilmington, 5. Cincinnati—Hartwell, 12. Columbus—Central College, 6 22. Dayton—Middletown, 6. Huron—Monroeville, 1 52. Mahoning—Massillon, 2d, 31 29. Portsmouth—Portsmouth, 2d, 27 24. St. Clairsville—Farmington, 1 93; Sootch Ridge, 2 55. Steubenville—Madison, ch. and sab-sch, 23; Richmond (sab-sch, 19 68), 21 41; Two Ridges sab-sch, 22 61. Wooster—Ashland, 11 58; Savannah, 9; Shelby, 3 89. Zanesville—Madison, 44. 289 37

OREGON.—East Oregon—La Grande, 75. Willamette—Salem, 10 45. 11 20

PENNSYLVANIA.—Allegheny—Allegheny 1st ch. and sab-sch, 143; —Central, 23 65; Glasgow, 1 27; Glenfield, 3 97; Pine Creek 2d, 3 58; Pleasant Hill, 1. Blairsville—Fairfield, 7 29; Unity, 15 50. Butler—Grove City, 10 30; Martinsburg, 1; Plain Grove, 6; Rehoboth, 2. Carlisle—Carlisle 1st, 20 65; Harrisburgh Olivet, 7 55; Lebanon

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY

FROM APRIL 1, 1893, TO JULY 1, 1893.

Elizabeth—Elizabeth 1st additional, 24 70; —3d additional, 75. Youth's Missionary Association of sab-sch, 9 45; —Silam, 3; Plainfield 1st, 29; —Crescent Avenue add'l, 337 26; —Bethel Chapel, 15 75; —Hope Chapel, 47. 441 15

Jersey City—Garfield, 18; Jersey City John Knox, 10; Passaic 1st sab-sch add'l, 17 23; Paterson Broadway German, 15, sab-sch, 2, Ladies' Society, 5; —Church of the Redeemer, 125; —Lakeview, 6 05; West Hoboken, 20. 288 37

Monmouth—Asbury Park Westminster, 2; Bordentown, 26; Bustleton Providence, 9 20; Cream Ridge, 8 69; Freehold 1st, 20 64; Holmanville, 17 70; Hope, 6 55; Keyport, 14; Mount Holly sab-sch, 27. 131 69

Morris and Orange—Berkshire Valley, 1 65; East Orange Bethel, 21 20; Madison, 50; Morristown 1st, 146 06; Mount Olive, 5; Myersville German add'l, 6; Orange Central, 250; —Hillside, 20 30; Parsippany, 13 11; Summit Central add'l, 2. 565 31

Newark—Caldwell, 79 70; Montclair 1st add'l, 71; —Trinity, 70; Newark 2d, 155; —Fifth Avenue, 40; —Park Benevolent Association, 48 56; —South Park add'l, 87 95. 547 21

New Brunswick—Alexandria 1st (Mt. Pleasant), 8; Am-

4th Street, 21 89; Mechanicsburgh 3 57; Mercersburg, 27 44; Moughan, 11 50. Chester—Ashtmun, 15; Is-worhtown, 2; Wayne sab-sch, 18 21. Clarion—Clarion, 15 80. Erie—Erie Chestnut Street, 11. Huntingdon—Altoona 1st, 20 65; Bethel, 1 87; Beulah, 5; Petersburg 5 21; Spruce Creek, 20. Lockswanna—Rushville, 3 33; Stevensville, 4; Tunkhannock, 14 26. Lehigh—South Bethlehem, 11. Northumberland—New Berlin, 7. Philadelphia—Philadelphia 3d, 58 25; —10th sab-sch, 23 05; —Woodland, 53 06; —Alexander, 24 25. Philadelphia North—Carversville, 1 63; Conshohocken (sab-sch, 2), 4; Forestville, 12; Leverington, 12. Pittsburgh—Cannonburgh, 5; Mansfield, 17 56; Mount Olive, 2; Pittsburgh 6th, 46 78; —East Liberty, 18 84; —McCandless Avenue, 6; —Mount Washington, 6. Shenango—Little Beaver, 2 03. Washington—East Buffalo, 4 27. Westminster—Lancaster Memorial, 3 15; Leacock, 18 50. 781 68

SOUTH DAKOTA.—Dakota—Buffalo Lake, 1; Mayasas, 2; Yankton Agency, 1. Southern Dakota—German town, 2. 6 60

TENNESSEE.—Union—Madisonville, 29 cts.; New Providence, 13 29; Spring Place, 3. 16 68

WISCONSIN.—Madison—Prairie du Sac, 1 15. 1 15

Total from Churches, May, 1893 \$ 2,204 77

Total from Sabbath-schools, May, 1893 200 69

Total from Churches and Sabbath-schools, May, 1893 \$ 2,405 46

MISCELLANEOUS.

E. U. Campbell, Newark, N. J., 5; Gilmore sab-sch, Nebraska, 1; Maple Ridge sab-sch, Minnesota, 2 50; Hamilton Mission, Washington, Pa., 7; F. W. Synnot, Wenonah, N. J., 400; Morehead City Church, N. C., 1 60; Union sab-sch, 50 cts.; Mrs. T. Hallowell, Philadelphia, 1; "C." Penna., 1; Religious Society of Princeton Seminary, 12 20; Rev. W. L. Tarbet and wife, Ill., 60 cts.; C. H. M., N. J., 75 cts.; A. M. Kauters, Manhattan, Montana, 3 26; S. H. Stevenson, McLean, Ill., 4; Bridentown Church and sab-sch, Florida, 4; E. M. Atwood, N. Dak., 1 00; Nasonville sab-sch, Wisconsin, 2 80; Dell Dam sab-sch, Wisconsin, 3 27; Norrie sab-sch, Wisconsin, 2 80; Manly sab-sch, North Carolina, 3 cts.; Valley City sab-sch, Indiana, 50 cts.; Riverside sab-sch, Oklahoma Territory, 60 cts.; Shiloh sab-sch, Arkansas, 25 cts.; J. D. Irwin, Kentucky, 1 50; W. H. Long, North Carolina, 2 78; Hay Creek sab-sch, South Dakota, 2; Marshall sab-sch, Minnesota, 2 05; State C. E. S., Florida, 1 70; Chas. Shepherd, Washington, 2; "A Friend," Minnesota, 10; Mr. Glough, Willmar, Minn., 1; Chinook sab-sch, Washington, 2; Knapton sab-sch, Washington, 2 40; H. B. Wilson, Georgia, 1 65; W. A. Yancey, Virginia, 2 50; J. E. Clapp, Iowa, 11 10; W. S. Sly, Michigan, 2 21; Rev. W. H. Robinson, 5 \$ 507 20

Total receipts, May, 1893 \$ 4,112 68

Amount previously acknowledged 2,556 55

Total receipts since April 1, 1893 \$ 7,009 41

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Newton—Blairtown, 100 77, sab-sch, 9 25; Danville, 16 40; Harmony, 10; Lafayette, 16; Stanhope, 16 40; Stewartville, 67 22. 226 33

West Jersey—Atlantic City 1st sab-sch, 23 63; Bridgeton 2d add'l, 18 18; —4th, 6; Camden 2d, 23, sab-sch, 19; Cedarville Osborn Memorial, 12; Deerfield sab-sch, 3 56; Gloucester City, 24; Greenwich, 5; Haddonfield, 20; Woodstown, 6. 180 32

Contributions as above \$ 2,950 01
 "G." of the Presbytery of New Brunswick 150 09

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Previously acknowledged 6,513 67

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Vol. XIV.

SEPTEMBER, 1893.

No. 81.

THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
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IN THE UNITED STATES OF AMERICA.



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THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1893.

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THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1893.

THE AMERICAN SUNDAY.

For a number of years a large number of Christian citizens have been united and diligent in efforts to secure legal protection for our weekly day of rest. Their plea and claims for this rest day have not been based upon its religious sacredness, but upon the evident human need of such a regular rest, additional to that for which the diurnal rotation of the earth provides in the hours of darkness. It is claimed that both men and animals are so constituted that they can accomplish more of every kind of work, and preserve all their powers in better health and vigor, by employing their muscular and nervous energies only six days consecutively, resting every seventh day, than by continuous labor with no such regularly recurring rest day. This claim is supported by so wide and various experience, so large an induction of facts carefully observed and verified, as to be justly regarded as scientific. On this ground many are ready to unite in efforts to make Sunday a day of rest, and to protect all classes of people in the enjoyment of it as an inalienable right, who do not profess or call themselves Christians—probably some who do not profess to regard the Bible as of divine authority.

For all purposes of legislation on this subject it has seemed wise and right to hold in abeyance the highest claim for the Sabbath as a sacred day, leaving this to the individual conscience, and to invoke human legislation in behalf of the temporal interests concerned on the broader (if lower) ground on which a greater number of citizens—hopefully the governing majority—can unite.

A few years ago, in a village of Western New York, the public sentiment of the place was shocked by a proposal, behind which there was not a little capital and business energy, to start conspicuously a Sunday public conveyance between that village and a pleasure resort, a dozen miles away. In the effort to dissuade the gentlemen who seemed likely to engage in the enterprise, a respectful remonstrance was drawn up by one of the pastors, who carefully restrained his pen from fully expressing his own conviction as to the *sacredness* of the Sabbath and the *divine* authority of the commandment that guards it, and set forth arguments based on the evident value of a weekly day of rest, and on the long established usage of our American communities and the laws of the land which protect that wholesome usage. It

was presumed that a remonstrance thus framed and phrased would secure the signatures of all who hold the Sabbath holy, and in addition those of many who only esteem it as useful, and who would keep the community law-abiding.

The pastor who drew the document himself presented it to some of his neighbors—among them to one with whom he was not well acquainted, but whom he had supposed to be a worldly man, one of those on whose account he had put the remonstrance on not the highest grounds which his own convictions would have prompted. He laid the paper upon the desk at which the man sat, and respectfully invited him to sign it. Having read it through, as he took his pen to sign it, he said: "I suppose you *mean* the holy Sabbath of the Lord, our God, do you not?"

The minister was glad of such evidence that he had made too low an estimate of his neighbor's godliness, and almost felt rebuked for his own caution. It is not probable, however, that he diminished the efficacy of his own utterances in his pulpit, on God's authority, by showing himself ready to unite with his fellow-citizens in efforts to defend God's day, on the lower grounds of its temporal and civil value.

The incident is mentioned here for the purpose of suggesting the inquiry, whether in emphasizing the temporal value of the Sabbath and insisting upon it as a national distinction, we are not liable to throw too much into the shade its sacredness; whether in calling it *ours* and *American*, we may not even help men to forget that it is not *ours* but *God's*—indeed "the *holy* Sabbath of the LORD, our GOD."

While the lower view may, by undue prominence, obscure or exclude the higher, the higher does not exclude the lower. In

this, as in all else, while godliness deserves to be held fast at any supposable sacrifice of temporal good, it always remains true that, in fact, "godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

One of the most eminent bankers of a previous generation was reported to have ordered a clerk to do some work on the Sabbath. The clerk refused and was therefore discharged. But when, soon afterwards, the directors of a bank applied to that banker to recommend to them a man whom they could wisely appoint as their cashier, he named his discharged clerk, declaring that a man who would forfeit such a position rather than violate his own conscience could be safely trusted. Sabbath-keeping from no higher motive than to secure its evident temporal benefits, is not obedience to God's Commandment, to keep the Sabbath *holy*; but *keeping the Sabbath holy*, in obedience to God's Commandment, does secure its inestimable temporal benefits, not only to him who thus obeys God, but to all to whom he sustains confidential relations. They can safely trust him.

Very conspicuously, on the grandest international occasion which commerce and international comity have ever instituted, the American idea of the Sabbath has now been tested. American sentiment is not unanimous. We have not yet any demonstration that a majority of American citizens fear God and accept the Bible as his word, and understand it to require abstinence from secular labor and secular pleasure-seeking on one of seven days. It seems to have been confidently believed by the local directors of the great Columbian Exposition that a majority of the people would approve and make pecuniarily profitable a management of that exposition

which should have no rest day, but should make all days alike. They even believed that that part of the nation which works for wages would be glad of such a management. The National Legislature, doubtless, believed itself to be correctly representing the nation in conditioning the national pecuniary bounty to the exposition on the local directory's faithful observance of the weekly day of rest. The highest judicial authority that has had opportunity to pronounce on the validity of this legislation pronounced it invalid, thus removing all restraint of civil authority from Sunday-opening of the great exposition.

But, instead of crowding the buildings and grounds as some expected, the week-day crowds are "conspicuous by their absence" on the Sabbath, and no advertised inducements have sufficed to draw the laboring people who were said to be too busy to come on

week-days. May it not fairly be regarded as the sober second thought of the American people, that they want the Sabbath for real rest, and not for the fatiguing work of sight-seeing in crowds? The local directory have seen their mistake, and rescinded their action. The Columbian Exposition keeps the Sabbath. Let us not taunt them. Let us not exult over them; let us frankly accept their retraction of their error, and make it as easy as we can for them and for all to see how much better it is, in every way, to "turn away the foot from the Sabbath, from doing our pleasure on God's holy day, and to call the Sabbath a delight, the holy of the Lord, honorable." More and more may our American Sunday become indeed "the holy Sabbath of the Lord our God."

"Happy people that is in such a case! happy people whose God is Jehovah!"

BEREAVED BRITANNIA.

Our readers do not look to the pages of a monthly magazine for *news* of current events. The unprecedented disaster which has lately put the British navy and the British nation in mourning has been fully reported in the weekly and daily papers of Christendom. But the scene of that disaster was near a coast on which our Church has one of its most interesting missions, and the last days on land of the lamented Admiral Tryon were spent in the society of some of our missionaries. It is fitting that some aspects of the disaster as viewed by them should appear in our pages.

We find in the New York *Evangelist* an appreciative article from Rev. Dr. Jessup, from which we copy some paragraphs.

Dr. Jessup says:

It was a British ship, but none mourn over this appalling calamity more than our American community in Syria.

The magnificent fleet of sixteen armored ships had spent five days in the harbor of Beirut, arriving Saturday afternoon, June 17, and sailing north Thursday, June 22. On Sunday a large body of the officers and men attended the English service conducted by the Scotch Pastor Mackie in our American church. Every day during their stay scores of the men came ashore and attended informal religious services at the Scotch school of Miss Taylor, or the British Syrian schools. At the latter it was my privilege to say a few words to the men and join with them in praise and prayer.

On Monday evening, after our weekly American Mission prayer-meeting, we attended an outdoor garden party given by Col. Trotter, H. B. M. Consul-General and his wife to the admirals, captains, and officers of the fleet, to which the European and American community were invited. We were all deeply impressed with the courtly bearing and affability of Admiral Sir George Tryon. He was a man of almost

gigantic stature, yet of splendid figure, and none could meet with him without admiration. His flagship was the "Victoria," with 16 guns, a number of them 110 tons, and 640 officers and men. There were also present officers from Rear Admiral Markham's ship, "Camperdown," 560 men; the "Dreadnought," the "Inflexible," the "Nile," the "Edinburgh," the "Sans Pareil," the "Collinford," the "Colossus," the new swift cruiser, "Edgar," and others, representing a total of 6,237 officers and men.

On other occasions we were permitted to meet the officers and chaplains. On Wednesday afternoon my family went by invitation to visit the "Victoria," and I went on invitation of Chaplain Johnson to accompany Miss Law, of our Female Seminary, with thirty of the Syrian young lady teachers and pupils to visit the "Inflexible." Nothing could exceed the courtesy and kindness with which both parties were received by the officers of these splendid ships, and shown through every part of them.

On Thursday, at 10 A. M., the stately fleet steamed out of the harbor for a cruise to Tripoli, forty miles up the coast, then to Latakiah, and thence to Cyprus or Crete. Admiral Tryon had the reputation of being one of the most skillful naval manœuvrers on the seas, and the fleet moved off with beautiful precision in squadrons, as if in battle array, and we watched their disappearance below the horizon thirty miles to the north, soon after noon.

On Monday evening, during the Consul-General's reception, the whole fleet turned their electric search lights on his mansion with the most brilliant effect. One month before the French fleet of twenty-five ships had been here, and on their reaching Tripoli, forty miles away, and behind the lofty promontory, "Theoprosopoleon," we saw their electric lights reflected on the clouds at 9 o'clock at night from our houses in Beirut. One of the officers of the "Inflexible" told me that signals had been exchanged from a distance of sixty miles by flashing the lights on the clouds! So on Thursday night we watched the northern horizon for the search lights of the British fleet in Tripoli. But no light appeared.

The next morning came telegrams of the awful catastrophe. On Thursday afternoon, during naval manœuvres, seven miles off Tripoli, by some mistake the two splendid ships, the "Victoria" of Admiral Tryon, and the "Camperdown" of the Rear Admiral, when turning, came into collision. In ten minutes the "Victoria" went down, the gallant Admiral standing on the bridge and going to the bottom with 375 of his officers and men. The "Camperdown" was seriously injured, and there was a possibility of her being beached for repairs, but she is now preparing to sail with the fleet to Malta.

Consul Trotter and his father-in-law, Admiral Sir George Wellesley, a retired naval officer, received a pressing invitation from Admiral Tryon to go as his guests on the cruise to Cyprus, but Capt. Brekenburg of the "Edinburgh," an old pupil of Admiral Wellesley, was anxious to honor his old superior officer, so Admiral Tryon waived his claim, and they went on the "Edinburgh." Sir George Wellesley has now returned from Tripoli on the Turkish gunboat, but was so overcome on his arrival here as to be unable to communicate the dreadful particulars to his friends.

Such an appalling calamity has filled our little Anglo-American circle with sorrow, and with the deepest sympathy for the great multitude of the heart-broken, bereaved ones in England. On Sunday the pulpit of our Anglo-American Church was draped in emblems of mourning for the dead.

What a lesson to us all of the vanity of earthly things! A splendidly equipped ship, armed with all the appliances and instruments devised by the inventive skill of England and America, invincible by her enemies, is sunk in a few minutes by a friend, in broad daylight, in a smooth sea, and under a crystal Syrian sky! The most skillful of admirals, crowned with honor, and with everything in his favor, sees his own favorite Rear Admiral, in obedience to his own orders, crashing into him with the awful momentum of an armored colossus, and chooses death with his ship and his men.

The calamity comes over us as a dreadful nightmare. We seem to see the struggle of those gallant, noble men as they were drawn down in the whirlpool of the swiftly sinking vessel, some from the deck, and some still in their rooms and imprisoned forever in their iron sarcophagus, there to remain until the last trump shall sound and the sea give up its dead. The language of Ezekiel seems to ring out, "And all thy men of war that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin." "Thy way was in the sea, and thy path in the great waters" "Be still, and know that I am God."

A private letter from Tripoli pictures the scene vividly as it presented itself to those who there beheld it:

The fourteen vessels were steaming past the line of islands which project into the sea in front of Tripoli in a double line about six cables apart, the flag-ship *Victoria* with the Admiral in charge in the lead of one line and the ram *Camperdown* with the Rear-Admiral in charge at the head of the other line.

Dr. Harris was at the French office watching the fleet through a glass as it came in. He had counted fourteen vessels and singled out the

Admiral's flag. Laying down the glass he turned to speak to some one and said, "There are the fourteen vessels, and there you see the Admiral's * * * Why! where is it? I saw it just now." Taking the glass, he hunted and counted * * * but there were only thirteen. They concluded that one vessel must be just beyond another and so hidden from view by it. Thereupon Dr. Harris went home to his supper. After supper he went down again to see if any one had come ashore. He saw a boat pulling in with twenty men in it, pulled by English seamen. In it he recognized Col. Trotter, the British Consul in Beirut. From him Dr. Harris had the first information of the dreadful accident which he so nearly witnessed. * * *

Some of the natives, who were watching on shore, thought the sinking was a part of the programme—that it was some new kind of vessel that could dive and come up again in another place. Other of the Moslems deny that there was any sinking. They say it is a political trick, and that the boxes in which the six recovered bodies are said to have been buried were either empty or filled with powder and shot in preparation for the capture of the city! Only six bodies were recovered, and these were laid in our little cemetery with military honors.

VENICE AND THE BIBLE.

REV. ALEXANDER ROBERTSON, VENICE.

In no city in the world is an open Bible so conspicuously and constantly held up before the eyes of its people as in Venice. Wherever one goes—into church or gallery, into public office or private palace, whether one wanders on foot along its narrow streets, or glides in gondola, or sails in steamer on its canals and *rios*—an open Bible is spread before him.

This is Sunday; and as I write, gondolas are gliding up and down the *rios* around my house, and on the doors of their black *felzi*, or cabins, I see carved a Bible, held up in the paw of the lion of St. Mark, and on its open page I can read the words: "*Pax tibi Marce evangelista meus*"—Peace to thee, Mark, my

evangelist. A steamer now passes swiftly down the Grand Canal crowded with pleasure seekers (for the Church of Rome, whilst strictly insisting on keeping sacred its own saints' days, lends itself to Sunday desecration) and from its painted prow floats a red silk flag, and upon its centre, wrought in gold, I see again an open Bible with the same words. I have before me a municipal document granting me certain privileges in connection with my Church (for the authorities are everywhere now in favor of religious freedom), and on it there is stamped the open Bible, and the same words of peace. I go into the Piazza and there I see on the facade

of St. Mark's Church, above the great doorway into the Doge's palace, and on the old clock tower the same glorious book with its tranquilizing message held up before the gaze of the surging crowds around. And there on the top of one of the great granite columns of the Piazzetta I see the grand old eleventh century bronze lion, which again holds up the same word of guidance and comfort to the boatmen on the lagoons and to the fishermen away beyond the sands of the Lido on the heaving bosom of the blue Adriatic. Yes, Venice was founded on the word of God. And when she forsook it, as she did after the reformation in the sixteenth century, she went, to use Mr. Ruskin's words, "deliberately to perdition with the Bible in her right hand." But, God be thanked, she is now retracing her steps. Once more the people are turning to the long neglected book on which her past greatness rested, and our hope is, that, the Bible read and understood, believed and obeyed by them, they will become again a Christian people and have before them a future of happiness and usefulness.

Let me now briefly tell how Venice was founded on the word of God, and how she is returning to the book of books.

A tradition exists that St. Mark when evangelizing on the coast of Dalmatia and at Aquilœa, was driven by a storm amongst the islands on which Venice now stands, and that at the *Riva-alta*, now the Rialto, a vision was granted him, and the words were uttered; "Fear not, Mark, a great city will arise here to your honor." This is the explanation of the motto on the book. In the year 421 the city of Venice was founded by the inhabitants of Aquilœa, whose homes Attila burned, and thus half the prophecy was fulfilled," a great city began to arise.

Then in 829 the Venetians, it is believed, brought the body of St. Mark out of the church that bears his name in Alexandria, and transported it to Venice. From that time he became the patron saint of the city. Thus the second half of the prophecy was fulfilled—a great city arose to St. Mark's honor.

To represent the evangelist the Venetians took the symbol that has represented him

from earliest times—the winged lion. This symbol is taken from the vision which Ezekiel saw of four living creatures before the throne, "as for the likeness of their faces they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side. they four also had the face of an eagle." It is also taken from the vision of St. John, as recorded in Rev. IV; 6, 7 . . . "and round about the throne were four beasts . . . and the first beast was like a lion. and the second beast was like a calf and the third had the face of a man, and the fourth was like a flying eagle." These living creatures traditionally represent the four evangelists, and of them the lion is the symbol of St. Mark. Thus Venice took St. Mark as its patron, and his book as its guide, and as we have seen, set his symbol conspicuously before the people everywhere, and became thus a city identified with, or as we have said, founded on God's word.

And this choosing of St. Mark, and this exhibition of God's word throughout the city was no matter of form. The Bible was in the hearts of the people as well as on their buildings, flags and papers; and its principles guided their lives. Their business contracts were made in the name of the Father, Son and Holy Ghost. Texts of scripture were carved above the doors of their houses. They built St. Mark's Church,—a church whose "walls are salvation and whose gates are praise." It is a great illustrated Bible. Its facade exhibits in sculpture and mosaic the chief events in Christ's life. He is carved on the key stones of its doors. You enter this church by Christ, as you enter the Bible by Him. Inside the Atrium, in glorious mosaics, there is the witness of the Old Testament to Christ, and inside the church itself there is, in like manner, the witness of the New Testament to Him. The Venetians thus witnessed a good confession, and their characters and their lives were the outcome of Bible knowledge and Christian faith.

This splendid state of things continued down the centuries till reformation times. The reformation was offered to Venice. She came nigh to accepting it. Many of her

children did. Diodati's Italian Bible, published about 1605, was brought to Venice. But from the year 1627, the year she shrunk from carrying out her own decree to erect a public monument to her great reformer, Fra Paolo Sarpi, at the bidding of the Pope of Rome, her greatness began to decline. The Pope's power over Venice increased. He soon crushed out the young reformation. He had the Bible burned, the Christian reformers drowned, and gradually he brought about a state of ignorance, and superstition, sin and slavery, that led to the total extinction of Bible knowledge; and the very meaning of the winged lion, with the open book in its paw, was forgotten. Thus things continued till twenty-five or thirty years ago.

Now let me tell how Venice is returning to the Book of Books. First of all Venice is free. The papal chains have been burst and cast aside. There is religious liberty, and English and American Bible societies, and English and American Christians, as missionaries and as visitors, have put the Bible into the hands of the Venetians, and are doing so every day. And the Venetians are discovering that the Bible is true, and the Church of Rome is false, and that the Church of Rome, to maintain its power over them, deliberately withheld from them the book their fathers knew and loved, and which made them great. They accept and they read, and they love to possess the holy scriptures. A year or two ago the Rev. John McLeod, late of Philadelphia, arranged a little book entitled, "Good news of great joy to all people." It consists of two parts. The first contains the discourses of our Lord, arranged with explanatory headings. The second part is the gospel of Luke, divided into sections, with similar explanatory headings. This book was in English. Mr. McLeod asked me to arrange it in Italian. This I did. A Catholic Italian printer published it. We had several thousands of copies of it printed, and that portion of Scripture is circulating to-day in Venice. So far I have spoken of foreign Bibles possessed by the Venetians, let me now tell of their native one. The Church of Rome dreads the people possessing the word of God. Yet to

save its credit it does authorize an edition of the whole Bible to be published with its own notes, namely, the Martini version. But it caused it to be issued in a form, and at such a price that nobody cared to possess it. The Church gave it with one hand and withdrew it with the other. A few years ago Signor Sonzogno, a great newspaper proprietor in Milan, said, "The Church of Rome has wronged my country in keeping from it the Bible. I am going to give it the Bible. I shall give it the edition that the Pope has authorized, but I shall give it at a price that will put it within the reach of all, and I shall give it in an attractive form." Accordingly he brought out an illustrated popular edition of Martini's Bible, at a half-penny a part. The book went like wildfire throughout the land; Sonzogno placed it on the counter of every news agency in the kingdom. It sold with the daily morning paper. Venice bought its share. Thus Venice is again returning to the open Bible, and I have grounds for asserting that there are now few families in Venice that do not possess in whole or in part the word of God.

I live and work in the hope of the day when the Lion of St. Mark, with the open Bible in its paw, will not be a relic of the past, and a thing for visitors to look at, but a living, present day power—when Venice, founded on the Word of God, will be a city maintained by it and nourished on it, for I believe that it is true of cities as of individuals, and true in the widest sense of the words that "man doth not live by bread only, but"—physically, intellectually, morally and spiritually—"by every word that proceedeth out of the mouth of God."

VENICE, May 14, 1898.

One only path, that never bends,
Narrow and steep and true, ascends
From darkness into day.

Is there a guide to show that path?
The Bible. He alone who hath
The Bible need not stray.

Yet he who hath, and will not give
That heavenly guide to all who live,
Himself shall lose the way.



NORTHFIELD, MASS.

THE COLLEGE CONFERENCE AT NORTHFIELD.

ROBERT E. SPEER.

The Northfield Conferences for students fill a growing place in the Christian life of our colleges. They supply a great need. Prior to the first meeting held at Mount Hermon, where Mr. Moody has established his school for boys, the College Secretaries of the Young Men's Christian Associations had done much by visitation of colleges and by influencing groups of students at conventions, to deepen spiritual life among students and to secure such an organization of the Christian work in colleges as would make every Christian man a worker. They could at the most, however, spend but a little time at each place, and they found men engaged in college work and in poor condition to hear and heed the highest spiritual call. It was plain that there ought to be some way of gathering the leading Christian students of our colleges for an extended season of Bible study and prayer, for their better training for Christian work in colleges, and for the deepening, under the most favorable circumstances, of their own spiritual life. From this grew historically, though unconsciously, perhaps, the annual meetings at Northfield, potent with their wide-flowing influences of good. Similar schools in the West at Lake Geneva, Wis., and in the South at Knoxville, Tenn., are now held with similar blessing.

Those who have once been at Northfield are drawn back constantly by the beauty of the place. The Connecticut Valley has been very richly blessed by God as a spring of many streams of world-reaching blessing, and it is not fancy merely, that makes the student who comes to Northfield for the first time, even, feel that he is on holy ground. He who years ago walked by the waves of Galilee, and loved the fields and the rivers and the mountains and the sunset and the open air, has not lost His love of places even now, and hundreds of hearts in our colleges testify to the nearness of His transforming influence at Northfield.

The Conference this summer was the eighth and the best of all. It combined diverse elements in a way that met the most diverse

needs. No previous meeting so clearly showed how the diversities of the operation of the Holy Spirit can be implicitly trusted to work out the best result. Frequently the Conferences have been marked by a homogeneity of teaching which perhaps missed meeting the needs of some few, desiring other help. This year surely none of the nearly five hundred students in attendance could complain.

A Northfield day is most energetically full. From eight to nine the men looking forward to the work of the foreign missionary met for conference over methods of self-education in the line of their life-work, and of enlarging greatly their number. This conference was in charge of the Student Volunteer Movement for Foreign Missions. From nine to ten the Secretaries of the Inter-Collegiate Young Men's Christian Association conducted a thorough and practical conference on every form of organized Christian work in college:—Bible study, missionary meetings, reaching new students, evangelizing the neighborhood, personal work, endeavoring to lead every student to Christ. From ten to eleven two Bible classes illustrated two different courses of study. Mr. James McConaughy, Instructor in the English Bible in the Mount Hermon School, led one of these classes through a clear, practical, reproducible study of Christ's ways of dealing with men, with the purpose of training leaders for similar classes throughout the colleges. The other class considered the life of Christ from a partially different point of view, studying especially its internal evidences of His divinity. The main platform meeting, presided over by Mr. Moody, began at eleven, and closed generally at half past twelve. The student who had gone through all this, and many of them had, had enough to think about all the afternoon, which was free from meetings, and given up to recreation, wandering over the hills, quiet meditation, prayer and Bible study. The "quiet end of evening" brought the students together again, however, on a little green knoll back of Mr. Moody's house, where the whole valley, with

the winding Connecticut lying like a silver band in the middle, lay bathed in glory as the sun went down in gold and crimson over the Green Mountains and the Berkshire Hills. These meetings were given up to addresses chiefly on missionary work, but always bearing on the use to which the men intended to put their lives. The glory of the sunset has faded to many a student there before the ocean tide of diviner glory flooding his soul, as he gave himself unreservedly to Him to Whom in truth he already belonged. From this twilight meeting the students went through the gathering shadows to the evening platform meeting, and then to their delegation meetings, where the students from each institution met at the day's close for prayer and application to the special conditions of their own college of what had been learned.

Mr. Moody was, as always, the head and heart of it all. He was better even than ever before,—more tender, more earnest, more happy in spirit and in expression, more vigorous, more wise. It was with devout gratitude that those of us who had been there for years saw that his eye was not dimmed nor his natural force abated. At the close of the first week he left for Chicago accompanied by the prayers and the love of all the students, who regard him at Northfield as their father, as he looks upon all of them as his sons. He took three hundred of them off one afternoon into the woods for a long season of prayer for larger submission to Christ and larger power of His Spirit. Mr. Mott, one of the College Secretaries, presided with great tact in his absence and made two most impressive addresses.

The Baptists were represented among the speakers by Dr. Faunce and Dr. Judson; the Methodists by Dr. Peck, the Congregationalists by Mr. Beach, the Presbyterians by Prof. Purves and Prof. Jacobus. Mr. Theodore Monod and Prof. Drummond were the only speakers from abroad. Prof. Drummond spoke on each of the last four days. His first two notes were discordant ones, but it is very hard to step right into the atmosphere of such a meeting on the eighth day, and in his subsequent addresses surely every student answered to his words. His princ-

pal addresses were on the Angelus, as suggesting work, God and love, as the great things in life, and on the Christian's duty of helping to establish the Kingdom of God, in which he spoke with emphasis of Christ's death on the cross as taking away the sin of the world, and alluded once and again to His work as "the Lamb of God which taketh away the sin of the world." This address he prefaced by a clear statement of the effect on a man's vocabulary and mode of speech of the kind of work he has been doing, explaining that if he seemed to ignore certain great truths it was only because in reaching the class of men with whom he had been working he found it impossible to put just those things first. Every fair judgment responded at once to this, and surely to every candid man Prof. Drummond's subsequent words were laden with helpfulness.

It should not be forgotten that this conference and the one preceding it, just initiated for young women, have been conceived and carried through by the College Young Men's and Young Women's Christian Associations. These two organizations stand for almost all the aggressive, continuous, organized Christian work done in our colleges, and it is a matter of the greatest rejoicing that while so many influences have been at work in our educational centres to shake and cast discredit upon evangelical belief these two organizations have stood immovable and are exercising far and wide throughout our land an influence on the most influential class, for which the evangelical churches can not be too grateful.

Northfield stands for a hopeful, earnest, intelligent, spiritual, joyful, active, Christian life in our colleges. And this is no unattained ideal. Impulses given at Northfield have worked themselves out into real attainment in our colleges, and each year sees a larger number of our students trained to lead Bible classes, to win lives to Christ, to help to bring the Kingdom of God. Can the Church do less than revive the dying Day of Prayer for Colleges, and make it a time when an irresistible volume of prayer shall open the windows of Heaven and call down on all our institutions yet greater blessing?

ASHEVILLE NORMAL AND COLLEGIATE INSTITUTE.

This institution has been established by the friends of higher education for young women, and is under the efficient control of the Woman's Executive Committee in connection with the Board of Home Missions of the Presbyterian Church.

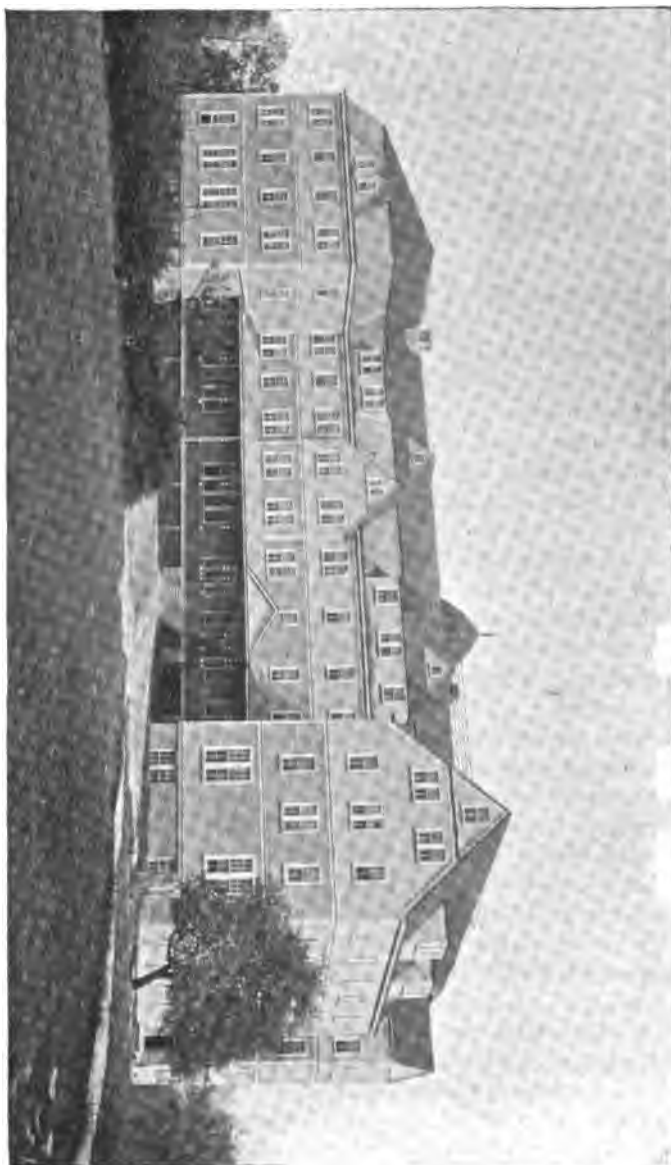
Its admirable site of some thirty-five acres which it shares with the Home Industrial School, forms the most delightful suburb of the famous Mountain City.

The imposing and spacious building which it occupies can easily be made to furnish accommodations for 250 pupils; in the construction and furnishing of which reference was constantly had to the health and comfort of the students. It is heated with hot water, lighted with gas, furnished with hot and cold baths, and abundantly furnished with pure water from springs on the premises. No pains or expense have been spared to make the sanitary arrangements as perfect as possible.

The furniture is simple and substantial. The health and habits of the pupils are carefully guarded. Abundant space for out-door exercise is found within the grounds, and a well-arranged gymnasium has been fitted up within the building.

As in the case of the famous Mt. Holyoke School and Mr. Moody's at Northfield, all pupils are expected to share in the domestic

work of the household under the supervision of the Matron. This occupies ordinarily not more than one hour a day; the time so spent



NORMAL AND COLLEGIATE INSTITUTE, ASHEVILLE, N. C.

is found conducive to health and the development of character, and it is an admirable preparation for the after duties of life.

The aim of the Institute is to provide solid and thorough training in each department, under teachers competent and qualified to use the best modern methods.

The terms are placed at the lowest practicable figures, that the advantages offered may be within the reach of the largest number, especially those who are desirous of becoming teachers, and all others who may find it impossible to avail themselves of like privileges in connection with more expensive institutions. Whilst aiming at the utmost

thoroughness in every department of study, the management will never lose sight of the fact that the Institute is pre-eminently a Christian school and its paramount object the development of Christian character. The Bible is a text book in every department, its daily study obligatory upon every pupil.

The number of pupils enrolled last year (the first year of the school) was 138; of these 123 were boarders.

The first term of the second year will open September 13, 1893.

A LAYMAN'S THOUGHTS ON LAYMEN'S WORK.

HENRY W. JESSUP, NEW YORK.

It has just been my privilege to pay a flying visit to one of the stations of our Board of Foreign Missions in the Turkish Empire. While there I could not but be impressed with a feature of missionary work, which I think can with eminent propriety, be discussed in the CHURCH AT HOME AND ABROAD.

Opinions may differ as to the advisability of clerical missionaries doing layman's work. In the absence of the argument from necessity, however, only the disadvantages of such a course appear to me. If, as I presume, the same rule obtains everywhere, we have the peculiar spectacle of a man, educated at school, college and seminary, an ordained minister, perhaps a man whose theological attainments and godly life and work have won him honorable degrees from great institutions of learning, let us say, moreover, a man who in the consciousness of the needs of the world and of his power to make known the truth has consecrated his life to the work of Foreign Missions, and has made the requisite sacrifices as to career and comfort for the sake of *preaching the Gospel*, we have, I say, such an one working day in and day out at debits and credits, keeping accounts, managing affairs that are petty, annoying, trivial; exhausting his energies on details of business management; possibly attending to the manifold and bewildering details of press and publication; and why? Because some one must do it. It is an essential branch of Mission Work.

The point and force of the objection taken by the writer lies in the fact that all such work is a layman's work and should be done by a lay missionary, with aptitude for it, and who has gone out to do that very thing. The ordained and consecrated Christian missionary should not be called upon to work on the side lines. His time is too valuable. His abilities, his training, his purpose, all fit him for direct missionary labor,—for preaching the Word, for visiting and influencing the people.

Why cannot the Board establish a class of lay missionaries,—men anxious to work in Christ's Vineyard, but unable from whatever cause to secure theological training and ordination? Let such men, with proper ability and fitness, be chosen as mission agents and treasurers, and have no other duties (save as all Christian men will naturally undertake Christian work). Relieve our ministers of the Gospel of the cruel strain of uncongenial and unusual work and leave their energies unimpeded for the work they were trained under God to do.

This matter may not be altogether one-sided. If so, discussion may ensue. It certainly seems important enough to warrant such discussion.

It is almost needless to add that no complaint prompted this article. But the incongruity is patent even to the traveler and transient guest.

THE CHRISTIAN ENDEAVOR CONVENTION AT MONTREAL.

W. HENRY GRANT.

The Montreal Convention may well claim the honor of being primarily a Workers' Convention. Incidentally, the delegates may have fully enjoyed a visit to the chief city of the St. Lawrence, and the capital of a British colony; they may have keenly relished the society of Christian companions and the beautiful scenery en route, but at the Convention itself there was an air of business about their doings. Four-fifths of the delegates were Sabbath-school teachers and a very large number of pastors were either included under that head too, or else went to make up the remaining fifth. No church can afford to neglect improved machinery for doing its work, yet Christian Endeavor is more than a machine. It is fifteen hundred thousand machines in twenty-six thousand churches, working together for one grand result; fifteen hundred thousand of the most devoted, energetic, and joyful young men and women which the Protestant Churches can claim in their constituencies. What then is the utility, meaning and tendency of such a great inter-denominational, international gathering as this of those representing the very life blood of the Church?

Its utility. These young people are going to do something, going somewhere, with some one. Religion has sometimes been more accounted a solemn fast than a joyous feast. Society and the Church have been considered separate institutions instead of one and the same. The utility of a convention like that at Montreal, aside from the very much enlarged horizon of thought that is cultivated, is first of all in rounding off the rough edges of the individual. A man or woman, girl or boy left alone is very apt to think his way is about the only way a thing can be done. We come up to these conventions with a great many brilliant ideas which somehow go out in the fuller light of exposition and discussion. Some of them we are actually ashamed to bring forward and exhibit when we see how really crude they are as compared with what others have to say on the same subject. A little boy on one of the farms of New

England had taught himself to carve fairly good cows and other animals out of blocks of wood but was somewhat afraid to send them to the Chicago Exposition, lest some one might "steal his idea." He was fortunately delivered from seeing his boyish productions alongside of Swiss carvings or Italian marbles. On the other hand we may be very much encouraged to find that the Spirit, who dispenses to every man severally as He wills, has given each of us some experience which others consider helpfully suggestive. Our Convention was a great interchange of these practical thoughts on how to live and work for Him who lived and worked for us. That the fifteen thousand Christian Endeavorers who assembled in Montreal on July 5-9 were to a large extent the leaders of their societies was evidenced as before stated in the fact that so many of them were teachers in the Sabbath-school. The utility of such a gathering is of course the bearing it has upon the individual society during the year following. Leadership demands fresh impulse and higher direction, by contact with leaders. Each of these leaders came note book in hand to carry back to his or her society the gathered gems of thought, the most practical suggestions and, more than all, the Spirit of world-wide effort which characterizes the annual meeting.

The arrangement of the Conference was as far as practicable to give every one a chance to contribute a part toward stimulating the societies to better work in the future.

Every subject was touched upon coming within the range of Christian Endeavor, viz: Prayer and Bible study; the need of the Holy Spirit; personal consecration and personal work; subjection to the higher powers and loyalty to one's own church; interdenominational fellowship, and the work of the committees. These were treated in three ways. First, informal conferences of those most interested in special subjects were held in the churches of the city. Secondly, open conferences of half an hour each were held in the Drill Hall or Tent, and Thirdly, addresses by prominent speakers on special themes falling

within the general topics of the preceding discussions and followed by reports from the Chairmen of the Committee and Denominational conferences.

Taking the Missionary Committee as an example, there was a conference in one of the churches lasting over two hours, a report of which was given next day. An open conference lasting half an hour was held in the Drill Hall, conducted by Rev. Gilbert Reid of China, on "What is your society doing for Missions?" Eloquent speakers gave addresses on the three topics of primary importance to the Missionary Committee, viz: Missionary Literature, Missionary Meetings, and Missionary Money. The Junior Society and its work was treated in the same way, and the whole was so interwoven as to give something of a kaleidoscopic effect. While the Convention well merited the title it received from one of the speakers as essentially a "Practical Convention," it was by no means lacking in the other elements which have characterized these gatherings from the first.

What is the meaning of a movement of which the annual gatherings are already so large that no building can be found sufficient to hold the multitudes which attend them? Rev. F. E. Clark, who began this work for his own young people in a little church in old Maine, with no idea that it would ever be copied by any other pastor for any other church, in presenting his twelfth annual report this year as President of the United Societies declared in as clear tones and with as unequivocal language as ever what Christian Endeavor was and is. He said, "It will be a sorry day for the society when it loses its first love, when it is untrue to its first principles, or when it seeks to substitute for the quiet unobtrusive spiritual work a more showy and noisy Endeavor which leaves souls unsaved, and the work of the Church undone. Thank God I can see in no part of the world that our societies are yielding to these blandishments."

The significance of a movement which does not rely upon outward show but which is dependent for its life and growth upon the work of the Holy Ghost given upon the obe-

dience thereto in the first feeble efforts of a Christian childhood, beginning in the Father's house to do the Father's business, and with consecrated eye and ear searching for and listening to His words of command and promise—the significance of such a movement is only beginning to appear. Acting together with a mighty impulse, singing the same songs of faith and conquest, whatever citadel of satanic device, erected to destroy the youth of this generation, comes in their way is sure to receive such a shock as to fore-shadow its final overthrow. There is no great moral question of the day which has not already felt the vital energy of this army of Endeavorers. The Temperance Cause has felt it, the Sabbath Observance cause has felt it, Social Purity has felt it, and political parties will do well to pay heed to it.

Finally, what is the tendency of this uprising of the youth buckling on the armor of righteousness in faith and love? As far as the Convention could indicate it, the tendency was expressed in the Annual Report of the President who had just returned from a tour of the world; it was echoed again and again in the denominational conferences, and in the addresses in the Drill Hall or Tent. It was nothing less than the taking of this world for Jesus Christ, to evangelize it, to teach it, and to see it governed for Him to whom it rightly belongs. It appears in Secretary Baer's report and in the fact that we had already passed the national boundaries into the international. Canada and the United States might be separated by a very real dividing line politically, but in their Christian fellowship and enterprise that line was purely imaginary. The very cordial brotherly reception given by the city of Montreal and its churches only served the more to impress all present that oneness of spirit was no idle dream; that the day was not far distant when the Church would be "sealed," that the everlasting Gospel might be preached to every nation and kindred and tongue and people. It was primarily an international missionary convention; not to neglect its mission in the Church and for the young people of the Church, it must by its very nature as part of a Church pledged to obedience, "Go and tell all the nations."

FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JULY, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$14,285 19	\$5,489 71	\$1,745 08	\$1,008 42	\$1,689 70	\$3,458 58	\$28,616 68
1892	10,738 30	7,407 00	1,183 44	779 06	15,485 69	12,412 76	48,000 25
Gain	\$3,498 89		\$561 64	\$229 36			
Loss		\$917 29			\$12,795 99	\$8,954 18	\$19,368 57

COMPARATIVE STATEMENT OF RECEIPTS, MAY 1 TO JULY 31, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$29,582 34	\$22,629 16	\$5,065 75	\$2,343 05	\$12,202 39	\$15,912 62	\$87,735 31
1892	26,647 35	14,110 40	4,072 89	1,595 79	18,787 89	20,055 84	84,270 16
Gain	\$3,934 99	\$8,518 76	\$992 86	\$747 26			\$3,465 15
Loss					\$6,585 50	\$4,143 22	

Our Churches, Sabbath-schools and Christian Endeavorers are still leading an advance. Woman's Boards did so nobly during the first two months of the year, being \$9,436 ahead of last year at the end of June, that it is no surprise that a loss of \$917 is reported as compared with July 1892. Legacies are such an uncertain and variable quantity that no dependence can be placed upon them. The income from miscellaneous sources seems to have received a check, which let us hope is only temporary. The outlook is not discouraging at the end of the first quarter of the year.

The Synod of China has recently met at Shanghai, and the question of Presbyterian union was a prominent one upon the docket. A sentiment in favor of union is gathering strength, and the outlook is hopeful. A cordial state of feeling exists between the different Presbyterian societies, and an earnest desire for practical co-operation in work is noticeable. Union is already consummated between the missions of the Irish Presbyterian Church and the United Presbyterian Church of Scotland in Manchuria, and there seems to be no barrier in the way of union between the Presbyterian missionaries representing the Northern and Southern sections of our Church throughout the Synod of China. A committee was appointed to correspond upon this subject and report, and the synod directed that official inquiries should be made as to the possibility of consummating the

project, and arrangements were made for a special meeting of synod, should it be found that the union sentiment was ripe for action. One of the bright and inspiring tokens of God's special presence in our foreign mission fields is the spirit of union in the hearts of the missionaries.

At the Shanghai Conference in 1890 a committee was appointed to prepare a union commentary on the whole Bible, to accompany the new union version of the Scriptures. The committee as at present constituted consists of Rev. William Muirhead, of the London Missionary Society, Rev. H. L. MacKenzie, of the English Presbyterian Mission, Rev. H. C. Du Bose, D. D., of the Southern Presbyterian Mission, Rev. A. P. Parker, D. D., of the Southern Methodist Mission, and Rev. Henry V. Noyes, D. D., of the Northern Presbyterian Mission. At the recent meeting

of the synod arrangements were made for proceeding at once with the work, hoping to follow up the Bible translators as closely as possible. The commentary upon the New Testament will be first taken up.

The Jubilee of the Free Church of Scotland is marked by a cheering report from its foreign mission fields. Its jubilee year has witnessed a larger ingathering to its mission churches than any previous year. It was in a certain sense a millennial as well as a jubilee year, as just 1,002 communicants were admitted to the foreign mission churches. Its missionary workers, both Scotch and native, number 975, and the total of home contributions was \$350,000. If government grants and tuition fees on the fields be added, the sum total would be \$540,000. In the year before the disruption the Church of Scotland, all told, had thirteen missionaries, and an income for foreign missionary purposes of \$40,000.

The British Indian Government has taken a remarkable stand with reference to the opium traffic in Burma. Before the annexation opium was prohibited, but it was introduced after Burma became a part of the British Indian possessions. A decided and most unexpected change has appeared in the policy of the Government in this respect. An official notification of March 11, 1893, states the decision as follows:—

“The Government has decided after consultation with its officers and with the priests and the most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma just as in Upper Burma. The use of opium is condemned by the Buddhist religion, and the Government believing the condemnation to be right, intends that the use of opium by persons of the Burmese race shall forever cease.”

The significance of this order is manifold. It indicates that the policy of the Government has been changed, and that henceforth the old stock arguments for a free and untrammelled opium traffic are discredited. It is an implied admission that the anti-opium crusade is morally, medically, economically, and even

religiously right, although the Government seems to find no higher religious sanction to its commendable course than that which the Buddhist religion affords in its condemnation of the use of the drug. Let us be thankful in this instance for Buddhism. Why may we not hope that since Buddhism is one of the great religions of China, the same tender regard for the ethics of Buddhism in its attitude towards opium may bring about a like marvelous transformation in the policy of the British Indian Government with reference to the exportation of opium to China? If Buddhism is right in condemning the use of opium in Burma, why should its condemnation of opium in China not be entitled to official recognition?

The British Government through its commissioner in Uganda, Sir Gerald Portal, has entered into an agreement with the Catholic and Protestant missions in that country which defines clearly the geographical limitations and the civil rights accorded to the two missions. It is specified that each mission shall be entitled to a representative in the courts, the appointments to be approved by the resident commissioner. There is to be also equal representation by military and naval functionaries. Certain sections of country are assigned to each mission. The principle which seems to have governed in this matter is the restoration of the geographical relations which had existed previous to the recent disturbances.

It is said that there have been as many as two hundred Christian martyrs in Uganda since the entrance of Protestant missions. Among them were many bold, strong, and faithful characters, who seemed to anticipate their fate, and to speak of it with cheerful courage. Some of them were wont to exhort their Christian friends to be ready for whatever should come, and the words are still cherished in the hearts of Uganda Christians. Prominent among those who suffered martyrdom was one by the name of Nua (Noah), who used to encourage the younger men and lads with these memorable words: “The king will hate us; he will kill us; we know

it; and probably you will be afraid to teach others the Word of Christ; therefore, we are anxious to encourage you all in the case of our death. If you find anyone who wants to learn to read or be taught about Jesus Christ, teach him. Don't be afraid of being put to death." When some of them were in prison Christian friends visited them, and the following is repeated by one of these native visitors as the very words, so far as his recollection serves him, of one of those imprisoned heroes:

"We are already dead, for we are captured for death. He who has killed us has not done killing. You too will be killed as we are. Whenever you are captured be willing to die rather than deny God by saying to the executioners who seize you and question you, 'I am not a Christian; I don't read and pray.' Continue to persevere like as you have persevered when we were with you. Do not ever grow weary of reading and prayer."

It is a common thing now in their gatherings for social religious worship in Uganda to hear the native Christians recall the brave testimony of the martyrs, and to urge all present to remember the heroic example of those who have died for the faith. The example of these brave Christians who sealed their testimony with their blood is a power among their followers. The Christianity of Uganda converts will be of a higher type and a finer fibre because of these martyr voices that cry to them from beneath the altar.

The article on the Revised Syriac Bible, from the pen of Dr. Labaree, in another column, is an interesting statement of a very important work recently completed. This work of revision has been conducted by Dr. Labaree with the co-operation of Nestorian scholars, since 1886, and the printing has been done under his supervision at the Bible House in New York. The entire Bible was issued in June last, the printing alone having occupied some twenty-eight months of engrossing labor. It is a work of vast missionary influence, in which all lovers of God's Kingdom may rejoice.

THE CHURCH AT HOME AND ABROAD for last May has much interesting information about mission work in Siam and Laos. In view of the fact that public attention has been centered of late upon this country of all others in the far East, the friends of missions may be desirous of having full and fresh information as to the progress of missions there. There is no more interesting and hopeful field occupied by our missionaries than Laos in Northern Siam. The General Assembly was so interested in the Laos Mission that it proposed a special fund of \$25,000 in memory of Dr. Arthur Mitchell, for extending the work in that field.

Let us have a prompt rally on behalf of the Mitchell Memorial Fund for Laos. The money is needed now. If those who intend to give will contribute at once, much advantage will be secured by the immediate use of the fund in the extension so urgently demanded by the Laos Mission. May we not be able to announce in the October number of THE CHURCH that the fund is complete?

Alarming tidings reached the Mission Rooms in Fifth Avenue recently of a fanatical attack upon our missionaries at Mosul, while at their summer retreat at Mount Amedia, and it was reported that Miss Melton had been seriously wounded. Judge Terrell immediately sought the intervention of the Porte, and secured telegraphic orders to the authorities at Mosul demanding the protection of the missionaries. Subsequent reports indicated that the Government had interposed in an efficient manner, and that the guilty parties would be punished. Miss Melton's wounds were not dangerous, as was at first feared. Her escape from death was providential. Those who attacked her seemed bent upon murder. The United States Government has taken prompt action, and has authorized Judge Terrell, our Minister at Constantinople, to demand of the Turkish Government the punishment of the brutal assailants, and that measures be taken to insure more adequate protection in that wild region.

The treaty rights of missionaries is a matter which demands the watchful attention of our Government. They are guaranteed by treaty a safe residence in Turkey, and their lives and work are in no sense in conflict with Turkish law, yet, if the Turkish authorities are not made to feel their responsibility, there is a constant possibility and an increasing danger that the persons and property of our missionaries may suffer from violence. With all the defects of Turkish government, the authorities can keep order if they are so inclined. They have efficient, although primitive, methods of securing obedience and good behavior when they wish to do so. Yet if the Government is not made to feel the necessity of protection, there is no security for our missionaries either in their persons or property.

Rev. Lewis F. Esselstyn, of Teheran, Persia, has recently made a tour in that district. He met with many Armenian villages eager for the entrance of our missionaries. He speaks of seven villages containing Armenians, consisting in all of perhaps two hundred and fifty families, which had been left for one hundred and fifty years without the slightest effort at educational work among them, and with little in the line of religious teaching, not more than they could get from an ignorant priest or two, who could scarcely read or write. The Teheran station has started a school among them, and an extensive work could be carried on if there were money and native helpers available.

Although mission work has been going on for some time at Nanking no church had ever been organized there until the first Sabbath in last April a newly organized church gathered for the first time at the communion table, where between seventy and eighty communicants were present. An old and faithful native helper was chosen elder. He had been formerly an elder in the Hangchow church, and had been laboring in Nanking for fifteen years, and to him belongs a large share of the honor of gathering the new church. He was unanimously and gratefully elected its first elder, and let us hope that

God's blessing will rest upon this vineyard which has been so faithfully tended.

Nanking is in that section of country visited by Dr. Mitchell when he had his memorable moonlight journey, to which he often referred in his addresses on China, and the city of Nanking is one of those spoken of as "only touched as yet by the Church with the tips of her fingers."

In addition to the meetings of the Woman's Congress of Missions to be held at Chicago October 2-4, arrangements are being made for a Missionary Conference of Women, September 29, 30, in which representatives of 40 societies have been invited to take part. Papers bearing on practical subjects in the conduct of missions at home and abroad will be presented, to be followed by discussion. It is hoped that as many as possible of the women of the Presbyterian Church will attend.

MISSIONARY CALENDAR.

DEPARTURE.

From Appleton, Wis., for the Mexico Mission, July —, Rev. and Mrs. C. D. Campbell.

From Ontario, Canada, for the Mexico Mission, July —, Rev. and Mrs. James A. Dodds.

From Philadelphia, to the Gaboon and Corisco Mission, July 12, Rev. Robert H. Nassau, M. D.

From New York, for the Syria Mission, July 15, Dr. Mary Pierson Eddy.

From New York, for the Guatemala Mission, July 31, Rev. Ed. M. Haymaker and family and Rev. and Mrs. W. F. Gates.

ARRIVALS.

From Syria, July 9, Miss Charlotte H. Brown. Address, Manasquan, N. J.

From Syria, July 21, Rev. Geo. A. Ford. Address, 1326 West Adams St., Chicago, Ill.

From Oroomiah, Persia, July 9, Rev. F. G. Coan and family. Address, Wooster, Ohio.

DEATHS.

At Canton, China, May 9, of typhoid fever, Rev. E. P. Thwing, M. D.

At Canton, China, June 18, of typhoid fever, Mrs. E. P. Thwing, widow of the late Rev. E. P. Thwing, M. D.

THE REVISED SYRIAC BIBLE.

REV. BENJAMIN LABAREE, D. D.

The Holy Scriptures were first translated into what is commonly called *Modern Syriac* by the American missionaries, Dr. Perkins and his colleagues, with the co-operation of the best scholars among the Nestorians using that tongue. The first translation of the New Testament was printed in 1846. It was made from the Syriac version called Peshitto, which is justly held in very high esteem by all New Testament scholars, while with the Nestorians it is their great classic, regarded with peculiar reverence and affection. In that first volume of the New Testament, issued from the American Mission press at Oroomiah, the diverse readings of the Textus Receptus were noted at the foot of the page. The old Peshitto version was printed in parallel columns with the translation.

In 1852 was printed the first translation into the spoken Syriac of the Old Testament, made from the Hebrew, the Peshitto version of the Old Testament being a far less accurate rendering of the original Hebrew than that of the New Testament is of the original Greek. Here again the ancient Syriac classic was printed side by side with the translation.

These volumes were a great credit to American scholarship, and attracted wide attention from students of Oriental languages in Europe and America. They first brought to the notice of the Western World the Modern Syriac, a hitherto unknown member of the numerous family of Semitic speech, and furnished a welcome basis for a critical study of that language. These volumes too, proved the solid foundation upon which has been reared up by God's grace, and by half a century of missionary toil, a spiritual edifice among the Nestorians of everlasting beauty and preciousness. High regard had these Syriac speaking Christians for the Church of their fathers, but higher far was their reverence for the Word of God, and those early missionaries insured success to their undertaking when they planted it on the Rock of the Word, translated into the simple spoken tongue of the plain and unlearned people. Justly has it been remarked of the eminent

pioneer in this noble enterprise: "The effect of Dr. Perkins' Syriac Bible, both in fostering learning and in the progress of Christianity, is incalculable." "It will belong before the world forgets its debt to Dr. Perkins."

In the course of time the desirability was felt of a more portable edition of the Scriptures than those first issued, which were printed from type skilfully copied from the large and favorite character employed in the ancient Syriac manuscripts. Those early volumes of the Old and New Testament, with references, measured $11\frac{1}{2} \times 8\frac{1}{2}$ inches, and together weighed some $5\frac{1}{2}$ pounds. So a smaller type was prepared at an enormous cost, for it involved the cutting and casting of between two and three hundred different types. The expense was borne by the American Bible Society, which has never shrunk from any outlay actually necessary to bring the Word of God into close, quickening contact with human souls; and in 1868 a beautiful pocket edition of the New Testament was issued from their presses in New York. In this the readings of the Greek, which had primarily been put in as foot notes, were substituted in the text for the Peshitto readings. Other editions of these translations, with and without references, have been printed from time to time. But the Old and New Testaments had never been issued in a single volume.

About thirty years after the printing of the earliest version of the translated Old Testament, as the several editions were nearly exhausted, and a new issue would soon be imperative, it was decided that, before printing again, there should be a general revision of the translations. This was commenced on principles carefully considered and agreed to by the missionaries and native scholars engaged in the work. The revision of the first eight books of the Old Testament being completed the printing was begun. But, as the revising progressed, it became apparent that a still more thorough revision was necessary. The further the language was studied and comparison of the different dialects made, light arose of which it was important to make use. The early translations had been conformed to the dialect spoken in

Oroomiah, with the hope that through our schools and literature it would become the general language of all sections of the people. This hope has not been fully realized. That section of the nation on the Western slope of the Koordish mountains cling tenaciously to their own dialect. It is in many particulars nearer the classic ancient Syriac. As these constitute nearly half of the whole Nestorian people, the revisers judged it highly desirable to make this new edition more acceptable to that large division of the nation, and in deference to this opinion the printing was suspended until the remainder could be revised on the new basis. The whole is now completed, and the new volumes are on their way to Persia. The printing has been a long, laborious and expensive job. The large number of characters employed, consonants with vowels attached, make the work of Syriac type-setting slow and tedious. Probably the Bible Society has never undertaken a more costly edition of the Bible. The setting of the type has been largely done by two natives of Persia, one a converted Nestorian, the other a converted Mohammedan, both trained to their work in the Mission Press at Oroomiah.

The aims in this new edition have been, in brief, to correct any faulty translations in the earlier editions, to bring out the sense of the original language more clearly, to make the translations more simple and idiomatic, eliminating so far as possible words of foreign origin, to give the leading Western dialect fuller recognition, and to bring the Old and New Testaments into one volume of convenient size, with references. The learning and judgment of the best Nestorian scholars have been associated in the work, and their views are largely impressed upon it. Râbi Baba, now in this country, assisted in the revision of the Old Testament; Rabi Kasha Oshana, a venerable coadjutor of the mission from early times, has aided in the work of both Testaments. Mr. J. W. Abraham, of Oroomiah, has rendered valuable service in the editing of the volume in this country.

In dealing with the New Testament some peculiar conditions have been met. As stated above, the first edition gave a translation of

the Peshitto, putting in foot notes the readings of the *Textus Receptus*. In the New York Pocket Edition these readings were put in the body of the text to the exclusion of those readings found in the Peshitto. The new Greek Text, accepted by modern scholars, often sustains the rejected Peshitto readings, thus fully warranting their restoration in the version. Sometimes the authorities in regard to a reading adopted by the new Greek Text are so nicely balanced that it has seemed best to lean to the side on which the Peshitto is found. When there is important difference in the sense, either the Greek, or the Peshitto reading has been noted in the foot notes. It is not strange that in the first translations made from the Peshitto the style of that revered classic should have been followed too closely. The modern was for the first time assuming a literary dress, and it was deemed essential it should conform as nearly as possible to that of its distinguished cognate tongue. Fifty years of development and literary culture of the modern language, however, have established an individuality of its own. In this revised work redundancies and other peculiarities, coming from the ancient Syriac, have been eliminated and yet not so radically probably as if an entirely new translation had been undertaken.

This new version of the modern Syriac Scriptures has been awaited with eager interest on the part of the whole Syriac speaking people, from Oroomiah to Mesopotamia. Their great reverence for the Word of God has been alluded to. Among all the Oriental churches they have this trait in an exceptional degree. When an English missionary chanced to pass through their country some sixty-five years ago, before light and help had dawned upon them from America, their first request was that English Christians would send them a supply of Bibles for their church services. This love of God's Word had held them through the ages to a simpler, purer faith, against the tide of vain traditions and corruptions which have swept so many others of the Oriental churches from their ancient fastenings. We cannot but pray that this new volume may help to anchor their faith in Christ as the only Saviour.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN JAPAN.

EASTERN JAPAN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—Dr. and Mrs. James C. Hepburn and Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1860; laborers—Rev. Messrs. David Thompson, D. D., William Imbrie, D. D., George Wm. Knox, D. D., James M. McCauley, D. D., H. M. Landis, Theodore M. McNair, and their wives; Dr. and Mrs. D. B. McCartee, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Lillie Murray and Miss Sarah Gardner.

In this country: J. C. Hepburn, M. D., Rev. William Imbrie, D. D., and their wives; Miss C. H. Rose, Miss Sarah Gardner and Miss Bessie Milliken.

WESTERN JAPAN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, A. G. Taylor, and their wives; Miss Mary K. Heuser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Gertrude L. Bigelow, Miss Kate Shaw; three outstations; two ordained natives; two native licentiates; five helpers and teachers.

OSAKA: a seaport on the main island, about twenty miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, George E. Woodhull, and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth, Miss M. E. McGuire, Miss Mary M. Palmer; five outstations; two ordained native preachers; six native licentiates; three Bible-women; twenty native teachers and helpers.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. and Mrs. Arthur V. Bryan, and Rev. and Mrs. S. F. Curtis; three outstations; one ordained native preacher; two native licentiates; two Bible-women; six native teachers and helpers.

KYOTO: station occupied, 1890; Rev. and Mrs. J. B. Porter; one outstation; one ordained native

preacher; two native licentiates; two Bible-women; four native teachers and helpers.

YAMAGUCHI: station occupied, 1891; Rev. and Mrs. J. B. Ayres, Rev. and Mrs. J. W. Doughty, and Miss Bessie Brown; thirteen outstations; three ordained native preachers; five native licentiates; four native teachers and helpers.

FUKUI: station occupied, 1891; Rev. and Mrs. G. W. Fulton; one outstation; two native licentiate preachers; one Bible-woman.

TOYAMA: station occupied, 1891; missionary laborers—Rev. and Mrs. J. M. Leonard; one ordained native; one native licentiate; two Bible-women.

In this country: Rev. and Mrs. A. G. Taylor, Rev. and Mrs. J. M. Leonard; Miss Ann Eliza Garvin and Mrs. L. M. Naylor.

The statistics of Protestant missions in Japan are as follows: Number of societies engaged, 29; total of foreign missionaries, including ladies, 604; number of churches, 365; total adult membership, 35,534; added in 1892, 3,731; native ordained ministers, 233; theological schools, 16; students pursuing a theological course, 359; students in training-schools, 183; unordained preachers and helpers, 460; Sabbath-schools, 607; Sabbath-school scholars, 22,777; Japanese contributions for the support of the Gospel in 1893, \$63,337.

The denominational distribution of the total of church members as given above is as follows.

Presbyterians (including all Presbyterian and Dutch Reformed Missions), 11,190; Congregationalists, 10,760; Methodists, 7,089; Episcopalians, 4,366; Baptists, 1,761; all others, 368; total, 35,534.

The leading Protestant missions in the Empire of Japan are as follows:

Presbyterians, churches, 74, members, 11,190; American Board, churches, 92, members, 10,760; American Methodist Episcopal, churches, 58, members, 3,114; Canada Methodist Episcopal, churches, 22, members, 1,760; American Protestant Episcopal, churches, 27, members, 1,460; Church Missionary Society, churches, 36, members, 2,160; Baptist Missionary Union, churches, 18, members, 1,312.

The statistics of the Church of Christ in Japan, which includes all Presbyterian and Reformed Missions, are as follows:

Japanese ministers, 53; licentiates, 103; churches, 74; communicants, 11,190; added during 1892, 789; contributions, \$16,740.

The statistics of the Eastern Japan Mission of our Presbyterian Board, which includes Yokohama, Tokyo, and the immediate vicinity, are as follows:

Ordained missionaries, 7; medical missionaries, 2; lay missionaries, 1; married lady missionaries, 8;



single lady missionaries, 11; total of foreign missionaries, 29; ordained native preachers, 17; native licentiates, 32; churches, 22; communicants, 4,144; added during the year, 182; students in the theological department of the Meiji Gakuin, 43; students in the academic department of the Meiji Gakuin, 41; pupils in evangelistic training-school, 27; boarding-schools, 2; girls in boarding-school, 126; day-schools, 2; pupils in day-schools, 1,108; total number of pupils, 1,270; native contributions, \$4,769; pupils in Sabbath-schools, 720.

The statistics of the Western Japan Mission of our Presbyterian Board, which includes the mission work of our Board in stations west and southwest of Tokyo, the principal of which are Kanazawa, Toyama, Fukui, Kyoto, Osaka, Hiroshima, and Yamaguchi, are as follows:

Ordained missionaries 11; married lady missionaries, 11; single lady missionaries, 10; total of foreign missionaries, 32; ordained native preachers, 10; native licentiates, 19; Bible-women, 10; native helpers and teachers, 89; churches, 11; number of communicants, 1,451; added during the year, 212; students for the ministry, 20; number of schools, 10; total number of pupils, 275; pupils in Sabbath-schools, 1,173; native contributions, \$1,508.

The total statistics of both the Eastern and Western Missions of our Presbyterian Board are as follows:

Total of foreign missionaries, 61; native preachers and helpers, 117; theological students, 63; churches, 33; communicants, 5,595; number added in 1892, 394; number of schools, 22; number of pupils, 1,645; pupils in Sabbath-school, 1,893; native contributions, \$6,277.

A SKETCH OF THE MISSIONARY WORK IN JAPAN.

J. C. HEPBURN, M.D., L.L.D.

The Japanese having by bitter persecution annihilated, as they supposed, the Roman Catholic religion, first brought to them by Francis Xavier in 1549, and shut up the country against all trade and intercourse with foreign nations, except the Dutch at Nagasaki, lived in strict seclusion for some three hundred years. They were at length, with some gentle intimidation and much against their will, induced by the United States through Commodore Perry, to open their doors in 1854, and still wider under the Harris treaty in 1859.

No sooner were the bars taken down than the foreign merchants of several nationalities resident in China entered and commenced

trade. Two missionaries also of the American Episcopal Church residing in China, and four from the United States from the Reformed (Dutch) and Presbyterian Churches hastened in the same year—1859—to make known to the Japanese the Gospel of the grace of God, with all its accompanying blessings of morality, education, and a higher civilization.

Japan was then a nation of over thirty-two millions of people, living under a feudal system of government, in which every individual was the registered subject of some chief, and over whom Buddhism had reigned for twelve centuries, supported by a numerous and powerful priesthood. This, the prevailing religion, had filled the land with idol temples, enslaved the intellect, and enthroned itself in the hearts of the people, but was powerless to promote morality or restrain vice. The Japanese, owing to their former experience, were deeply prejudiced against Christianity. They called it *Jashu*, a corrupt religion. The ancient edict prohibiting it on pain of death and offering a reward to informers upon any who were suspected of practicing its rites, was posted in all public places. The Cross was still trampled on, and the name *Kirishtan*, an epithet for anything vile and hateful.

To regenerate such a people was a mighty undertaking for a few feeble missionaries. But they came to Japan, not relying upon their own strength, only on the arm of the Almighty, to whom they ascribe all the praise for what has been achieved through their labors.

The missionaries at first were regarded with suspicion by the rulers. They were allowed to land and reside, like the merchants, within the narrow limits provided by the treaty. As there were no hotels, no boarding houses, nor any other houses available, they were given Buddhist temples to dwell in, from which the idols, altars and paraphernalia of idol worship were removed to an out house. They had no knowledge of the language, no grammar, dictionary, nor phrase book to aid them in acquiring it. For months they were unable to get a teacher, as without permission from the Government no one dared to teach them. But, what perhaps was the better

way, they learned by ear from intercourse with the people whom they daily met with in the way of business. They did not make haste, but quickly settled down to do such work as the Lord in His providence opened up to them, such as teaching English to those who were desirous to learn it, as well as other useful kinds of knowledge, prescribing for the sick, and performing many simple surgical operations upon the afflicted, thus gradually disarming prejudice and gaining the good will of the people. They met with no violent opposition, nor persecution. They were, no doubt, often in danger from the hatred of mistaken men, who regarded all foreigners as enemies of their country, who should be driven out or destroyed. Indeed under this impression many foreigners were killed by the "two sworded" men.

The Japanese people are naturally kind and courteous, of humble bearing, polite to one another, inquisitive, desirous of knowledge, ready to learn and to adopt anything useful, and without bigotry or strong religious prejudices. The missionary in Japan had no ironbound system of caste, as in India, to contend with, nor the pride of learning, self-sufficiency, and arrogance of the Chinese, to close the heart against the truth and everything foreign. He had to meet, however, in the Japanese, especially in the Samurai, or old military class of people, a very intense national or patriotic spirit (*yamato damashi*), who while admiring the superior knowledge and attainments of the foreigner from America or Europe, adopting their customs and improvements, and ambitious to be their equal, yet were jealous of them, disliked them for their superiority, and desired even to drive them from the country.

This national and anti-foreign spirit, however, has been no serious hindrance in the work of evangelization, as most of those who embrace the Gospel are from the more humble class of people, in whom this feeling is not so operative. For in Japan, as it was in Corinth of old, "not many wise after the flesh, not many mighty, not many noble are called." But amongst the leaders of thought, and some pastors of churches, it has produced a desire to be independent of the foreign missionary and

connection with foreign associations, to reject foreign creeds and confessions, and to adapt Christianity to Japanese conditions. All the progress in every department that the Japanese have hitherto made has been owing to foreign influence and foreign teaching. The tendency now is to stand alone, to do away with foreign instructors, and to manage their own affairs in their own way.

It may not be uninteresting to look back after the lapse of 33 years and note some of the prominent way-marks in the progress of Christian work in Japan. It was six years (1865) before the first convert was baptized. He was on his death bed, and had been a teacher of one of the missionaries. It was eight years (1867) before the first Christian tract was published. It was cut on blocks secretly in Yokohama, carried over to Shanghai and printed there, as no Japanese could be found willing to risk his life by printing it in Japan. It was 12 years (1871) before the first portion of the Scriptures—the Gospel of Matthew—was published by Mr. Goble; though the four Gospels had been translated and were in manuscript some time before, but no one was found willing to print them until 1872. The first native church of nine members was organized in Yokohama in Dr. Hepburn's Dispensary in 1872, by Dr. S. R. Brown and Mr. Ballagh. In this year the first native prayer meeting was held during the week of prayer. This year also the Edict against Christianity, promulgated more than 250 years before, was rescinded, the first railroad opened, extending for 18 miles, between Yokohama and Tokyo, and the first church organized in Tokyo. During the first 14 years, up to 1878, there were only 31 missionaries in Japan, representing six different Protestant denominations; but from this time on, the number rapidly increased, as also the societies represented by them, so that in 1892, thirty-three years after Japan was opened, the whole number, male and female, including the wives, was 604, representing 29 different societies.

In 1892 there were 365 organized churches, of which 77 were self-supporting, with a membership of about 36,000, of whom 15,000 were women. There were 119 stations

where foreign missionaries resided, and 537 outstations, 16 theological seminaries, with 359 students, 233 ordained native ministers, and 460 unordained preachers and helpers; and 607 Sabbath-schools, with about 23,000 children. Contributions to Christian work in 1892, \$63,337.

The translation of the New Testament was revised and completed in 1880, by a committee appointed to that work, and the Old Testament in 1888. Altogether, about thirteen years were spent in the translation and publishing of the Bible.

The Japanese Church having a Presbyterian organization called the Church of Christ in Japan (*Nippon Kiristo Kyo Kwai*), includes the churches and work of seven different societies: the American Presbyterian (North), American Presbyterian (South), Reformed Church (Dutch) of United States, Cumberland Presbyterian, United Presbyterian Church of Scotland, German Reformed in United States, and the Woman's Union Missionary Society. These societies are united and work together as one body. The report of the work in their connection in 1892 is as follows:

Number of foreign missionaries, 154, of whom, including the wives of missionaries, 100 are women; four theological seminaries, with 105 students; three colleges and two boys' schools, with 304 scholars; twenty schools for girls, with 1766 pupils; two schools for training Bible-women, with eighty-two scholars; 184 organized churches, with a membership of 10,911; six presbyteries and one synod.

The Church in Japan is now provided with a collection of some 290 excellent hymns, set to our favorite tunes; also, with a large and increasing number of Christian tracts and books. Besides, almost every society publishes a weekly Christian newspaper, or monthly magazine.

Thus Christianity, with the Bible, an abundant Christian literature, well organized churches, and with a zealous and active native ministry, has obtained a powerful foothold in Japan, and with the help of the Almighty is sure to grow, and eventually to triumph over all antagonizing powers.

CHURCH LIFE AND GROWTH IN JAPAN.

REV. THEODORE M. MACNAIR, TOKYO.

The Japanese are no longer a people without a Christian Church. They have organizations, Presbyterian, Congregational and Episcopal, which possess sufficient definiteness and stability to satisfy any reasonable ambition for outward forms, and there is within the organism, taken as a whole, a spirit which animates it, and gives promise of continued growth along the lines that have been laid down. Already there is evident a persistent zeal for the spread of the Gospel, and for the upbuilding of personal Christian character.

THE INITIAL ERA.

Numbers are not a sure test of strength, otherwise it would be disheartening to know that there are at present less than 100,000 Protestant Japanese Christians, which number has been thought the lowest limit of an effective Church establishment for Japan. Amongst the students of Japanese Christianity, both native and foreign, there are some so sanguine as to advise the early withdrawal of the missionary forces as being no longer necessary. But a calmer judgment suggests that it is wiser to continue the present plans of co-operation, in view of the magnitude of the problem which the Church has to solve, a problem which is measured by the fact that at least thirty-nine millions of the Japanese people have not yet been really brought within reach of the Gospel. For a man to stand once or twice, in more or less idle curiosity, outside some Christian preaching place and hear a little about Christianity, but with nothing approaching a conviction that it is other than a mere rival cult to Buddhism, can hardly be called a hearing of the truth, and there are *many of these millions* who have never had even so much contact as this with the claims of the Christian faith.

SUBSTANTIAL FOUNDATIONS.

Additions to the Church now are mainly from those who believe more intelligently, and who join the Church in the face of a reaction from the popularity which formerly

attended Christian profession. Conversely, the falling away of many, and the necessary purging of church rolls, is referable to the same cause. The questions one hears from inquirers show a growing appreciation of the fact and nature of sin and of the character of God. The fear of punishment for sin, indeed, differentiates Christianity from Buddhism far less convincingly than an appeal to the intelligent desire to escape from sin's pollution. Christianity seems certainly to have passed beneath the surface of Japanese character, and to be building itself upon enduring foundations.

ROCKS AND QUICKSANDS.

There are various hindrances to Church growth, however, which should be noted. Superficial and misleading impressions are nowhere more easily obtained than in Japan, and it has been the fate of many, particularly of travelers and short-time residents, and of some also who have learned about Japan chiefly through contact with gentlemanly Japanese visitors to the West, to be carried away by appearances, and speak and write of Japan much that is not true. A more careful scrutiny discovers certain defects which are reflected in the Church, and to refuse to recognize them is to help in delaying the oncoming of Japan's evangelization. Of these defects none, perhaps, is more potent for mischief than that eagerness for change, in accordance with which the former readiness to adopt things foreign is giving way to a craze for adaptation, and in nothing is a Japanese *type* now demanded so much as in religion. This, to judge from the repeated utterances of the Christian press, must be had at all hazards, and the demands touch not only upon Church forms, but upon substance of doctrine as well, and upon the authority which doctrines possess over the daily conduct of believers. When men of influence in the Church urge the propriety of a Sabbath observance which approximates the so-called "Continental" type, it is not surprising that lax views and practices, which are so conveniently consistent with the national habit, should prevail throughout the Church, and the question presses upon pastors and sessions as to how

the Lord's day shall be distinguished in its use by professing Christians from other days of the week. It is not uncommon, excepting during the hours of church services, to find the Christian as busy on Sunday as his unchristian neighbor, if, indeed, in individual cases even this exception exists. That laymen are not the only delinquents will appear from the following incidents: A proposal was recently made to the writer by an evangelist of two or three year's experience to hold a "shimbokkai," or social pleasure meeting, for Christians on a Sunday afternoon, no doubt as to the propriety of the same having crossed the young man's mind. And on another occasion, after preaching one Sunday morning in an interior city for a graduate of the theological school, who had been for several years at work there, but had not added materially to the flock, the writer was startled at being accosted with the words, "Shall we not go now and inspect the stock of my neighbor, the curio dealer, who has requested the favor of a call from you?" That there is still room for missionary influence may be admitted in view of incidents such as these.

SOCIAL EDDIES.

Prominent amongst the changes that have come to Japan since the revolution of 1868 is the large re-distribution of population. This was inevitable in such a time of social and industrial transition. Its effects upon the life and character of the Church have been various. With travel for the purposes of trade, education and politics there has, of course, been associated an increasing measure of prosperity and of intellectual vigor beyond that which prevailed in feudal times.

Thus have the seeds of truth been the more readily scattered abroad, and the process is reflected in the personnel of the churches. Church membership, in fact, is largely confined to those who have removed from the places where they were born. The rolls of church after church may be examined, and the percentages of old-time residents will be found to be exceedingly small as compared with those of new-comers. When a Japanese is living in the home of his ancestors he is still under the influence of social and religious

ties from which it is very difficult to break; but on removing elsewhere, the social bond is in a measure broken, and the temple attachment is easily allowed to lapse, and Christianity has a much better chance to obtain a hearing. Accordingly in rapidly growing cities like Tokyo, Osaka, and Kobe, and in those towns throughout the country where the provincial legislatures have been established, or where for other reasons still the old-time population has been largely augmented from abroad, the Christian Church has obtained a foothold which is as yet denied to it in most places dominated by a more conservative habit and sentiment.

On the other hand, in any classification of church membership, to the ordinary items is added that of "traveler," or "non-resident," and the number under this heading is often times relatively a large one. Letters of dismissal to other churches are seldom applied for, Christians preferring to retain church membership where they were baptized. It is not surprising that the faith of such inclines to grow cold, lacking the stimulus of regular church duties and associations.

FINANCIAL TESTS.

In Japan, as elsewhere, an excellent test of a church's life may be found in connection with its finances. Judged by this standard Japanese Christians have been much praised, perhaps beyond their deserts. The disposition to give in support of church work, and the disposition to accept aid from abroad to this end are disproportionate the one to the other.

There are large and fairly strong churches, it is true, which pay all their expenses, and give, besides, to carry on Christian work beyond their own immediate bounds, but are they sufficient in number to constitute a rule? The church in Kochi, which has been recently referred to in the "Church at Home and Abroad," the "Kaigan" and "Shiloh" churches of Yokohama, certain of the churches of Tokyo, Osaka and Kyoto—and there are others elsewhere—possess the above characteristics, but the number of really self-supporting churches in Japan is small. Amongst them are some that pay their pastors comparatively low salaries, ranging for example, from eight yen per month—as paid

in one of the churches of Tokyo—to fifteen, which is the average in western Japan. There are other churches classed as self supporting, that are aided by individual missionaries, either through the direct contribution of money, or the employment of the pastor in a mission school, or otherwise, as a missionary's assistant. There are other churches still, however, which possess a very different character from this. Organized anywhere from eight to twelve years ago, they have a nominal membership, ranging from 80 or 40 to over 100. They give little or nothing beyond the mere expenses of lighting and heating and perhaps renting the rooms in which they worship. Sometimes one yen, or thereabouts, besides is paid toward the salary of 15 or 20 yen per month received by the resident evangelist, while all else comes from the missions. The current standard of giving may be inferred from such facts as the following: Here is a man, the head of a family, whose income is 10 or 15 yen per month, and he gives 20, 25, or perhaps 30 sen of it to the church. There is another whose salary is 30 or 35 yen per month, and his contribution is 40 or 50 sen. Amongst 40 registered church members there may be no more than ten heads of families who give on the average 30 or 40 sen each, or an aggregate of but three or four yen of the 20, at least, that are needed to support the work in that locality. That there are such churches—and facts—as these is a matter of ordinary observation to any one having to do with evangelistic work away from, or even in, the city centers.

"CHEERFUL GIVERS."

An interesting exception has recently come to my knowledge. In the town of Chiba, some 25 miles from Tokyo, there are between 75 and 100 active church members, including a number of well-to-do people—merchants, farmers, and others—under the leadership of an excellent young evangelist, who was graduated in 1892 from the Meiji Gakuin. Anxious to have a church organized and a regular church building in which to worship, the people have for some months been making strenuous efforts to raise money for the latter purpose. Already they have collected upwards of 500 yen, and with the aid of the

mission will soon realize their hopes and assume the entire support of the evangelist, who will then be ordained and installed as pastor. In collecting money for a building resort was had to the plan of assessing members, not heads of families only, but the entire number—and, in order not to offend any, the amounts assessed were very moderate, and what was the result? Everybody gave, in most cases "the double of the double" of the assessed sum, as one of the members happily expressed it. One old woman who has had a sad history of poverty and neglect, but who had been saving money little by little for years in order to defray the expenses of a fine Buddhist funeral for herself, gave all she had saved, viz., 50 yen, to the church building fund.

LETTING THE "LEFT HAND KNOW."

If causes are sought for the unsatisfactory financial status of so many of the Japanese churches, they are mainly these: There is a national lack of education in giving, which Christianity, combined with other enlightening influences of to-day, has but partially succeeded in overcoming. It is true that the adherents of Buddhism give in support of their faith with some show of liberality, of which the magnificent new temples in Kyoto are an illustration. These are offset, however, by the general falling off in temple architecture and support throughout the country, which is an occasion for much lamenting on the part of the faithful. Buddhist givers are of two sorts: first, the ordinary believer, who is either too poor or too unambitious to give much, and, therefore, casts a few rin* only into the temple coffers as he claps his hands and offers up his momentary prayer. A second class is composed of those who contribute sums sufficiently large to gain for their names places of greater or less prominence upon the notice-boards, or racks, where their munificence is made public. The gifts are not necessarily magnificent, for they may be as small as 10 or 15 sen, and yet be published in this conspicuous way. Names and amounts are written upon wooden tablets of various sizes, ranging

upwards from three or four inches in length and one in width, in accordance with the magnitude of the gift; and these tablets are then hung upon the notice racks, which stand in, or before, the temple enclosures.

FOREIGN MONEY SHOULD NOT HINDER HOME LIBERALITY.

There is another cause which seems to be potent in some quarters of the Church. It is the feeling amongst Christians that to give much is not after all really imperative, since in England and America there are many rich Christian people, who are only too glad to support Japanese pastors and the general evangelistic work of the Church in Japan. One cannot regard a tendency of this sort as ennobling, and it is certain that the day when the Japanese Church shall be entirely, or even largely, self-supporting is not hastened by those who willingly look abroad for salaries (actually received in certain prominent instances, admittedly longed for in others), which are much beyond the income of the average member, and hence beyond the Church's ability to pay.

CHRISTIAN ENDEAVORERS AFLOAT.

The visit to Japan last year of Dr. F. E. Clark led to the formation of many societies for Christian Endeavor, which, while gratifying a natural fondness for visible organization, have really revived church energies, and reduced the numbers of "sleeping Christians." A society of this kind was formed in connection with the church in Shinagawa, a suburb of Tokyo, which is near the anchorage for Japanese men-of-war. A Christian seaman, on one of the ships, was able to interest a number of his comrades in the reading of the Bible, and when in port they attended the services of the church, and were finally baptized and made members of the Endeavor Society. Their number was at first thirteen. Then the ships sailed away. to return six months later with not thirteen, but thirty interested seamen. At a "Shim-bokkwaï," held recently by the society, one after another of these men spoke of the new life and hope that had come to them, and of their Christian purposes for the future. A reading-room and lodging place has been

*One rin is about equal to one mill.

provided, to which they and their friends may now come, and so escape the temptations that ordinarily surround sailors when on shore. Thus has been established in Japan a seaman's Bethel, which is amongst the newest, and not least hopeful, of the features characterizing Japanese church life.

LIFE IS THE PROMISE OF GROWTH.

In spite of the hindering defects that are inherent in this oriental ecclesiasticism, there is no doubt that there exists within it also an enduring life—the life that is of God—and in this fact lies the promise that, as in the planting of the Church, so in its training through the years to come, there will be the presence of God's Spirit, guiding it, and teaching it in the things which make for righteousness and eternal peace.

THE EVANGELISTIC POLICY OF THE WESTERN JAPAN MISSION.

REV. T. T. ALEXANDER, OSAKA.

This Mission has for its territory, roughly speaking, the southern and western half of the Empire, embracing an area of, say, 75,000 square miles and a population of 25,000,000. It is now about fifteen years since the work began in this section, though the Mission itself was not organized as a body separate from the Eastern Japan Mission until some years later. At that time the work belonging to the Presbyterian Board was altogether in Eastern Japan, and mainly in the city of Tokyo and its immediate vicinity. There the work had gotten well under way in both the general lines of educational and evangelistic work.

EVANGELISTIC PIONEERING.

The policy of the Western Mission has been evangelistic from the beginning. It was an earnest attempt to cut loose from the base of supplies and the strongly fortified centre, Tokyo, and to enter upon an invasion of the enemy's territory, free from the impediment of schools and their necessary equipments. It was thought that the schools in Tokyo, as they would develop from year to year, would be amply sufficient for all needed educational work, and that the pro-

motors of the new enterprise might therefore be left free to engage solely in the direct work of preaching the Gospel to the multitudes. The first missionary to enter the new field was the Rev. T. C. Winn, who came to Japan late in the year 1877, full of the evangelistic spirit. Though compelled for a time to remain in Yokohama and to give his attention to teaching, he soon broke away from all restraints, and in response to a Macedonian cry went far away to an interior city to take up his chosen calling as a preacher. When also some three years later a second missionary was sent down from Tokyo to locate in Osaka, and a separate mission station was established for Western Japan, it was distinctly understood that, so far as practicable, the policy of the station should be purely evangelistic. It was a somewhat doubtful experiment. It was felt to be a question whether a purely evangelistic force could maintain itself and successfully prosecute a campaign so far away from the sources of supply.

HAS THE EXPERIMENT SUCCEEDED?

As already intimated fifteen years have passed away since that day of small beginnings. It is high time to ask; "Has the experiment succeeded?" "How has it fared with the mission's purely evangelistic policy?" We are ready for the verdict. If a strictly literal interpretation of words be insisted upon, the answer must be in the negative. It has been found impracticable to get on without a certain amount of educational work. Indeed, it was foreseen from the beginning that this must be so, since it was then, and still is, impossible for missionaries to live beyond treaty limits except as nominal employees of the Japanese, and teaching English is the only purpose for which they can hope to be so employed. This fact necessarily led to something in the way of classes and schools.

Then again as our evangelistic work grew in town and country, and companies of believers, and eventually churches, were gathered here and there, the call for schools, especially for girls' and children's schools, became loud and long, and it was found necessary in some measure to give ear to this



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call. The result is that to-day there are connected with the mission one boarding school for boys, three for girls, one large day school for children, and several smaller ones in a more or less incipient state. The work of managing and teaching in these schools necessarily takes much of the time and strength of many of the ladies and gentlemen of the mission. So far the purely evangelistic scheme would seem to have proved a failure. But the failure has been only a partial one, and more apparent than real. The spirit, if not the letter, of the mission's policy has been carried out, and that with results, which if not as great as the most sanguine could have hoped for, are still greater than were expected by most. Indeed, I may say in passing, that I believe it has been true of the work in Japan as a whole that results have gone far beyond the expectations of the earlier missionaries. I remember being present at the dedication of one of the earlier church buildings in Tokyo many years ago, where I heard a well-known and time-honored missionary, who was one of the very first to come to Japan, make the remark that he had never expected to see such a sight as then greeted his eyes. That same missionary has since lived to see an expansion of the work more than ten times greater than anything he saw at that time.

A CITATION OF RESULTS.

But to return to the question of results in connection with our evangelistic policy. And here let it be borne in mind that the mission entered an entirely new field and began from the beginning. The years that have passed away have brought us as the fruit of our labors, in connection with those of our native brethren, thirteen churches with an average of more than one hundred members each. If to these be added the number of native Christians unconnected with organized churches, the result will show an average of more than one hundred converts for every year since the work of the mission began. These figures represent only the actual membership at the present time. If account be taken of deaths and removals, the average would be much higher. Two of the thirteen churches are in Kanazawa, two in Osaka, and the rest in

places lying west and south, in the region worked from Osaka, until a few years ago, when separate mission stations were established in Hiroshima and Yamaguchi.

STRATEGIC POSITIONS OCCUPIED.

But figures cannot, of course, adequately represent the results of such work. These can only be known fully in the great day of the revelation of all things. In the meantime we may note further that all the strategic points in the field belonging to the mission have been occupied either by a combined force of foreign and native workers, or by the latter alone, so that there has been a great gain in the way of organization. Our work has become rooted to the soil, and both friend and foe must feel that it has come to stay. One or two instances may be given by way of illustration.

1. Take the city of Osaka. It is now nearly twelve years since the first member of our mission located in this city. In accordance with the policy already agreed upon, work of an evangelistic nature was at once undertaken. Meetings were held at first in the missionary's own house, and later in a Japanese house rented for the purpose. My mind is crowded with the memory of details—of difficulties encountered, of trials endured, of hopes that came and went fulfilled and unfulfilled, but I have no time to speak of them. Suffice it to say that on May 6, 1885, our first church was organized in Osaka with a membership of about forty, and on December 18th, of the same year, a second church was set up in another quarter of the city with more than twenty members. These two churches have since enrolled an aggregate membership of eight hundred, in round numbers—the present actual membership being more than four hundred—have for a great part of the time been entirely self-supporting, have sent into the ministry a large number of worthy young men, and have done much in many ways for the extension of the gospel in the city and elsewhere.

2. Take again the two prefectures of Hiroshima and Yamaguchi, covering an area of 2270 square miles with a population of 2,190,000 and constituting the western end of the main island. When the work of our mission

began in this region, some fourteen years since, there was not, so far as I know, a single Christian of any denomination on the ground. Now the Sanyo Presbytery covers the field with six churches organized, and the nuclei of as many more in different places.

ADVANCING THE OUTPOSTS.

Far beyond these limits the evangelistic work of the mission has extended, into the island of Kiushiu, where there are two churches and others coming on, into the island of Shikoku, where there is one church, and into the province of Banshu, where there are a number of believers gathered and a hopeful outlook. And let me not forget to mention old Kyoto, with its large population and widely felt influence, where the mission began work some three years ago on a strictly evangelistic plan and where we can now count more than eighty believers.

THE GOOD WORK OF JAPANESE EVANGELISTS.

Such, in brief outline, are some of the results of our evangelistic policy during the first decade and a half of our history. We can truly say the Lord has blessed our labors and made "His word to prosper in the thing whereto He sent it." But if any one supposes that these results have been attained in any great measure by the direct preaching of the missionaries themselves he is much mistaken. No doubt God has made use of our poor efforts in the way of preaching, but, under His blessing, the greater part of our success is due to the faithful and efficient preaching of our native brethren. So far as the missionary's own preaching is concerned he may well say: "And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words." To most missionaries the Japanese language forms an all but insuperable barrier to really effective preaching.

THE IMPORTANT FUNCTION OF THE MISSIONARY.

Is then the missionary of no use in this work? By no means must any one jump to such a conclusion. But the missionary's usefulness depends less upon his own preaching than upon his ability to harmonize with and to influence and guide his native brethren.

To succeed in evangelistic work he should possess a forcible personality in order to bring to bear upon others a strong moral influence. He should have patience, firmness, courage, and, above all, *the spirit of Christ*. In short, he should possess all the qualities of a good bishop. For men of such qualifications and of deep and thorough-going consecration there yet remains a great work to do in Japan. And, with the greatly increased facilities for travel and the vantage ground already gained, we may confidently look forward to still greater things. "If God be for us, who can be against us?"

A BULLETIN FROM HIROSHIMA.

REV. FREDERICK S. CURTIS.

Some weeks ago I wrote a short account of the Buddhist opposition here. Since that time everything has been quiet, though there are various rumors of an elaborately planned and more serious persecution to be shortly undertaken. One of these reports is that "Soshi" employed by the Buddhists will soon seek to drive the missionaries out of the city. As you probably know, these "Soshi" are unprincipled young men, who by using personal violence seek to advance the interests of any by whom they may be employed.

OUTLINING A JAPANESE PARISH.

My particular charge is the country work which is carried on at Iwakuni, Takewara, Yokkaichi, Kabe, Yoshida and Miyoshi. I also, at request of Presbytery, oversee the work in Matsue. Some time since, I think about a year ago, I sent a map of these places to Dr. Mitchell. If you are able to refer to this you will see how admirably situated Hiroshima is as a place from which to work. It is but a few hours by steamer to either Iwakuni or Takewara, one hour by bicycle to Kabe, three to Yokkaichi, and six or seven to Yoshida. Matsue is three days distant by jinriksha. We have Japanese licentiates located at Iwakuni, Takewara and Matsue. The other places we hope to supply in a year or two, meanwhile I am doing my best to work them from Hiroshima.



JAPANESE MEMORIAL ARCH, NEAR HIROSHIMA, JAPAN.

AN ENEMY SOWING TARES.

The work is slowly progressing, and especially in the places named, where no preacher is yet located, much foundation work has to be done to remove prejudice and misconception. These people, and even those in Hiroshima, are still possessed with the idea that the design of Christianity is to steal their country, that it produces disloyalty to the Emperor, &c. The Buddhist priests misrepresent and caricature Christianity, filling the popular mind with all sorts of doubts and questionings which amount to so much rubbish that must be cleared away before even the foundation of truth may be laid. As soon as we begin work in these country places the Buddhists not only thus malign the truth, but do all they can to prevent our hiring a building for preaching, and if we are able to secure one they do their best to break up the services. Just now in Hiroshima they are paying especial attention to the children. One of our Sunday schools they have almost

entirely broken up by intimidating the children, and, not content with this, have started Sunday-schools in opposition, but we are assured that in the end *truth* will prevail.

The outlook in our various outstations is encouraging, especially at Yokkaichi. This place before the end of the present year it is expected will become a very important railroad station. Mr. Morita, who has been visiting this place from Takewara every other week, will now spend some ten days of each month there and push the work.

Most happily a young man of good position and influence, connected with the Railway Company, is temporarily located in this place and is bending all his energies to assist us in our evangelistic work. We look for large results in the near future.

A few days since I visited this place and held a little service at this young man's invitation, in his own house. He had gathered some fourteen or fifteen of his friends and neighbors, to whom we preached the Gospel.

Letters.

AFRICA.

ANOTHER VISIT TO THE BULE COUNTRY.

REV. A. C. GOOD, PH. D., *Batanga*.:—The fifth of this month I returned from a trip of three weeks to the Bule country. I went up country through the Mahia settlements, but saw but few of the natives, and they were either friendly, or so desperately frightened that they at once took to the bush. I was so fortunate as to get some Bule from a town near the proposed site of our first station to go with me as guides and carriers. This was a good stroke of fortune in two ways. It obviated the necessity of taking Mahias as guides, and it gave me an opportunity to demonstrate to these Bules, and through them to all the rest, that I could be trusted. I feel quite sure now that I can induce them to serve as carriers in almost any number, though of course they will be a hard lot to work with for a long time to come, and for some time it will probably be found best to use the Batanga people for the most part. The difficulty I experienced in getting carriers last year seems to have already passed. Almost every day I refuse applicants for work, and I believe I could on ten days notice procure thirty or forty carriers, twice as many as we will want at any one time. I went by a new and shorter route this time, and had my guides not sought to avoid the Mahia towns we could have found a still more direct course. With the advent of the dry season the journey to the first station can be made in three and one half days by a good walker, sleeping the third night in a village, but of course when the carriers are at all heavily laden a day or two more must be added.

THOSE INCORRIGIBLE ROADS.

On this journey I saw the roads at their very worst. For some weeks before I started there had not been much rain, and I thought I would have a good trip, but the weather changed a few days before we started, and it rained more or less nearly every day the whole trip. The streams were bank full, the paths standing full of water, the bushes were hardly ever dry, many places ordinarily dry were bogs, and daily the clouds poured down new supplies until it was water, water everywhere. Between the towns in the populous settlements the paths were tramped into a slippery, smeary mud, which in most places dried quickly when the sun came out, but rarely had time to get dry before

another shower came. The rains were different from anything I have seen in Africa before. There were no heavy thunder showers with wind. As nearly as I can learn, the tornadoes of the coast which work such havoc among the plantains and bananas are unknown in this mountain region. Instead we have sudden showers coming up in a few moments, and beginning to rain sometimes before the sun has ceased to shine. Then after a downpour of a half an hour or less, the sun will often flash out again, till another cloud suddenly sweeps across the sky and again changes the scene.

Of course such weather cannot but force every form of vegetation to the last degree, and I was impressed wherever I went with the wealth and luxuriance of the vegetation about me. Food was everywhere abundant, thanks to the climate and not to the people, who deserve to starve, so little do they do to procure the abundance that nature offers them.

THE CLIMATE NOT DANGEROUS.

You will perceive that the conditions I have here outlined are usually regarded as most unfavorable to health, and when I saw the state of affairs I said to myself, now, if this climate is ever going to be bad, surely I will experience something of it now. But either because the climate is exceptionally good, or because I enjoy an immunity from malarial influence in the interior that I cannot claim on the coast, I experienced nothing but good health all that trip, and come back to the coast feeling as strong as when I used to work on a farm among the hills of western Pennsylvania.

Another of my impressions as to the climate was confirmed by this trip. I never suffered from the heat. The nights were always cool, the sun never oppressively hot, and in the shade it was always cool. Coming back I followed a line of Bule towns which terminates only four hours from the coast, about twenty or twenty-five miles south of Batanga, and so spent several days on the "coast plain" only a few hundred feet above sea level. After ten days on the higher level I found the heat at the lower level and at the coast quite oppressive. Sitting in a native house at noon at Nkonemekak I was always comfortable, but at Monesi twenty-five miles W. S. W., under the same conditions, the perspiration streamed from every pore.

A FAR LOOK INTO AFRICA.

On the trip I had much more opportunity for talking with and questioning the people than on my former hasty journey, but all I can learn

only emphasizes what I have already written you as to the vastness of the field here opened to us. I questioned many old people who had come from the far interior, and all agreed in the statement that where I turned back I had not yet reached the dense population. And the country is open to us. I wish you could have seen the enthusiasm with which I was everywhere greeted. All distrust and misconception has melted away as I had not dared to hope, and now very few ask me the question I was so weary of on my first journey: "What are you seeking for?" Everywhere the people crowded to hear my poor efforts at preaching the Gospel. Some were disposed to scoff at the high standard of morality set forth by Christ, not because they denied its excellence, but because it seemed hopelessly above them. But on the whole I was pleased by the attention and interest with which my message was everywhere received.

But if the Gospel were not the power of God unto salvation, I should have been utterly discouraged by some glimpses I had of the unspeakable immorality of these people. But of all this I cannot now write.

A SPIRITUAL CLEARING FOR A GOSPEL HOME.

I am anxiously awaiting a letter stating definitely when the new brethren are to sail. Just before they are expected I think of making one more short trip to choose definitely the site for our first station, and to have a number of men begin clearing, and perhaps building a house which we can use temporarily. I have almost decided on such a site. The choice still lies between two spots only a few hundred yards apart, each having a fine spring, but one two hundred feet higher than the other. The natives have understood perfectly that we will not tie to any particular chief, and they themselves had about agreed that the hill which I have all but decided upon, should be the site, before I gave any intimation of it. Indeed I see now no serious difficulty of any sort in the way of opening our first station. All my fears have proved groundless, and on every hand I see evidences that the hand of the Master is with us in this work. So may it be.

INDIA.

REV. J. M. GOHEEN, *Kolhapur*:—In January at Wadgaon I baptized a man, his wife and child. His friends tried him very much before I left there. Soon after our return here they—i. e. his caste people—got him to go with them to Miraj, and so I have not been able to see him since they

got him away, but I hear they have driven him almost mad, and it is thought they will give him no peace nor rest until he renounces Christianity and becomes a Hindu again. I heard a few days ago they had brought him to Kolhapur, so I went twice to try and get to see him, but they told me both times that he was not here. We are pleading earnestly at the throne of grace that this family may have grace and strength to hold out. A few weeks ago about fifty of his caste people in this city called to find out what I had done to him, so I had a good opportunity to tell them about Christianity. They all listened attentively, and told me before leaving that I had done right to baptize him. When I went to see these same people last week they assured me they would not take him back into their caste. I think some of them are thinking seriously about these things. So his baptism has done good, in that it has led these people to inquire about Christianity as never before. I am thankful to say that there is a greater interest manifested among the Brahmans in this city since Mr. Varley and Robert Wilder were here. Many of them have bought Bibles and are reading them. One Brahman acknowledged to me that Christ was the *best way*; still he asked "might there not be other ways?" I quoted to him Christ's words: "I am the way, the truth, and the life."

VILLAGE BAPTISMS.

REV. K. C. CHATTERGEE, *Hoshyarpur*:—I have many blessings to enumerate in connection with the work in Hoshyarpur and the surrounding villages. Since the 1st of February twenty souls have been added to the church—sixteen adults and four children. The first man was baptized on February 13 and the second on February 19. On February 21 a man, his wife and their infant son were baptized. Four men were baptized on March 5 and six on March 9 and two men and three children on March 12. They all belonged to low castes and have been under instruction for some months, and we have every reason to hope are under the influence of grace. Some of them are bright, intelligent men and capable of any amount of improvement. We are teaching these to read, that they might read the Word of God themselves. The others simply commit to memory the precious texts of the Scriptures. The work among catechumens goes on with vigor every day, and we look forward to gather a more abundant harvest soon. May the Lord bring all our hopes and expectations to pass. We hope in Him and the promises made

by Him. I have been out in the villages, and have come back to get the report of the Presbytery and Synod ready for despatch to the General Assembly. When this has been done I hope to go out again. Amir Khan has gone out to the Chamar villages to seek out inquirers and all who may be willing to come to the Lord.

CHINA.

A BRAVE YOUNG MISSIONARY AND HIS TRUE-HEARTED WIFE.

REV. E. W. THWING, *Kang Hau*.—Your letter of March 28 reached us to-day. It finds us in great trial and sorrow on account of the sudden death of our dear father at Canton. He was taken away to his heavenly home a week ago yesterday. He was dead and buried before we even heard that he was sick. This is one of the trials of our work inland, but the Lord sustains us. His will be done. Our dear mother also has been very sick. My sister is with her now. We, too, would like to be with her now in her sickness and affliction, but it is hard to find anyone to take our place for a while, to enable us to return to Canton, and it does not seem right for us to leave our station now with no one. So our duty is to remain at our post. In many ways this first year on our new field has been very trying. I have wanted very much to give my whole time to study, but with the charge of the work and helpers here, and of a dispensary in Ham Kwong, and with our house to put in order, I have had many interruptions. The house is not painted at all, either inside or outside. I have been kept very busy indeed with many things to attend to, and with my study to keep up at the same time. I have often thought it was a mistake to come up here and take full charge alone for the first year, but we do the best we can. It does seem very necessary to have two missionaries associated in the work at the country stations, for united help and consultation. I often feel the need of counsel from some older missionary, but it takes about three weeks for a letter to go to Canton and an answer to be received. However, we trust God will direct in everything and all will be well. It is now nearly five months since we left Canton. We are very thankful to have kept well, and have enjoyed our work among these country people, but often we miss the pleasant association with some one of our own countrymen. This first hot summer in the country will be very trying. This week it has been very hot, 90° in the shade, which gives promise of very warm weather in the future. A month's vacation would be good

for our health, but it is hard to leave our station alone. We trust that we may be kept in health and strength for the Lord's service in this needy field. How pleasant it will be when another missionary is appointed to labor with me here. We trust the work is progressing. The people seem very friendly. I long to be at the work of preaching, but study must come first. I bought a week or two ago a good piece of property not far from here, where we hope to open a school next year. It was purchased with the approval of the mission, and cost about \$30 in gold.

I am afraid this is not a very interesting letter, but things have been hard of late. We do want to endure hardness as good soldiers of Christ if need be. Mrs. Thwing is a brave little woman, and keeps well and happy in her far off home. Her face is now the only white one I can see.

LAOS.

IN THE TRACK OF THE FAMINE.

REV. S. C. PEOPLES, M. D., *Lakaw*.—We were called down from the mountain by a response to our appeal to America for aid to the famine sufferers. Then our hands were more than full with that work. It soon fell to my lot to carry rice to distant districts in the province, where the people themselves could not come to us for aid. We carried it by boat into several regions of this province, and as soon as the roads were in fit condition for transporting rice, we went east to the Province of Prâ, and spent a month there in relief work, returning only in time for Annual Meeting and Presbytery. These meetings were of unusual interest, as you will have learned.

A SICKNESS NOT UNTO DEATH.

Before all the visiting friends had returned to their homes from the meeting, I was called to a town in the southern part of this province, to attend the head priest of the temple in that place. After two weeks Mrs. Peoples joined me, and we spent six weeks in most delightful work in that town and neighboring villages. From that place we reached eleven other towns, some of them a full day's journey from our camp. The impression our visit made upon the people was most gratifying, and the sentiment of the whole region was changed from one of suspicion and hostility to that of respect and friendliness, and conviction as to the truthfulness of the teachings of the Gospel. Although none of the people took so positive a stand as to make a public profession, I overheard two representa-

tive men from different villages, consulting together as to the propriety of the people in these villages uniting with the Christian Church in a body. Their decision was to confer with the Government first. When we returned home we brought the priest with us, and he is now studying the Christian Scriptures. Upon our leaving the town the citizens turned out in large numbers, and carried our goods for two miles down to our boat, where they took friendly leave of us at the river bank.

PREPARING TO OPEN PRA.

On February 24 I again started for Prâ. We had a five days' journey through forests and over mountains, a most delightful journey, in wide contrast from our experience four months before (when we went over with a thousand baskets of rice), because of the change in the condition of the roads. We travelled with carriers and two horses, one horse for the tent, and one for myself. After the first day out my horse became lame, and I walked for two days. We passed through only three considerable towns, at points where we crossed rivers. The purpose of my visit was to negotiate with the authorities in Prâ about securing a site for locating a mission in that province. I did very little active evangelistic work, as I thought it our best course to keep rather quiet for fear of awaking hostility and defeating the end of our visit. The two native workers who went with me did good work, however, in a quiet way. The people were remarkably approachable, and many of them listened with the interest of persuasion. Some of our carriers were citizens of Prâ, who had come to inquire and learn of the new religion. There are now quite a number of the Prâ people who are members of the Church.

A GOSPEL CLEARING AMIDST SPIRITUAL WILDS.

Our mission was entirely successful. We secured a most desirable site immediately outside the city wall, on the river bank, large enough for two residences and a hospital, for three hundred rupees. We put two men on this place to clear it off and enclose it with a temporary fence, and bought a few logs to be sawed into lumber for a hospital ward, which will serve as a temporary residence for the missionary who goes to prepare the way for permanent occupation.

PRA MUST BE OPENED.

The expense of these purchases and this work is borne by private parties, in anticipation of the action of the Board in granting the request of the mission to open Prâ. I have no doubt that

Dr. Briggs has already made it clear to you that the peculiar circumstances of the case justified us in taking this course. If it should be *impossible* for the Board to authorize the opening of Prâ this year, those of us who have entered into this contract have agreed to carry the expense until such time as the Board *can* open the station. Even if the Board should not grant our request this year, we shall have to work Prâ by a division of our forces here, which we can ill afford, and we shall need a permanent stopping place which will be under our own control in that region.

KOREA.

MR. J. S. GALE, *Gensan*.—We have gatherings each day in my study for Bible reading and explanation. Last Sunday, for example, there were twelve, about as many as the room would hold. Yang (the native evangelist) read the 4th chapter of 1st Peter, and then I took it up verse by verse, with comments.

OLD KIM HAS PUT HIS HAND TO THE PLOUGH.

Old Kim, whom I mentioned in my report last year, was also there, being once more able to attend, after some two months' severe sickness. During the first part of his illness I did not feel led to help him in food and clothing, because of the outside natives. I used to call, and would find him in his room looking very poorly, but anxious only to hear something more from the Bible. He did not need anything, he said, beyond what he had. In April I found him getting weaker, and only after very great persuasion did I get him to accept some beef from us occasionally. He has been improving since, and I am quite sure that his condition was largely due to starvation, for the village ostracized him after he burned his ancestral tablets, and have also stopped his spring seeding and farm work generally.

HIS HEART RESPONDS TO THE BIBLE.

As I said, he was here on Sunday, listening earnestly. When we came to verse 13, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy," Kim broke in saying, "Well, this is a marvel, this book, *it fits so*." He felt that he had had sufferings that made him a sharer in it. I would like to have caught his prayer, so full of child like trust, but it would be impossible to transfer his earnestness to paper. His two brothers are also faithful. One has moved far away, and the other is busy providing for a large family circle.

There are fishermen and others who attend our meeting, who are of interest to us, though I must not weary you with adding unnecessarily to this letter.

NEW OPENINGS FOR WORK.

Mrs. Gale has been working for an opening among the women here, but with little encouragement thus far. None of them can read, and they seem to have no place in their hearts for anything beyond their daily routine. They are a hard class to reach, and it will need a native specially gifted to assist in this work. They are about as devoid of intelligence as any savages could be, so they will need new heads as well as new hearts to understand the Bible. In this respect they are far below the men.

SYRIA.

TOURING BETWEEN THE STORMS.

REV. W. S. NELSON, *Tripoli*.—Early in March my wife accompanied me on a five days' trip to the Koora, a group of villages only a few hours' ride from Tripoli, in which we have three centers for work. After returning to Tripoli we set out again for a longer tour of fifteen days. We spent the first Sabbath at Amar, where we always meet with a cordial reception. The material is almost all on hand for the addition to the chapel, so much needed to accommodate the regular congregations. Sabbath evening I proposed to the brethren that they undertake systematic work for the evangelization of the neighboring villages, going out two by two on Sabbath afternoons, while those who remained at home offered special prayer for those who went, and then gathered in the evening to hear their reports. The suggestion was adopted, and the next Sunday three couples visited as many villages, and were most cordially welcomed, the people attentively listening while the Bible was read. The reflex influence will be good, whether we see any immediate fruit from their labors or not, and I am convinced that the thorough leavening of this people will never be accomplished until they are moved to do such work.

Our next stop was at Meshta where we were shut in five days by the storm. One morning we awoke to find several inches of snow on the ground, an experience we had not had before in Syria. Wednesday noon we started for home.

We had several rivers to ford, all of which were very high. The first one presented no serious difficulty, nor the second, though the water was well up to the shoulders of our

horses. The third river was turbid, and we reached it at a lonely point unfamiliar to me. We were told to go straight ahead, however, and so I plunged in. The river was rather wide, and kept growing deeper till my saddle bags were nearly afloat. My horse had quite a scramble to get out on the farther bank. Mrs. Nelson followed without mishap, and we pushed on toward our lodging place. The plain was not only muddy, but flooded, the water flowing over the entire surface. We had some difficulty in crossing a deep and ugly irrigating ditch, and then reached a small, wretched village on the brink of another river which the people assured us was unfordable.

It was about half an hour before sunset, and we had left our servants some distance behind. They came up, however, and we submitted to necessity and secured the public guest room for the night. It was simply indescribable. The room was not over twenty feet square and seven feet high. It was occupied by two horses, three mules, and five persons besides my wife and myself. We did not attempt to count the smaller animate occupants of the place, but you will readily believe that our slumbers were light, and our prayers not less fervent that the mud roof now soaked with water might not give way, and that the swollen river might subside sufficiently for us to pass over in the early morning.

PRESBYTERIAL HARVESTING.

Saturday Mr. Ford reached Tripoli from Sidon, and preached for us on Sunday. On Monday we started together for another tour to the north, spending one night each at Minyara, Safita, Meshta, Marmarita and Amar, and reaching Hums on Saturday. We had many formidable streams to cross, and much heavy mud to struggle through, but the journey was a prosperous one, with attentive gatherings at every place to listen to earnest discourses from Mr. Ford. The week spent in Hums was a pleasant one, and included the sessions of Presbytery. Mr. Ford's presence was a great help and pleasure to us and to the native brethren. He gladly devoted himself to preaching the Word, holding special services which were attended by all who could crowd into the church. We welcomed twelve new members to the fellowship of the church at Hums, and baptized six infants. The good signs at Feiruzeh continue, and we hope now to put a man there soon, as one of the brethren at Hums has promised to buy a house for the work. The light is spreading to other Jacobite villages of that group, and we are much encouraged about them.

HOME MISSIONS.

OUR LAND DEDICATED TO CHRIST.

The discoverer of this country and first settlers dedicated this whole land to Almighty God. We are the *fidei commissarii* of all that our ancestors secured for us by blood and treasure. God and man hold us responsible for the perpetuation of the dedication made of our country to Christ and Christian civilization. Can we who have received so much from others say that we purpose only to take care of ourselves, and let our descendants take care of their own interests? Can any one that is in vital sympathy with the Son of God help laboring for the good of those who shall come after him? Can any one who has ever bowed the knee before the cross, studied the meaning of the bloody sweat of its Divine victim, and interpreted the significance of Calvary's never-to-be-forgotten transactions, permit his heart to be driven in upon itself without any yearning of affection for others? What are you doing, dear reader, to realize the dedication to God of this land by Columbus and the Pilgrim Fathers? How stand you in account with your conscience and the pressing demands of the country? What has been thus far the proportion between your obligations and your efforts, your income and your benefactions? A dollar contributed to Home Missions to-day is worth more than ten dollars will be a few years hence. A single church planted this year in Texas, Idaho, Wyoming, Oklahoma, Montana or Washington, will do more for the evangelization of this country than ten churches will at the beginning of the next century. Give this year the gospel to New Mexico and Arizona, and you will have two Christian States on Papal soil looking with pity and compassion on poor, besotted Mexico, and exerting an influence over her for good that will flow on like the Rio Grande till the earth is consumed in the conflagration of the last day. Plant a few more mission chapels in Utah and the States bordering upon it which are

largely under the domination of Mormonism; establish a Christian College in Salt Lake City, Santa Fe or Tucson, and you will lay the foundations of truth and piety in all those regions of country whose blessed influence will be felt when Mormonism is dead and Romanism is wrapped in its winding sheet. Are there not some of our giving people anxious to claim a special interest in a work so glorious and far-reaching as that which the Home Board is carrying on in our country?

DISTRIBUTION OF DOCUMENTS.

Long experience has shown that our people usually give according to the knowledge they have of the work to be done and of the amount of funds necessary to accomplish it. Finding that the annual report with all the receipts from donors and churches attached to it is unwieldy and would not be extensively read if furnished, the Board and the General Assembly have ordered a large extract from this year's report to be sent to our Ruling Elders. This contains all that is necessary to interest the general reader and liberal giver. It affords more than a bird's-eye view of the vast and interesting field to be cultivated; the method adopted by the Board and Presbyteries of meeting the pressing needs of the same; the amount and sources of the funds with which the laborers are to be supported; the almost overwhelming demands made by newly opened and rapidly growing districts of country; the chief hindrances to the work, the agencies employed and the encouraging prospects held out to us in the future.

The Board trusts that our Elders will take hold of this matter with all the earnestness and system of business men. They may very profitably read portions of it at the weekly prayer meeting and present a copy of it to this and that member of the congregation. They can talk over the facts and figures

brought out under the different heads into which it is divided. And, it would be a great help to the cause if one or more of the Elders in all our churches could be induced to see that every member of the congregation, young and old, had an opportunity to give of his or her means to save our beloved land for Christ. May we not trust that this experiment will be honestly tried this year?

BEAR EACH OTHER'S BURDENS.

The Board of Home Missions is earnestly striving in these days to carry out this important injunction. For the month of July it had, in order to pay promptly the missionaries, to borrow the sum of \$2,000 for every working day. It was not an easy task to do this during such a severe financial crisis as that which our country has just witnessed. The same thing is being done during the present month (August), but how long the banks will be able to accommodate us, it is impossible to tell. Thus far our missionaries have been paid as promptly as if business were in a most prosperous condition and money came into our treasury in sufficient quantity to meet all demands. Knowing that a large number of these are not promptly paid by their own people, we deem it our bounden duty to make every effort to meet their necessities.

May we not hope that the friends of the cause and lovers of our country will do all they can to bear their part of *our* burdens. Some have already sent us handsome donations, saying: "We know this is dry time with you, hence we send you our check for \$—." Others have forwarded their contributions accompanied with such words as: "Accept our help to keep up your part of the work of our country's evangelization;" "We have not much to give, but we cheerfully exercise some self denial for the sake of increasing our gifts during these hard times;" "It has occurred to us that our gifts toward saving this land for Christ will be especially acceptable at this time;" "We have money which we cannot use at present, hence we are willing to share a part of it with you."

The above are not imaginary, but real sentences that have greatly cheered our hearts

in the midst of this unwonted financial perplexities. We give them to our readers that they may know that some of God's people understand the signs of the times and are willing to do all in their power to meet special emergencies. We publish them also in the hope that others who are just as able and perhaps just as willing, when their attention is called to it, will bear their full share of our financial burdens. Our prayer is that the Church will not allow our hard working missionaries to bear not only an unavoidable reduction in their appropriations, also an avoidable delay in receiving their salaries. This calls for prayerful consideration!

THE CHURCH STAGGERING UNDER REPEATED BLOWS.

A well meaning and intelligent member of one of our Evangelical denominations asked the writer not long since, if the Church with all her appliances for the world's conversion was not staggering under the repeated blows dealt at her by worldliness, scholarship and infidelity? The reply was that all these had doubtless their effect on her, but that God's promise, God's almighty power and God's honor were all back of the Church. She is His portion. Her name is graven upon the palms of His hand. She is as much encouraged as ever to invoke the Lord God of Elijah, to rest under the protection of the God of Bethel, and to wrestle with the angel at Penuel. If she should be again brought into bondage, as in the past, there will arise another Moses, another pillar of cloud to conduct out of Egypt and another shower of manna will fall to feed her hungry hosts. Should the pall of great darkness again fall upon her, should she be buried for a time beneath mountains of worldliness or heaps of forms and traditions, there will be found another Luther, another Calvin, another Knox and another Wesley to lift her up and lead her to a higher plain. Be not afraid, dear reader. The Gospel has not lost its power. The sword of the Lord still gleams in the van of the hosts that are marching against the Midianites. There are still found a brave band of three hundred who cry: "The sword of the Lord and of Gideon!"

OUR MISSION SCHOOLS STEPPING-STONES TO THE CHURCH.

It is sometimes thought that the money given towards carrying on the school work among the exceptional populations of our country is diverted from our Home Mission work proper. This is a mistake. Every missionary teacher is a preacher of the word. In a communication by the Board to the teachers lately commissioned, it is stated that the secular knowledge imparted by them is expected to be subsidiary to the sacred. Whilst all the schools are required to teach the pupils how to make a respectable living, they are taught also how to lay hold on eternal life. These schools are the main feeders of our churches in New Mexico, the Indian Territory, Utah, Alaska, and the Mountains of Kentucky, North Carolina and Tennessee. And the demands for them have never been so great as at the present time. It would make the hearts of many of our Christian people bleed if they knew how many of these appeals have had a deaf ear turned to them this year for the lack of funds. Pupils offer to walk many miles to attend them if the Church will only furnish them. We ought, surely, to show the same intensity of purpose to save souls that the world does to make money.

THE GROWING DEMANDS OF OUR FOREIGN POPULATION.

At no time in the history of the Home Board have the calls been so numerous and so pressing for good men to labor in communities of Bohemians, Hungarians, Italians, Swiss, Poles, Danes, Swedes, Greeks and Syrians. These calls come from cities as well as country districts. Such cities as Chicago, Detroit, St. Louis, Kansas City, Milwaukee, Denver and San Francisco have applied for men and money to carry on work among some of the above named nationalities. It is too often forgotten by our giving people that many of the Bohemians are Presbyterians of the type of John Huss, and that not a few even of the Hungarians, Italians, Swiss and Poles have strong affinities for our Church. We are called upon, therefore, to care for our own when we are asked

to furnish such communities with ministers to preach unto them the simple Gospel of Christ.

There are also country communities of these people in Pennsylvania, New York, New Jersey, Wisconsin, Minnesota, Ohio and other States which have sent us urgent requests for missionaries. The Presbyteries and the Committees of the Presbyteries have interested themselves in their welfare and begged of us "to move in this matter." Most gladly would we move in the direction of reaching them all if the Church furnished us with the men and the means for the purpose. May we not hope for a hearty response to this from individuals and churches in spite of the present monetary stringency in the country? Not a few could spare considerable sums of money without interfering in the least degree with their luxuries, much less with their comforts. I believe that there are many of our giving members willing, if the case is properly presented, to exercise even self-denial for Christ and His cause.

ONE DAY'S WORK.

One of our synodical missionaries recently on a Sabbath, besides traveling by team sixteen miles, ordained and installed a ruling elder, moderated two sessional meetings, received fourteen adult members into the church, baptized six of them, conducted twice the observance of the Lord's Supper and preached three sermons. While such a day's work may be exceptional it is not unfrequent among our synodical missionaries in the newer portions of our land. Few realize how arduous, how perplexing often, how multiplied and pressing, as well as pleasant, the cares devolving upon these servants of the Church.

The Rev. D. J. McMillan, D. D., Secretary of the Board of Home Missions, is greatly enjoying his first trip to Europe. He expects to visit a number of the most interesting countries on the Continent as well as parts of the British Isles. His plan is to be back by the last of August or the first part of September.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE OUTLOOK.

If it could be taken for granted that all our giving friends would read our tract No. 24, entitled "Labors and Results for 1892-1893, or Facts and Figures," this article would not be necessary. But it is to be feared that we would be taking too much for granted if we supposed that even a tithe of them will ever see the pamphlets referred to; hence, we shall endeavor to give the readers of the CHURCH AT HOME AND ABROAD a few hints in regard to the outlook of our work. The area of the United States has doubled within fifty years. Then, districts of country long supposed to have been of no value as human habitations, are being rapidly converted into fruitful fields. This is increasing the possibility of our land to sustain a vast population. The natural growth of the nation is very great, but this is largely augmented by a yearly tidal wave of immigration pouring in upon us through the Atlantic and Pacific ports and from Canada and Old Mexico. Such double increase will give us, in the near future, 100,000,000 people whose spiritual interests must be cared for. The task would not be so difficult if we had only committed to us the interests of those who have grown up within our own bounds and been moulded by our American institutions. But, on the other hand, millions of them have been reared in the State Churches of the British Isles and the Continent, in the midst of the priestcraft and idolatry of the Church of Rome; in the dead orthodoxy of the Greek, Armenian, Polish, Bulgarian, Bohemian and

Hungarian churches, amidst the superstitions of the church of the Latter Day Saints; in the crude faith of the Indians and Alaskans, and in the pure idolatry of China and the Buddhism of India. No one unacquainted with these people can form the slightest conception of the difficulty our missionaries experience in calling their attention to the simple truths of the Gospel. Still, by tact and persistency the good work goes on even among these.

Within two or three years six great States have been admitted into the Union, namely, North and South Dakota, Montana, Idaho, Wyoming and Washington, each in itself is an empire having untold resources and possibilities. Population is rapidly pouring into these new and inviting fields. Railways give rise to towns, cities and settlements in every direction. The calls which come to us for missionaries and churches are powerful in their earnestness and perplexing in their number. It is all-important that the foundations of these great States should be laid on the right principles. If they are not brought into harmony with the other and older States in their religion, laws and institutions, it will not be long before we shall witness friction and clashing of interests. The Church is appealed to to enter these important regions with ministers who will play a wise part in shaping their civil as well as their religious institutions. In the six States named a hundred Presbyterian churches could and ought to be, established during the current year. But, in all human probability, we shall not be able to plant a tithe of that number. This is greatly to be lamented.

From the present appearance of the commercial world, we are likely to have a hard, depressing and discouraging year. We have no disposition to play the role of a prophet and foretell what will be in the future. Our hope is that our present financial embarrassment will pass away with the scorching heat of summer. One of the pleasant experiences of the Board is that Christian people rarely allow the hard times to arrest the progress of mission work. We earnestly trust that this will be the case the present year. The Board has

during these summer months to provide \$2,000 every working day from the Banks. Think, dear friends, of being compelled to borrow that sum of money at such times! Not many of the strongest corporations in the land could do it. And this is a high compliment paid without intending it, to the honesty and integrity of the Christian Church. Our earnest prayer is that the contributions in all our congregations will be increased this year by a large percentage.

The demands upon us for men and money in the older States is very great. We cannot let the little rills which are supplying our city churches with much of their best materials, run dry. It is expected that these weakened congregations will in time be strengthened by the children of the new occupants of the farms and the new comers into the villages. The demands of the foreign population have never been so great as they are this year. The conviction is growing that, if the Church cannot mould this great mass now in our midst, it is certain to mould us after its own views and ways. No one that has traveled across the Continent could fail to witness the growing foreign aspect of nearly everything he has seen. We enter no protest against the coming to us of these immigrants, but we do utter a loud cry to the Church to awake and put on her strength for their salvation.

The hindrances to Home Mission work can hardly be exaggerated. They arise from the perversity of the human heart; from worldliness and love of gain; from haste to become rich; from indifference to religion on the part of many who were once active members of our Church; from the scattered condition of our rural population in not a few of the States; from the multiplicity of tongues in our towns and cities; from our foreign population; from infidelity and materialism among those reared in our own land; from political corruption and bribery; from intemperance among the rich and poor, men and women; from the increase of false religions like Buddhism in large cities like Brooklyn; from the machinations and untiring zeal of the Jesuits; from the growing indifference of the great masses of our people; and from socialism, communism and anarchism, that threaten the

safety of the most cherished institutions of our land.

Notwithstanding all this, the work of the Board is going forward with a commendable degree of rapidity. Places that have been ruled by the vicious and the godless have been brought by the gospel into an orderly and moral condition. Tribes of Indians that have indulged in pillage and bloodshed have been brought to see their folly. Men and women reared under the baleful influence of false religions in New Mexico, Arizona, Utah and Alaska, have been received in large numbers into our churches. Young Mexicans, Indians and Mormons that would be leaders in flagellations, dances and polygamy, if it were not for the missionaries and missionary teachers of the Board, are found among our instructors, Bible readers, evangelists and preachers of the gospel. Territories like Utah which threatened to become pagan in many of their aspects have been arrested in their downward course by the preached gospel.

One of the great desiderata of the work of Home Missions is more wide-awake, well educated, self-denying and devoted men and women to preach the gospel and teach the ignorant. Our Synodical Missionaries complain of the lack of men of this sort. New blood, new energies, new consecration are called for in all our fields. We import from other denominations too many preachers who have not received the training or acquired the experience of our own young men. We are glad to welcome these in the absence of better ones. But we beseech mothers to consecrate the best of their family to the sacred office, pastors to call the attention of young men of piety and ability to the need of men in the ministry, the Sabbath-school teacher to tell the bright members of his class that perhaps the Lord has need of them in the work of the ministry, and the whole Church to pray the Lord of the harvest to send more laborers into the harvest.

The prospect, as far as our work is concerned, is most encouraging. The Spirit of God is abroad in the Church, reviving saints and converting sinners. The Word is continuing to be the power of God and the wisdom of God to the salvation of souls. Christian

people are praying more than ever for the salvation of the country and the world. And never before, perhaps, has there been so much labor and effort put forth to bring the land to Christ, or so much liberality shown for that purpose by God's people. Let the prayer of faith continue to ascend for the Board and for all the important work in which it is engaged.

Letters.

ALASKA.

REV. W. W. WARNE.—This quarter brought the steamer with its glad surprise of a horse, wagon, etc., and plenty of provisions and clothing so that after all it marks the beginning of what I hope will prove a more aggressive period. After the letters I had received from you and Mr. . . . I supposed of course there was no more use thinking of a horse and so laid all of my plans to do everything by hand labor I did not have as much land ready for cultivation as I otherwise should so that I can not make good all the promises I made, in regard to the value of a horse, from the beginning, and yet I hope to get considerable out of her even as matters stand, in spite of the fact that the old harness sent with the horse did not stand even the first good pull. Then the other day I smashed one wheel into splinters, so that I am no better off than before the horse came; but as soon as the Chilkat returns I hope to have both harness and wheel and then we will try it again. You can see what a great bother it is to break down here where we have neither material nor tools this side of Tacoma, fifteen hundred miles or more away. Next year I hope to be in better shape and then the horse will count in good earnest.

During the winter I supposed I had plenty of provisions but as the weeks slipped away it became evident that we were running short and two or three weeks before the steamer came I had to exercise my faculties as a hunter to get ducks for the family to eat. I could not help thinking of the quails God sent to feed his people in the wilderness and comparing ourselves with them. I hope, however, the Israelites did not have to work quite as hard as I did and I dare say they were not quite as undignified in their manner of getting their game. However, we were similar in the following things, we both very much needed the food; in the former case it came in the form of quails, in the latter in the

form of fish and ducks. In the former case the quails lasted until they got other food, in the latter they all left the day before. But the steamer came in time for dinner so that it was literally true that in both cases they lasted as long as there was any real need for it.

In spiritual matters we seem to be moving on better than we have any right to expect with such a poor and uncertain, if any, means of communicating with the people. Part of the time Mrs. Dickinson interprets, part of the time various others, and the rest of the time I have no one, yet the attendance at services continues better than I expected. I have since my last report baptized two women and am holding back several other people on a sort of probation. I very much dread making a serious mistake, and so I hardly know what to do. I so much feel the need of an opportunity to talk with some minister who has spent some time in the work up here but that seems to be denied me. I have not had an opportunity to talk to a minister in the two years I have been up here with the two exceptions of the hasty greetings to the Assembly ministers who came on the Topeka last year, and a few Sundays after we arrived, when some Methodist Episcopal ministers dropped in, who would have done more good and less evil had the steamer not dropped in upon us that day. How strange it is that even ministers of the Gospel can leave their religion behind them when they go off on a pleasure excursion!

I have heard that there either has been, or is to be, a meeting of the Presbytery at Sitka or Juneau this month, but it is of course impossible for me to leave for such an expensive and long trip which would cost probably from \$50.00 to \$75.00 and require from three to six weeks. There is no other missionary of our Church in Alaska (unless at Pt. Barrow) who is so isolated, and in some ways it makes it a little bad for us.

The number of children in our home remains at thirteen. I had expected others, but for some unknown cause no others have come yet, although some dozen or fifteen are talking about it and when they come I presume there will be a rush.

We are all enjoying good health, for which I can never feel thankful enough. We feel that God is very kind to us still. We are still lost in a wilderness of work and probably always shall be, but with health and strength we can nicely endure that.

I write now as we will have a chance to send our mail next week, and it will be at least three weeks before we can send again. I don't feel as

though I had anything interesting to write this time; nothing out of the common run of things has occurred. I have just finished the usual work. Mrs. Warne and I are kept busy with the house work and sewing. The first week after our supplies came, I cut twenty-four garments for our five boys and Mrs. Warne cut for the girls, and I had them all done in one week. Mrs. Warne got a machine this spring. We had been in need of one very much and we thought we must have it even if I and Mrs. Warne had to deprive ourselves of something, so we gave up the hens that we wanted very much. The boys had gotten so destitute of clothing before our supplies came that they were hardly presentable. We had patched and patched, even until they looked like crazy quilts. The girls have knit eight pairs of stockings. They have learned to knit quite nicely.

Most of the natives from our village were gone hunting and fishing for over a month, but now nearly all of them have returned. I was called upon to visit a child that had fallen from its mother's back, (the women carry their children on their backs here), and struck on a stone. The man who came to tell me about it thought that its leg was broken, so I took things with me and was going to try to set it, but found on examination that there were no bones broken. I rubbed it with arnica and bandaged it well. Another child was sick with a cold, and I gave that one some catnip tea. The father of two of our children has complained of his stomach ever since I came; we think he has chronic dyspepsia. As he had asked for medicine so many times, we made up a good strong dose of boneset for him, and I did not think he would ask for any more of our medicines, but the next day he came and said it was good. We are cautious here about giving them medicine, for if they should die, they would be likely to say that our medicine killed them and seek revenge in some way. There is a sick child in the house where the native doctor lives and we often hear him screaming and making hideous noises over it. His looks are enough to frighten the most of diseases away. My last piece of work has been painting foot and head boards for two graves, one of them for our mission boy who died in March. We are having long delightful days now. The sun rises soon after four o'clock in the morning and does not leave the mountain tops until after nine. Then it is bright enough to read until nearly eleven and daylight begins soon after one o'clock. Our garden is looking well but will soon need rain.

NEBRASKA.

When I wrote you last we were in the work of building a manse here. The work is so far completed that we have now "moved in," though some work remains to be done. It is a well built, roomy, handy house and a credit to our people. They have worked hard. We all worked together, hiring very little. It was sometimes amusing to have strangers, book agents, etc., call and ask where the Presbyterian pastor was, and see to their amazement as, perhaps with plane or saw or paint brush, I was pointed out to them. Well, we have so far succeeded as to allow a "breathing spell" before we finish. This puts our work where by God's help we hope to become self-supporting. This does not mean that they will be able to pay a pastor \$800, but that by sacrifice on the part of all, principally of the minister, we hope to relieve the Board of its support on this field in the hope that it may still be used in this part of the country to encourage those ministers who cannot come on smaller salaries, to come here to work. Do not suppose this field can raise any more than \$550. Our church is in a good condition spiritually. We still maintain our Bible work among the young people as well as the old. Prayer meeting is well, almost fully, attended. Y. P. S. C. E. is in excellent condition. Sunday-school is the largest here by nearly one-third. We have difficulties, of course to contend with.

Atkinson Church is not doing so well. They are discouraged, and therefore have less force to fight the enemy. I am very anxious for the church. They need some one who will and can give up his whole time to the field. Our great reason for wanting to become self-supporting is that the Board may add to what Atkinson "ought by rights to have," the \$250 this whole field has drawn. Atkinson is a much pleasanter place than this to live in; the church is, perhaps, more intelligent and socially better. It certainly has a larger parish to work in, with greater possibilities than Stuart, as I see it. I do not see why with a little added encouragement from the Board Atkinson may not become a strong church again. Last Sunday we received two new members. During this quarter one very dear old brother, "Father" Meals "passed to his reward." I have nothing to say of my work except that I have tried to be faithful in all my work. Do you sometimes pray for those who are at work on these prairies? If so, remember me and this field, but we have on the whole, some hard work still to do, and I hope, a bright future before us.

UTAH.

REV. F. W. BLOHM, *Pleasant Grove*.—Pleasant Grove and vicinity is a strong Mormon settlement of 8,000 inhabitants, with not yet a Gentile family in it. We have a few friends, but even these have been Mormons, and are so more or less yet. We are gradually winning them, and we hope very soon to see such a number of these take an absolute and definite stand for Christ, that with the teachers and my own family, we can have a little Presbyterian Church organized that shall bless the community. The regular services, inaugurated when I commenced my labors here, have been continued with an average attendance of thirty-three, a little smaller than last quarter, but this is on account of the busy season setting in, and the people are not so waked up to the blessed realization of the Christian Sabbath that they at all times would be willing to leave undone a little work for the purpose of attending service in the house of God. The membership of our Sabbath-school is forty, with an average attendance of thirty. It is a little hard to get the children of Mormon parents into our Sabbath-school. They do not hesitate so much to send them to our day school, for they do not expect that religion is taught there, but in the Sabbath-school they know they can expect it. To meet the emergency we commenced a little more religious work in the day school, realizing that our business here is to win these people for Christ, and if we cannot succeed in one way we must try another, and this we did in the way of having a short Bible study in connection with our opening exercises every morning, taking for our reading the Home Reading assigned in connection with the International Sabbath-school lessons. We also considered the Catechism question, and in this way we have managed to teach the Sabbath-school lesson to those who could not come to Sabbath-school, and in fact in a much better and more thorough manner than could be done in the short time assigned for the lesson in the Sabbath-school. Two of our patrons took their children out of school. These were strong Mormons and were only sending their children to our school on account of the educational advantages and a Christmas gift occasionally, but did all they could to counteract our influence with their children at home. Those who remained became more attached, not only to us, but to the Gospel of Christ, which we are left to proclaim more freely than ever before. The day school has been larger this Spring than ever before. We

had not a little opposition here when we commenced our work six months ago in the way of disturbances at our services at our home, and also assaults on the street. We complained to the Mayor and the Marshall, who are both Mormons, (the Mayor is also Bishop), and we must give them credit for responding very promptly. They both did all that we think they could do in the matter. Two young hoodlums took occasion to make an assault upon my oldest son, but they were promptly arrested and severely fined. These disturbances have seemingly somewhat abated. I think that by a steady and careful operation we shall in time overcome prejudices. I am the first settled Christian minister here, and it should not be wondered at that the Mormons should not like our work. Christianity, as we proclaim it, has no fellowship with the faith of the Mormons; if we are right, they are wrong, and the most of them do not like to believe this; if they are right then we are wrong, and they believe this, and think therefore that we have no business in their community. The young people are led to look upon us as intruders, and therefore they do not feel condemned for disliking us. The silent consent of the older people naturally strengthens the young in their rowdyism, and as the young are naturally so inclined they need but very little stimulation. So we are not surprised that our work should be opposed in this field. What we do expect is a more tolerant spirit of liberty. Religious disputations with their resulting animosities are useless. We cannot combat darkness by fighting it with a stick; the only way to remove darkness is to kindle a light; the only way to dispel spiritual ignorance is to let the light of knowledge that comes from the love of God shine into the heart.

REV. CHAS. M. SHEPHERD, *Springville*.—The chief item of interest is the completion and dedication of the new church. The dedicatory services were held on May 31. Messrs. Wishard, Martin and Todd were present as the Presbyterial Committee. The house was crowded, many Mormons being present. Additional services were held on Monday, the house being well filled. The people were deeply impressed. They were delighted with the building and its appointments. The Mormon meeting house is bare and comfortless. Our old church was very plain. But now, as they looked upon the stained glass, the beautiful memorial windows, the

tasteful carpet, the comfortable opera chairs, the well trained choir, the polite and attentive ushers, it was evident the thought was in their minds, "This is the way a church ought to be."

They could but reflect moreover, on the contrast between this state of affairs and the time, when in a miserable hovel, Mr. Leonard preached, sometimes to empty benches, often to a single hearer. When it was claimed in the addresses that the Presbyterian Church had exerted a mighty influence in Springville to promote temperance, Sabbath observance, a sound morality and religious liberty, the proposition was readily assented to. As a result Presbyterian stock has risen about fifty per cent. in Springville. It will be our own fault if it ever goes down again. The collections that day footed up \$50. We are now only behind on current expenses which have fallen in arrears while the building was going on. The whole cost of the church, including furniture, was \$2724.

The usual evening congregation more than fills the seats we now have. We have borrowed settees from the Academy which must be returned in September. As soon as possible, at least 25 more opera chairs should be put in.

But no more money can be raised here. Our resources are exhausted. One member has been received on profession. Others will follow now.

MISS M. E. MCCARTNEY, *Richmond*.—The three months have gone freighted with much attempted for Jesus, something accomplished for Jesus, we trust. Fifty-seven days of solid teaching with every opportunity embraced to point to the dear Master in Heaven. Sabbath School held every Sabbath but one, I being that Sabbath in Salt Lake City at the meeting of the Utah Presbytery. We have had a better attendance in Sabbath School and day school this spring quarter than is usual at this season of the year.

I have held services every other Sabbath evening, all of this quarter. Rev. Mr. Thompson coming each alternate Sabbath evening. Rev. Mr. Greene preached a few times. The attendance and attention were always more satisfactory on the evenings when I conducted the service, because the Mormons are more afraid of ministers than of teachers, and many, many prayers were telegraphed Heavenward for strength to perform my duty and God's blessing upon the effort. I would rather have given up any part of my work than these Sabbath evening services. From forty to fifty young people, all Mormons, were almost always present. The

"good byes" and "God bless you's" were many and warm from the Mormons as I started for my home here in Pennsylvania.

MINNESOTA.

REV. NICHOLAS BOLT, *St Paul*.—With a heart full of thanks to God, I am able to report of the most encouraging progress of our work. In the past two months, we had an addition of eighteen new members to our congregation, of whom fifteen joined the church by confession of faith. Our Sunday evening services have lately attracted a class of people we are most anxious to reach, the frequent visitors of the neighboring saloons. The influence of our church begins to reach into all directions, and a wonderful spiritual movement is just at present breaking out. Our plan is to hold special mid-week services all summer and to do as much personal work as possible. We would beseech you to remember us in your prayers and to pay all the attention to our work you can give to a particular work, as we and our friends believe that the Lord has enabled us with the success He gave us here to break way to much more work among the Germans in the West. I personally feel the greatest interest in the enormous field at Chicago (North Side), and hope and trust that the way will show itself how a similar work to ours here at St. Paul (only on much larger scale) could be started there.

REV. A. H. CARVER, *Lakeside*.—Five have been added to the membership, two of these on profession and from the Sabbath-school, during the quarter. Others are on the way. Attendance at preaching services has been increasing of late. We have had to provide additional seating. Our Y. P. S. C. E. has had to remove to main room to hold its meetings. Our officers are now making canvass with the view of self-support. I am not able to say at this time if we shall undertake it. I have asked that a thorough work be done in this line. We have not, with our accessions, received much financial strength. We have lost lately in our Sabbath-school by the organization of an Episcopal school.

Some of my time has been given to missionary work of the Presbytery. I have made two or three visits to the iron regions on the Mesaba, and have assisted in the organization of two churches. Sleeping—no, staying—in cabooses and hotels, without heat, save what we carried, rain, mud, no sidewalks, etc. One of these towns, Virginia, had thirty-eight saloons and

three stores, and a little salt of the Scripture kind.

REV. WILLIAM T. HALL, *Madelia*.—We have no Y. P. S. C. E., but our young people work along with the older ones in the old-fashioned way. When we have anything to give, we give it through the regular channels of the church—its Boards, etc. I have long been of the opinion that so many organizations are not productive of good, and have tried since coming here to avoid them. The results have been most satisfactory. I have no iron rule opposing such organizations as the Y. P. S. C. E., but I try to convince all that there is a more excellent way, and the results thus far convince me that I am right.

CALIFORNIA.

REV. R. J. CAMPBELL, *Felton*.—On the anniversary of the beginning of my labor here, I preached the first sermon in the new church building in Felton, the first Presbyterian and only church in Felton. The work has gone on slowly but surely through the year. It is pretty hard to do anything in an old sin-hardened town twenty-five years of age without a church. It did not seem like going to church going into an old saloon building to preach, and little progress could be made. We are thankful we can now boast of the prettiest little church in the valley, and the cheapest of the size. Prospects are good for work and results now.

REV. W. C. SCOTT, *Elk Grove*.—I closed my labors with this people yesterday with very interesting circumstances. Seven were received into the church, one by letter. Five men, two heads of families, and their wives and three young men, one infant baptized. One young man was the seventh brother it has been my privilege to receive into this church. We close our labors with the best of feeling. You remember I am only a Stated Supply, and during the nine years and three months here ten times has the congregation voted, and never has one vote been cast against me. The church joins with me in thanking you for all your financial assistance and sympathy.

NEBRASKA.

REV. THOS. L. SEXTON, D. D., *S. M.*.—More than ever before in our history as a State have we reason to thank God and take courage in our efforts to extend the Master's kingdom. The Lord has greatly blessed our people in giv-

ing large accessions to many of our churches. Not merely the city churches, but the smaller and more feeble churches have shared in the spiritual refreshings. During the quarter I have been looking after the vacant churches and doing all in my power to secure permanent or temporary supplies. In this effort there has been encouraging success. Three of the graduates from the McCormick Seminary have been secured. Mr. Henry N. Dunning has been called, ordained and installed at Pawnee City. Mr. S. R. Boyd has been settled in a similar manner over the churches of Waterloo and Valley. Mr. W. B. Leonard has come to the church of Ord. Mr. H. G. Stoetzer, a member of the graduating class in Princeton Seminary, is expected at Ponca. Mr. S. B. Moyer, a graduate of Union Seminary, is expected at Kenesaw and Heartwell. Of the undergraduates, we have Mr. S. A. Caldwell of McCormick at the Goshen church of Benedict. Mr. David Caldwell of Allegheny Seminary is supplying the Wilson Memorial Church in Kearney Presbytery. Mr. A. M. McIntosh of Auburn Seminary is supplying the churches of Osmond and Randolph and out-station Wausa. Mr. E. M. Wilson is supplying the churches of Burchard and Barneston. Mr. Wilson has been out of the Seminary for the last year. Mr. R. L. Alter of Allegheny Seminary is supplying Marquette. The following students from the Omaha Seminary have been engaged: Mr. Alexander Litherland at Sterling, Mr. E. A. Enders at Adams, Mr. C. N. Armstrong at Raymond and Ceresco, Mr. Harry A. Carnahan at Grandview, Mr. David Oastler at Bancroft, Mr. C. E. Rice at Union Star and Ardmore, Mr. Hugh McNinch at Lyons. The first two and the last of these Omaha students are members of the middle class. The following candidates are at work, namely: Mr. W. E. Kunz at Berg and Cherry Creek, Mr. C. E. Maiman at Sumner, Mr. J. A. Smith at Hopewell. We are expecting one or two more students to remain during the summer vacation. During the quarter two churches have been organized, namely: Sutherland in Kearney Presbytery and Stoddard in Nebraska City Presbytery. The following churches have started out under self-support: Wood River, Scotia and North Loup, Adams, Goshen of Benedict, Marietta and Hebron. The following installations have taken place: Rev. Weston F. Shields over the church at Wood River, Rev. John W. Hill over the church at Lexington, Rev. George A. Ray over the church at North Loup, and licentiate David W. Montgomery has been ordained and installed over the

church at Blue Springs, the Rev. Byron Beall has been installed over the Third Church of Lincoln and Rev. C. H. Toland at Axtell. Not less than nine candidates for the ministry were taken under the care of the various Presbyteries at the late meetings. Four of these will enter the Omaha Seminary at the opening of its third year. Thus it may be seen that our Seminary is helping us in finding the men who are to occupy this great western field. We have the promise of a larger attendance the coming year, and we are hopeful for our destitute fields. During the quarter I have preached at sixteen different places, and held communion in the following churches: Diller, Marietta, Hickman, Goshen of Benedict, Grandview, Oak, Sterling and Adams. Ordained and installed elders at Sutherland, Ansley, Grandview and Adams. Received new members into Wilson Memorial, Ansley, Marietta, Goshen of Benedict, Grandview, Sterling and Adams churches. Took part in three installation services. Attended five regular and two adjourned meetings of the Presbyteries. Conducted eight baptismal services, baptizing eleven adults and five infants.

NORTH DAKOTA.

REV. C. D. McDONALD, *Grafton*:—We have built a new manse, costing fully \$2,000, the Church and Manse Erecting Fund Committee generously aiding us by a loan of \$750. Just think of the liberality of a church of only twenty members, paying a stipend of \$1,000 a year and building a manse costing \$2,000, a total of \$3,000 in one year, or \$150 per member. I think you will say, with me, that such a generous congregation deserves every encouragement.

Besides giving a little to Home and Foreign Missions and Freedmen and Colleges, they gave also liberally to every worthy cause presented to them in their own locality.

NEW YORK.

REV. OTTO R. W. CLOSE, *Cochecton*:—In every sphere of church life a great progress has been made. Especially is this the case with our Young People's Society. We have not organized ourselves into a Y. P. S. C. E., but prefer to remain at present as we have been for a year past, a society of young people whose object it is to increase the spiritual life of the young people who have already begun a Christian career or who are about to do so. This has been a great help to the pastor and

the congregation. On May 7 we had the pleasure of receiving into our communion nine young people, eight of these by profession and one by letter. These are all very promising Christians and we look with pride upon them. On the first Sunday in June two more were received who were prevented from coming with others on May 7. They were received on profession of their faith in Christ. These are husband and wife and have a family. Thus, in spite of the inclement season, the Lord has blessed abundantly my humble efforts and we feel very happy at the result. We are taking active steps to procure a parsonage after 80 years of waiting. We have already collected a very substantial sum toward the parsonage fund. The lot costing \$300 has been secured, and we hope that during the next few weeks the blows of the hammers will resound through this beautiful valley.

REV. A. L. GREENE, *Middlefield Centre*:—I commenced my labors here March 1st. Soon after bad roads came on and bad weather. Yet I can see a steady increase in attendance at our Sabbath morning service. Our prayer meetings are all well attended, averaging from 15 to 25 in attendance, and they all seem to enjoy my prayer meeting talks. The outlook is now favorable, but what the future may bring forth I cannot tell. There is a large section of country to be looked after. I have bought me a horse and hope to get around among the people and encourage, if I cannot compel, them to come in.

TENNESSEE.

REV. N. BACHMAN, *Sweetwater*:—In the second quarter of my year as evangelist of the Synod of Tennessee I have held protracted meetings in Maryville and Tusculum Colleges and in Jerroldstown and Huntsville Academies, and in South Knoxville Church. Have preached eighty-six times. 143 persons have made profession of faith in Christ.

The six months now ending I have spent almost wholly in our colleges and academies. In our educational work especially, we have much to encourage us and for which we should feel profoundly thankful. Some of these institutions of learning I have visited several times within the last fifteen years, yet I do not think I ever knew a time when there was more religious interest in them, or when the standard of piety was higher.

While the literary standard has been raised, Christ is kept to the front, and our young people are made to feel that to be a true Christian is the first thing.

WISCONSIN.

REV. F. F. BASSETT, *Prairie du Sac*.—The Sunday-school is perhaps the most hopeful feature of the work here. The average of attendance is uncommonly high, and it embraces the children of Baptist, Methodist and Universalist families. Besides, every German family in the town has one or more representatives in the school. Thus a principal part of the children in the town are brought under Presbyterian training and in touch with Presbyterianism generally. The teachers are a consecrated group, full of social and week-day shepherding of their classes. The Society of Christian Endeavor holds an important place in the line. Pastoral visitation is diligently made, and includes practically all of the English speaking families in the community. In April our annual collection for the Home Board was taken. In Sunday-school: February, Board of College Aid; March, Education; April, Home Board; May, Publication. The discouragements of the work are one with the whole evangelical problem here in Wisconsin. Evangelical Christianity is only 16½ per cent. of the entire population of the State, 34 per cent. of the nominal Christian population. Americans are steadily going, and when they go Scandinavians and Germans step into their places. This substitution is Catholic, Lutheran and irreligious. There are townships where not a family of the old American stock remains. In large districts removals from evangelical English-speaking churches covering 16 years have exceeded the accessions by letter 80 per cent. of the membership. Only the Lutheran Church has kept pace with the growth in population.

Doubtless, within a few years, this town will have become wholly German, but while it has wind to stand up to its fight, this church has a large vocation and one that might be far more disheartening in its results, when everything is considered.

INDIAN TERRITORY.

REV. J. MCC. LEIPER, *Park Hill*.—With the last of this quarter my fourth year at Park Hill comes to a close. Four eventful years to me with many changes and disappointments, and yet on the whole happy years as I look back over them. The hot summer days are coming and schools are closing and teachers leaving for

the vacation so necessary to workers in this climate. I have taken up one new station in connection with my work that has not as yet been reported on. Hearing through my interpreter of a neighborhood where there was no preaching of any kind, I determined at the first opportunity to visit the place and see what the conditions were. We sent an appointment some weeks in advance and when the Sabbath came, after a brisk ride of several hours, we reached the place and found quite a gathering in a log school-house. A fire was started in the big fire-place and soon we began our service. I found a few who understood and would speak a little English, but the preaching was through an interpreter. At the close of the service I asked for any who were church members to rise and found there were some three or four. They had heard no preaching for about three years in the neighborhood. I asked if they would like to have regular services and the whole congregation rose to show their desire. I therefore made a regular monthly appointment with them, and at one of the last meetings our Sabbath-school Missionary went with me and we organized a Sabbath-school, furnishing them with English Bibles for those who could use them and Cherokee Testaments,—in all about fifteen copies of the Scriptures. We told them to try and raise the money to pay for the books, which they have done and handed it over to me. Some of the mission teachers have gone with us on one or two occasions, but it is a pretty hard ride for ladies, at least four hours in the saddle. The people like to have them come and they can teach those who understand English.

While I write, the Ladies' Missionary Society is holding its final meeting for the season, down stairs. The mothers are busy sewing while some one reads and the King's Daughters' Band give a representation of the dress of the women in several of the Foreign Mission fields. It brings these subjects and the needs of the people much more vividly before the minds of the women and adds new interest to their efforts in behalf of their heathen sisters. We have held our Children's Day exercises at the home school and also at Woodall. Even the heavy dark clouds and rain did not prevent the gathering of the children for this much looked for and talked about service, and amid bright flowers and with the happy bright faces and neat dresses of the children it was a delight to be. All passed off successfully and the children after the close of the recitations and addresses came forward and laid on a table their pyramid envelopes which were

built into a large cone so that we could say we had as the children's offerings "a pile of money two feet high."

HOME MISSION APPOINTMENTS.

K. McKay, Houlton and stations,	Me.	E. Schuetta, D. D., Rowley, German,	Iowa
J. Brown, Fall River, Westminster,	Mass.	J. S. Crouzas, Maynard and Volga,	"
J. F. Humphreys, Peru,	N. Y.	J. A. Hahn, Pine Creek,	"
C. O. Gray, Centreville,	"	M. E. Barakat, E. Des Moines, Bethany,	"
H. G. Miller, New York City, Mt. Tabor,	"	H. M. Robertson, Clifton Heights,	"
J. A. Terhune, Hughsonville,	"	W. M. Jack, Paton, Rippey and stations,	"
C. J. Hastings, Leray of Evans Mills,	"	M. T. Rainier, Laurens,	"
W. I. Coburn, Constantia and West Monroe,	"	A. A. Randall, Armstrong and Emmett Co., 1st,	"
J. Burkhart, West Camden and Williamstown,	"	E. H. Sayre, West Point and station,	"
H. R. White, Pleasantville,	"	A. Rhinow, Davenport, German, and English Mission	"
J. F. Folsom, Pound Ridge,	"	work,	"
R. A. Hunter, Toughkenamon,	Pa.	O. W. Courtright, Deep River,	"
J. H. Duckrey, Chester, (mission work,)	"	S. B. Moyer, Kenesaw and Hartwell,	Neb.
C. L. Jefferson, Wilmington, Gilbert,	Del.	J. A. Griffes, Orleans and Oxford,	"
H. T. Stern, Chandler and South Lake Weir,	Fla.	A. W. Comstock, Firth and station,	"
E. C. Mason, Washington,	Tenn.	W. R. Vincent, Alexandria,	"
G. C. Gerlach, Enon Valley,	Ohio.	W. D. Patton, Tamora and Staplehurst,	"
J. Todd, Mt. Jefferson and Turtle Creek,	"	J. A. Smith, Hopewell,	"
G. M. Miller, West Bethesda,	"	E. M. Wilson, Burchard and Barneston,	"
T. J. Dague, Cecil and Milton Centre,	"	A. Aston, Pender,	"
W. J. Gerlach, Fayette and Mt. Salem,	"	R. L. Wheeler, South Omaha,	"
E. J. Peacock, Cardington,	"	C. M. Armstrong, Ceresco,	"
J. R. Skinner, Newton,	"	W. B. Chancellor, Brownington and Deepwater,	Mo.
J. S. Onion, Hanna City, Salem,	Ill.	N. D. Bristol, Buffalo and Conway,	"
E. M. Landis, Linden and Argentine,	"	J. A. Gehrett, Bethel, Grantsville and Enterprise,	"
W. Whitfield, Elk and Flynn,	Mich.	J. H. Byers, Stanberry,	"
G. Ransom, Muir,	"	A. J. Harman, Tina and station,	"
T. W. Monteith, Martin,	"	D. G. Richards, Clearwater and Ewell,	Kan.
J. G. Grabiel, West Bay City, Covenant,	"	A. M. Flory, Cottonwood Falls,	"
G. F. Sheldon, Maple Ridge and Omer,	"	C. E. E. Ward, Lyndon and Melvern,	"
A. N. Smith, Bayfield,	Wis.	C. P. Graham, New Salem and Walnut Valley,	"
J. G. Russel, Neillsville,	"	J. M. Spargrove, Elmendaro and Madison,	"
W. T. Hendren, Greenwood and vicinity,	"	F. D. Breed, Hamilton and Reese,	"
W. A. Ward, Bechlerville, Taylor and station,	"	J. C. Sefton, Maple City, Rose Valley, Springside,	"
G. A. Brandt, West Duluth, Westminster,	Minn.	Arkansas City Missions and station,	"
A. H. Carver, Duluth, Lakeside,	"	N. F. Janssen, Neuchatel,	"
W. B. Greenhalghs, House of Hope of New Duluth	"	J. S. Glendinning, Dodge City,	"
and Haslewood Park,	"	E. G. Carnahan, Geneseo and Ellinwood,	"
J. W. Ross, Brainerd, 1st.,	"	J. I. Hughes, McCune,	"
J. C. Lininger, East Mankato and Rapidan,	"	J. Martin, Logan, Zion, Long Island,	"
W. Lattimore, Slayton,	"	S. S. Wallen, Russell and Fairport,	"
H. Little, Jasper,	"	A. Steed, Belleville,	"
H. B. Sutherland, Adrian,	"	D. Wallace, Barnard and Fountain,	"
N. P. Gross, Canby Fairview and Gary,	"	C. W. Hays, Western Highlands,	"
H. A. Noyes, Buffalo and Rockford,	"	W. Tanyan, Kowasatetown,	I. T.
F. L. Fraser, Hallock, Northcoote, Granville and	"	D. A. Tauney, Vernon 1st,	Tex.
Clowtown,	"	J. Anderson, St. Joe, Montague and Adora,	"
W. F. Finch, Wheaton and station,	"	A. S. Carver, Glen Rose 1st,	"
A. Pfau, Claremont and Ripley,	"	H. A. Thompson, Peoria, Case Grande and Gila	"
L. H. Hayenga, Frank Hill and Winona, German,	"	Bend,	Ariz.
G. H. Whitman, Casselton,	N. D.	F. R. Wortring, Berthoud,	Col.
D. A. Hamilton, Bathgate and Tyner,	"	J. N. Hick, Saratoga, Collins and Brush Creek,	"
R. Weir, Ardock and Greenwood,	"	F. Moore, Fossil Creek and station,	"
N. H. Wood, Bottineau,	"	J. R. Cooper, Brush,	"
R. Patterson, Bay Centre and Walhalla,	"	J. E. Weir, Fort Morgan,	"
T. Hickling, Milton, Osnabrock and stations,	"	H. N. Wilson, La Salle,	"
J. Fleming, Beaulieu and Elkwood,	"	W. R. Scott, Akron,	"
J. N. McGinley, Minnewaukon,	"	J. McFarland, Denver, Hyde Park,	"
J. P. Schell, Drayton,	"	A. M. Darley, Huerfano Co. and Arkansas Valley,	"
O. D. McDonald, Grafton,	"	C. S. Barrett, Colorado Springs 2d,	"
C. L. McLeod, Cypress, Hannah and stations,	"	J. S. Reed, Alamosa,	"
G. B. Reid, Leola, Pembroke and station,	"	R. E. L. Hayes, Hastings and stations,	"
B. H. Woodford, Richland and Uniontown,	"	Evangelistic work, San Luis Valley, Mexican,	"
H. E. Hibshman, Nashville and Camp Crook,	"	Evangelistic work, Las Animas Co., Mexican,	"
C. Dalsell, Minnesota and stations,	"	G. Rendon, Costilla, San Luis, San Pedro, San Fran-	"
W. E. McLeod, Weesington and Earlville,	"	cisco and vicinity,	"
W. M. Blackburn, Pierre,	"	O. M. Shepard, Springville,	Utah
B. A. Rayson, Blunt and Oneida,	"	H. H. McCreery, Mt. Pleasant 1st,	"
J. Flute, Mountain Head,	"	J. A. L. Smith, American Fork,	"
S. Hopkins, Raven Hill,	"	E. M. Knox, Kaysville,	"
G. Williams, Mitchell and Hope Chapel,	"	M. Drew, North Yakima 1st,	Wash.
D. D. Buchanan,	"	J. McMillan, M. D., Kettle Falls and Columbia,	"
L. M. Coffman, Wilson's Grove,	Iowa.	R. N. Toms, Woolley, House of Hope,	"
	"	W. J. Hughes, La Grande,	Oregon
		J. O. Sylvanus, Bethel and Springwater,	"
		R. Christison, Myrtle Creek and stations,	"
		R. Robe, Crawfordville,	"
		J. M. Smith, Grizzly Bluff, Port Kenyon and sta-	Cal.
		tion,	"
		G. A. McEwen, Santa Maria,	"
		A. I. Goodfriend, Walnut Creek,	"
		L. White, Tehama and Kirkwood,	"

From the Review of Reviews.

THE AMERICAN INDIAN'S ACTUAL PROGRESS.

Major J. W. Powell, Director of the United States Geological Survey, contributes to the *Forum* an article containing new and valuable information regarding the Indian, and suggestions which will help to solve the question of how better to Americanize this old American.

The number of Indians living within the territory of the United States at the time of the landing of Columbus has often been estimated in the millions, even as high as 25,000,000. It has been found, says Major Powell, through investigations made by persons in the Bureau of Ethnology that the number was much less than a million, probably not over 500,000. The last census shows the number at present in the United States to be 250,000.

THE INDIAN OF TO-DAY.*

No real savages now live within the territory of the United States, if we exclude Alaska, and even there they have made some progress in culture. Under the training of missionaries and teachers and by the example of an ever-permeating civilization, all the Indians, of whatsoever grade, have learned something of Christianity; all have abandoned some degree of pristine superstition. More than one-half of all the remaining Indians may be said to have been transformed from pristine zoötheism to modern monotheism; more than half thus worship one God under the forms of modern Christianity; the other half are in process of transformation, and by none of them is the Christian religion considered a black art.

More than two-thirds of all the Indians now wrest from the soil and from industrial occupations the means of subsistence, without aid from the general government, having abandoned hunting, fishing and the gathering of native vegetables, except for a pastime and for occasional supplies. Two-thirds of them are actually engaged in civilized industries, and are fighting their industrial battles with success.

One-third have not accomplished this much, and subsist in part on native products and in part on civilized industries and in part on the charity of the government. All have learned to work to some extent, and all have learned the utter hopelessness of contending against the forces of civilization, and have abandoned the expectation, and generally the desire, to return to their primeval condition.

In the forms of government the Indians have made less progress than in religion and the industrial arts; but intertribal wars have wholly disappeared, and it is not probable that the race will suffer any considerable loss from wars among themselves or with the whites, or from degradation.

MORE PERMANENT ADMINISTRATION NEEDED.

"What our Indian policy lacks," says Major Powell in conclusion, is "more permanent administration, less local vacillation by interruptions from without in the pressure for lands and from within by the pressure for office. The method of instruction developed during the last twenty years has proved very efficient, chiefly because the Indians were ready and willing to take advantage of the training."

A system of complete registration by clans and by families as they are known to civilized men should be made, and record kept of births and deaths, and the line of civilized inheritance plainly marked out for the people, in which they should be carefully instructed. This would prevent the lapsing of titles in severalty and encourage the sentiment for enlightened property-holding.

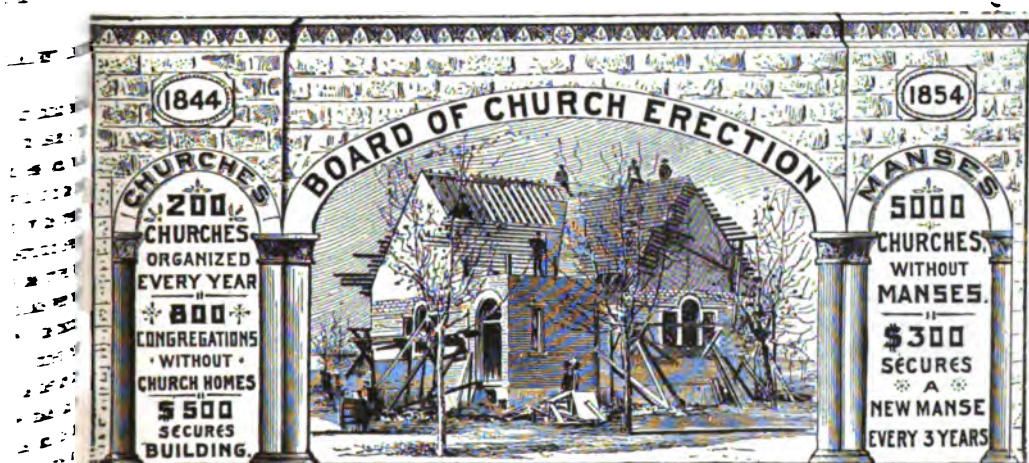
"Another suggestion may be made—namely, that we be not too impatient with results. Let us not vigorously crowd the Indians to abandon tribal organization. If this is done before they are ready for it, they will surely lapse into degradation. Let them remain in compact bodies on reservations to help one another over the change, and do not compel them to commingle and compete with the white race in a struggle in which they must be hopelessly doomed. Slowly, by law and by instruction, teach them the value of our property laws. Do not force citizenship upon them, but let them sue for it. We should hold ourselves ever ready to grant it, but let them first discover its benefits. If such a policy is maintained for two generations more, the problem will be solved; the remnant of the Indians will be saved and absorbed in modern enlightenment."

*We copy from the *Review of Reviews* parts of its extract from the *Forum*. It not only is a good specimen of that admirable eclectic's judicious selection, but it contains many wise suggestions which may profitably be pondered by Christians seeking to evangelize the Indians.

MICHIGAN.

V. THOS. MIDDLEMISS, *Alpena*.—Our want of accommodation is sometimes felt as people have to go away for want of room to them. The church building will only seat 300, and very often, especially in the winter, that is not sufficient. But we cannot do this season. Prayer meeting is well attended, and the Spirit has been amongst us in meetings and souls have been led to the Saviour. During the quarter eleven have been received into membership, all on profession of faith. Our communion comes next Sabbath, I expect others to unite also on profession of faith. The Sabbath-school progresses. If

we had more earnest, steady teachers our school would be largely increased. As it is the attendance is good and interest good. The Y. P. S. C. E. is one of our most useful and profitable services. It is training our young people to take part in the other work and services of the church, and as a consequence the regular prayer meeting is benefitted. The financial department is fairly kept up. This has been a trying Spring here. The season for work opened so late that money was scarce (very), and business dull. Withal the church is meeting its obligations well, and as the Summer advances and work becomes more active, all will be kept up better.



THE GENERAL ASSEMBLY'S
ESTIMATE.

The following extracts from the report of the standing committee upon Church Erection adopted by the late General Assembly, we trust will be read and earnestly and sympathetically considered:

From the inception of the work until the reunion in 1870 the number of churches aided were 1,092. Since the consolidation there have been aided 8,862 churches, making a total of churches aided since the organization of the work of 5,362.

The 5,364 churches aided are located in 45 different States and Territories. The total sum granted to these churches amounts to \$3,136,625. The value of church property possessed by these churches is estimated at \$10,397,205.

These magnificent results vindicate the wisdom of the Fathers in devising and executing

this scheme and is an inspiration for us, in view of the pressing needs and ever widening field before us, to be faithful in executing the trust committed to our hands.

In reviewing the work of the Board one thing is conspicuously evident—that the work is constantly increasing. Urgent appeals come from all quarters, not only from the new and growing States of the West, but also from all the older States. From these different sections there have been received during the past year 239 applications, of which 188 have been for grants or loans for church edifices and 51 for aid in building manses. The aggregate amount applied for was, grants, \$105,391; loans, \$40,182, and loans for manses, \$21,010; a total of \$166,583, an amount exceeding that of any year in the history of the Board. And yet the inadequacy of the Board's resources has compelled it to put burdens upon feeble churches that had expected its aid. The resources of the Board

do not increase with the increasing demands made upon it. This is in part accounted for by the growing tendency of the churches in our larger cities to contribute to local needs at the expense of general interests.

The efforts of our wealthy churches and stronger presbyteries towards local church extension are laudable and highly desirable; but these churches and presbyteries should never forget that upon them is also devolved the duty of relieving the necessities of weak churches in the remote and destitute places of our land. In this connection your committee would emphasize the fact that some of our older and larger Synods, instead of coming to the help of the Board in aiding churches in destitute places, are pensioners on the Board for aid to their own churches.

The four Synods of New York, New Jersey, Pennsylvania and Illinois are the Synods which have heretofore contributed to the Board in excess of their demands upon them. To these has been added this year the Synod of Ohio. The total amount contributed by these Synods in excess of their drafts being about \$27,000.

Your committee is compelled earnestly to urge upon the churches that have received aid from the Board the importance and the justice of returning as soon as they are able the amount they have withdrawn from it. A church which in its infancy has been aided from the funds of the Board and has grown to mature years and gathered strength, ought promptly and cheerfully to return what it received, that other struggling churches may in their turn enjoy its benefactions. By the rules of the Board any church may liquidate its indebtedness and cancel its mortgage by ten annual payments which are at the same time credited to the church as its annual contribution to the Board.

IMMEDIATE NEED OF SUPPLIES.

The Board finds it necessary to appeal earnestly to the churches that they increase this year their contributions to the treasury.

The demands upon the treasury come in with unceasing regularity and in constantly increasing volume. Our young churches seem to have an unbounded and an unfailing faith in the Board's power to give the aid they need. In a large majority of cases the appeal is made with an unruffled confidence that it will be responded to that is touching and sometimes almost painful to read. There seldom seems any doubt as to the

ability any more than as to the desire of the Board to respond.

And why should not this be so? Children in a happy family circle never doubt that all their actual wants will be supplied. Why should not our infant churches as they find themselves numbered with thousands of older sister churches, many of them strong and rich, and all of them ready to welcome the new-comer, confidently assume that they will not be left to suffer and die? And these churches, so far as the question of shelter is concerned, look upon this Board as representing the great sisterhood of churches, in which they are numbered, and so before it they simply bring their needs, confidently expecting an immediate and happy response.

Brethren: This year the number thus coming is larger than ever before. Tell us what the Board, your representative, shall answer. It cannot give what it does not receive, no matter how touching the appeals, no matter how manifest the danger, if they are unheeded. Will you permit one plain word upon this subject? It is this: Your Board cannot do its work, and our infant missionary churches must suffer so long as congregations and presbyteries, blessed by God with abundant means, refuse to look beyond their own borders.

Should the need, often most pressing, of aiding a church in your own presbytery cut off all your supplies to the Board that represents you in the Church at large?

At the present moment several presbyteries have practically ceased sending any contributions to the treasury of this Board. Each has voted to use all the collections taken for Church Erection in its churches for the benefit of a church upon its own roll.

It is doubtless of the utmost importance in each case that that church should be helped, but helping it is not helping this Board in the great missionary work it is appointed to do. If you employed a missionary to evangelize the foreigners within the bounds of your presbytery, would that relieve you from all responsibility to contribute to the Foreign Missionary Board? If, as is doubtless the case, your presbytery supports a city missionary, has the Home Board no longer any claim? If you are encouraging students of

your own, do you decline to respond to the claims of the Board of Education? And so it might be asked in regard to every other Board. In what respect we ask does the claim of the Board of Church Erection differ? Yet it is in too many cases made an exception, and to-day it is unable to respond to the calls upon it from our great Western fields because so many of our strong Presbyterians are so self-absorbed in the work of local church extension that they send little or nothing to the treasury of the Board. May we not ask our brethren to consider what would be the result were all of the presbyteries to adopt this course?

Last year of the amount credited in our General Assembly's minutes to Church Erection less than 20 per cent. was sent to this Board for its general work.

Brethren, will you not think on these things? and hereafter while you do no less at home, remember also the work that you have appointed this Board to do in your behalf.

THE POMEROY DISASTER.

On the 6th of July a terrible cyclone swept across a portion of the State of Iowa. The town of Pomeroy was nearly destroyed by the sweep of the tornado. We print a letter received from the Rev. T. S. Bailey, Synodical Superintendent, in which he graphically describes the scene of desolation. As the insurance that the Board carries upon churches does not provide against destruction by wind-storms, the loss is almost total. While the Board in publishing Mr. Bailey's letter does not ask for specific donations to supply this loss, it does ask that such special needs and touching appeals be remembered when the annual contribution is made.

Mr. Bailey writes as follows:—

Here I am on the scene of the most complete ruin I have ever seen. A terrible cyclone passed over this town on the evening of the 6th inst. The whole south part of town was swept away, forty having been killed outright and about a hundred more wounded, and some more will surely die. Very little of the town is left. Our church and parsonage are a total wreck. Our people can do nothing for a year or two. Now what I want to know, is: First, Is the insurance

you hold on the church one covering tornado? Second, will you allow us to make an appeal to rebuild the church *at once*? If you will, I think we can get the building back. About \$2,500 will be needed. There is not a church of any kind in the town now. The Governor has appealed for aid to feed, clothe and house the people. Now shall I be allowed to make an appeal? I wish you would let me know at once. If you can do so I wish you would send me a night message to Cedar Rapids as soon as you receive this letter. Maybe your Board will build the house entirely and hold it for the people. Now is the time to strike, for the need is now.

A CHURCH FOR INDIANS.

EIGHTY-EIGHT YEARS AGO A CHIEF MADE HIS PEOPLE PRESBYTERIANS.

SANBORN, N. Y., May 7.—The historical Tuscarora Presbyterian Church is to be rebuilt. The laying of the corner stone took place on the Tuscarora Reservation to-day. Rev. L. G. Marsh officiated.

Sachem Sacariassa in 1805, for the purpose of obtaining the white man's religion for his people walked to New York city, and after returning organized a church with at first but seven members. Since then the church has stood with an unbroken history. It is the landmark of the Presbyterian faith in Western New York.—*The Press*.

FAIRVIEW, OREGON.

Enclosed please find the receipt from the Trustees of the Smith Memorial Church, Fairview. I have to-day paid off the claims against the property and taken up the notes.

This grant has been the salvation of that church.

COTTON PLANT, ARKANSAS.

The grant of the Board, (\$500), has been received and applied to the liquidating the debt. We do not owe one cent on our building.

We thank the Board for proving such a "friend in time of need." It seemed as if our people had given every cent they could; but they have been so lifted up, so grateful to the Board, so grateful to Our Father in Heaven, who gives unto us every good and perfect gift, that they have started a movement to paint it inside, to beautify the "House of the Lord."

We know now what collections for your Board means. We will always strive to give as the Lord has blessed us.

EDUCATION.

EDUCATION.

We give below the special points in the report of the Standing Committee of the General Assembly on the Board of Education, accompanying the same with comments thereon. The chairman of the committee was the Rev. T. D. Ewing, D. D., who was for several years the President of Parsons College, Iowa. After expressing joy at the Board's ability to announce itself virtually out of debt, the report makes some question as to the way in which this result had been attained "in the absence of increased contribution," viz.: the reduction of the scholarships. The report says:

Now, either the regular appropriation is higher than is necessary or this reduction must occasion privation, if not suffering, that will greatly cripple the usefulness of this Board.

The word retrenchment is all well, and to be commended when it can be had along the lines of equity and justice, but it may require a retreat in the face of an enemy; it may necessitate the abandoning of important fields already partially cultivated; it may mean a great loss to the church in men and fruitage, and if so, it is to be greatly deplored. It is comparatively easy to report free from debt, but is it wise? Your Committee believe that a debt is to be chosen rather than any retrenchment that will cripple the work of this Board.

The chairman here evidently speaks from his point of view, and in sympathy with the students whom he has known to be sorely straitened in their endeavors to get through college. But this was felt no less by the Board in devising the measures it reluctantly adopted at last to relieve the pressure it was under. Its choice lay between three courses, viz.: to reduce the scholarships, or to reject more applications, or to go on increasing the debt year after year. The last was thought to be hazardous to the permanent interests of the Board. The second would operate to reduce the number of our candidates, already too few. So the first was chosen, which, though it might serve to squeeze the students, would yet prepare them to endure the squeezes that are likely to come on some of them at least in the future. However, it must be said that the scantiness of the contributions

from the churches puts the Board in a trying dilemma—so many candidates recommended and so little sent in to aid them with.

On the NATURE OF THE BOARD'S WORK the report well says:

This Board has well been called "The right arm of the church." But is there not danger that even a right arm may become weak and useless? Care should be taken that this arm may be made strong for service. May we not look upon the work of this Board as foundation work? If so, how can we build safely if the foundation be neglected? The Board of Aid for Colleges and Academies, joining hands with the Board of Education, should lay foundations broad and deep for the future temple of our beloved church. To this Board we look largely for our home and foreign missionaries. The growth of our church under God must largely depend upon the extent of this foundation work.

It is a question which admits no longer of discussion that that denomination of Christians that gives most care to the subject of Christian education, other things being equal, will wield the greatest power for good in the world. Has not the Presbyterian Church, in some measure, at least, failed to appreciate its importance when it suggests that 5 per cent of the consecrated gifts in the church is its due proportion? Add to this, if you will, the 7 per cent. for the Board of Aid, and you have only 12 per cent. of these gifts for this work. Surely we should devise more liberally for this branch of our work.

This is absolutely true, and the wonder is that more of our ministers and churches do not seem to realize its truth. Aid to candidates is too apt to be regarded as a charity to individuals, when, in fact, it is a most efficient means of furthering the Gospel and of promoting every interest of society, temporal and spiritual, that is conducive to its peace and prosperity. One of the severest judgments threatened by Jehovah against Israel was a famine of the Word of God. And how many portions, even of our land, are suffering from this famine for lack of preachers.

The report goes on:

There is one more fact that should be printed in italics and held up before our church which ought to silence the most, if not all, the objections raised against the work of this Board. It is that more than one-half of the present working force in the ministry has been aided by this Board, and these are in all departments of our church work

as pastors and teachers in our colleges and theological seminaries, home and foreign missionaries, and I wish to emphasize the missionaries. Of our home missionaries there are 565, and of our foreign 106 of the 210 ordained ministers who have been aided by the Board. Graduates from all of our theological seminaries last year were 243; of these 124 were aided by this Board. Ought not a Board with such a history and fruitage to be liberally supported by the church?

And many more might have been added to this list had the income of the Board only been larger. What we want now is not only supplies for our 1200 vacant churches, but also for our immigrant populations of every name for whose moral and spiritual culture we are bound to labor by many powerful considerations.

The following are the main resolutions presented and adopted by the Assembly. We commend them to the earnest thought of our pastors and sessions. They mean something. It is for them loyally to carry out, and if so done it will give fresh impulse to the whole work of the Church in all its departments. The call is for a large increase in the contributions so as to enable the Board to raise the scholarships, and at its discretion to accept more academic students, even though it be to refuse aid to those in the higher classes in seminaries. This is on the principle of helping the weak rather than the strong.

3. That the Presbyteries, through their Standing Committees on Education, enjoin upon the pastors and sessions to see to it that an intelligent presentation of the work, fruits and claims of this Board be made from their pulpits at least annually, in order that sufficient funds may be provided for the maintenance and enlargement of the work of this Board, and also that the Board be earnestly requested to consider whether more of its energies should not be directed to the presentation of its claims, personally, by the Secretary or others appointed for this purpose to the presbyteries and individual churches.

4. That Young People's Societies and Sunday-Schools in our churches be asked to consider the claims of the Board as presenting a cause of peculiar interest to them; and that they be urged to take up special work along this line, in correspondence with and under direction of this Board.

5. That the discretion of this Board as to accepting academic students be enlarged so that they may be received on similar terms to those in the college and seminary; and when necessity is laid upon the Board to decline accepting students, for want of funds, that it consider the wisdom of refusing aid to those in the higher classes in the seminaries who

may have opportunities of aiding themselves rather than to students in academies.

6. In view of the paramount importance of the work of this Board and the pressing need of funds, we call upon the church for at least \$150,000 for the work of the coming year in order that the Board may be able to pay not less than \$110 to theological and collegiate and \$80 to academic students.

It will be seen that the Standing Committees on Education in the Presbyteries are hereby enjoined, in addition to the duty of examining and recommending worthy candidates to the Board, to also urge upon the pastors and sessions the obligation of so presenting to their churches the importance of this cause as to awaken an interest in it and secure for it liberal donations. It is to failure in this particular that the embarrassments of this cause are largely owing. Hence the need of prodding those who have the matter in hand. All information required will be gladly furnished at the office.

And why should not young people be enlisted in this department of service? Samuel, the first of the prophets, was called to the sacred office while yet a boy, lodging in the sanctuary, and why may we not fairly expect that many of our youths will be awakened by a like call while engaged in the work of helping others to serve in God's house. Many of our ministers trace their determination to become what they are to impressions made on them in childhood.

The consideration and application of the 5th resolution under our rules will be taken in hand by the Board in the near future.

We add the resolution passed by the Assembly on the seminaries which of course will be complied with.

1. That the Board of Education be enjoined to give aid to such students only as may be in attendance upon Seminaries approved by the Assembly.

2. The Assembly is therefore constrained to withhold its approval and commendation of Lane Seminary, until the Board has reconsidered its action in this respect and remedied the error.

3. The Assembly disavows all responsibility for the teaching of Union Theological Seminary, and declines to receive any report from its Board until satisfactory relations are established. The Assembly, however, cherishes the hope and will cordially welcome any effort to bring Union Seminary into such a relationship with itself, as will enable the Assembly to commend the Institution again to students for the ministry.

PUBLICATION AND SABBATH-SCHOOL WORK.

ASPECTS OF OUR MISSION WORK.

The Sabbath-school missionary work of this Board continues to grow in interest, and its vast importance is increasingly evident to those who give it special study.

In some respects it is a work of singular attractiveness, and the results, when compared with the pecuniary outlay, are very gratifying. But it also has its peculiar discouragements and drawbacks. The devoted men who are toiling in the "field" know very little of the comforts of domestic life, but must be continually 'on the wing,' or, to put it more prosaically, 'a-foot,' in search of opportunities; and although it is a gracious and delightful task to 'gather in' the children and to provide spiritual folds for the lambs of the flock there is not a missionary but can bear witness to the hindrances and vexations springing from the ignorance and perversity of human nature.

SECTARIAN PREJUDICE AND IGNORANCE.

A serious hindrance to the work arises from the prevalence of an untutored and semi-fanatical sectarianism in our newer settlements. One of our student missionaries writes:

Where I organized a Sabbath-school two weeks ago there were four ministers within a radius of two miles, and not one of them capable of superintending a school. (Be it observed they were *not* Presbyterian ministers.) We had to take one of them, however, but *he refused to have lesson helps* of any kind. In fact, the more need of helps in the school the harder it is to get them to use helps. This difficulty can be largely attributed to the ignorant ministry.

Severe as this reflection seems upon a well-meaning class of people, no one who has traveled extensively in our western regions will say that it is unfounded. The fact is that the larger denominations, with all their missionary enthusiasm, have not been equal to the religious problems of our country, but have allowed matters to take their own

course to a considerable extent. The result has been what might have been expected. Numberless sects and 'isms' have sprung up and had a more or less luxuriant growth in this neglected soil. The statistics of the churches in the last national census bring this out very clearly, showing the existence of over 140 religious denominations, most of them with a western *habitat*, not to say origin, and some of them with strange titles and assumptions. We would not speak with disrespect of these sects or their work, crude though their theology may be. They have stood 'in the breach,' and have testified for God and conscience according to their light. But they cannot hold their own against increasing intelligence. It is not in a spirit of ungenerous rivalry but with friendly overtures that the great historic Churches should quicken their steps to the front of the battle "to the help of the Lord against the mighty."

Our own Church is doing this in a measure, but not fast enough. This training of children and youth in Presbyterian Sabbath-schools, this steady sowing of Presbyterian literature, broadcast, and in 'hills'—will tell both upon this generation and the generations to come; but we are not doing all we ought to do.

NOTHING BUT GOOD REPORTS.

Another student missionary writes:

There are only two Presbyterian churches in the county of ——— and, by the way, they are 'United Presbyterians.' Outside of these two communities I find no Presbyterians of any kind. The work I have done is in strictly rural districts—not on the lines of railroad. I suppose you know that it is the *country* schools that most keenly feel the hardships of winter. I am therefore compelled to believe that only a very few, if any, of my schools will continue during the months of December, January and February. But granting this, do we not all know that it is better to have nine or even seven months of Sabbath-school in such districts than to have none at all? Up to this time, however, I have

heard *nothing but good reports* from the schools organized. Some of them have increased wonderfully despite the many predictions that they would not hold out long. In the ——— district, where they have never had a school before, the attendance has increased from seventy to one hundred. The ——— school has increased from twenty-five to fully fifty regular scholars. I received a like report from the ——— school. These are the schools reported in my first month. May the blessing of God likewise rest on the others.

PRESBYTERIAL OVERSIGHT.

The Rev. A. Lowes, chairman of the Committee on Publication and Sabbath-school Work of the Presbytery of Parkersburg, W. Va., reports that he spent several days with Sabbath-school Missionary R. H. Rogers, looking over his work and preaching on two or three occasions in places where schools had been organized by him. Of the work done Mr. Lowes writes in terms of warm commendation, and adds:

"Mr. R. has organized six schools this Summer, and tells me that he will organize still others. He is closely followed in his work by other denominations, and he has to keep his hand on the schools when organized or they will be taken from us. I feel very hopeful that we will be able soon to organize a church at ———. Mr. Henry's work is more scattered. He is also doing a good work and has the confidence of the Committee."

The Sabbath-school Committee of Parkersburg Presbytery recently adopted the following minute:

"*Resolved*, That in view of the opportunities and urgent necessities of the field, Mr. Rogers be counseled by this Committee, while not neglecting more aggressive work, to give special oversight to such contiguous Sabbath-schools as give promise of being developed into Presbyterian churches."

This matter of Presbyterial oversight is of great importance, and, if properly attended to by brethren of sound judgment and in sympathy with aggressive Christianity, will greatly strengthen the hands of our missionaries. It will also materially help in enlightening the Church as to the need of following up the Sabbath-school work by good preaching. Mr. Lowes states that on each occasion

on which he preached, as here referred to, the rooms were crowded and the interest manifested very great.

NO PREACHING IN TEN YEARS.

Rev. W. S. Williams, one of our permanent Sabbath-school missionaries, whose field of labor is the great State of Washington, organized twelve Sabbath-schools during the past quarter, with 221 children and 32 teachers. On the Nema river, in Pacific county, he found families who had lived there for ten years, who told him that he was the first minister who had ever visited them and preached to them. Here he organized a Sabbath-school greatly to the joy of the people.

A LOOK FORWARD.

The time has come in the history of this Sabbath-school movement for the most wise and energetic action, with a view both to extension and consolidation. The oversight of the missionaries themselves necessitates an extensive and interesting correspondence for their advice and encouragement. Recruits have to be drawn in to take the place of those who retire, and to occupy new fields; questions of duty, policy and expediency have to be answered; faint hearts have to be encouraged; cautions, counsels and sometimes criticisms have to be administered. The wants of new and inviting fields opening up in various parts of the country have to be studied. Churches, Presbyteries and Synods have to be incited and enlightened as to the character and claims of the work. Statements and facts have to be thoroughly sifted and then placed before the churches, Sabbath schools and young people's societies. Correspondence with sister associations and with individuals interested in this special branch of Christian service has to be maintained. What is worth doing at all is worth doing well. The Church has committed to this Board a serious task, and both the Church and the Board, having put their hands to the plow, must not now look back. The machinery must be kept bright, the fires must be kept burning. The motto must still be "Forward."

THE DIRECTORY FOR THE WORSHIP
OF GOD IN THE PRESBYTERIAN
CHURCH.

It is probable that a large number of our members are not aware that the Constitution of the Presbyterian Church contains a book entitled as above.

It would also seem from the mode in which many of our ministers conduct the worship of the sanctuary that either they are ignorant of the existence of such a book, or that they regard themselves at liberty to disregard its directions. From this it follows that a Presbyterian when worshipping in a Presbyterian church other than the one he is in the habit of attending, frequently feels himself to be a stranger where he should find himself a home. This is especially true when he is present at the administration of one of the Sacraments of God's house.

The DIRECTORY is not in any sense a liturgy; but yet it contains judicious *general suggestions*, which, if heeded, would secure that degree of general uniformity that would prove of inestimable advantage in the service of our Church, while it would not preclude that freedom in worship which Presbyterians regard as important.

This book contains sixteen chapters, which treat of the following important topics: The Sanctification of the Lord's Day; The Assembling of the Congregation and their Behavior during Divine Service; The Public Reading of the Holy Scriptures; The Singing of Psalms; Public Prayer; The Worship of God by Offerings; The Preaching of the Word; The Administration of Baptism; The Administration of the Lord's Supper; The Admission of Persons to Sealing Ordinances; The Mode of Inflicting and Removing Church Censures; The Solemnization of Marriage; The Visitation of the Sick; The Burial of the Dead; Fasting, and the Observation of Days of Thanksgiving; Secret and Family Worship.

The Board has recently published, in beautiful form, a separate edition of this valuable book containing 64 pages. Some of these volumes, elegantly bound in Turkey Morocco or tinted calf, cost \$1 net; others in a plainer

binding may be purchased at 50 cents, with the usual discount.

THE PASTOR IN THE SICK ROOM.

BY REV. JOHN D. WELLS, D. D.

[The following notice of one of the most valuable publications of this Board, which appeared in a recent issue of the *New York Evangelist*, is so excellent that we gladly reproduce it.]

This neat volume of little more than a hundred pages is from the pen of the pastor of the South Third Street Church, Brooklyn. It comprises three lectures recently delivered to the students of Princeton Theological Seminary, on invitation of the Faculty, at whose request they are now published. The students are to be congratulated on receiving instruction on such a theme from one whose rich and varied pastoral experience imparts great value to his testimony and suggestions. Few men have enjoyed larger opportunities of ministering spiritual consolation in the sick-room, and it is probable that fewer still have used them so wisely and successfully. The book opens with the recital of an impressive incident which fell under the notice of the author while a student in Princeton Seminary—the conversion of a barber—an account of which was published years ago as a tract by the American Tract Society. This gives the keynote to the book. It is pervaded throughout by a deep spiritual tone, and abounds in illustrative incidents, drawn mainly from the experience and observation of the author. Some of them intensely thrilling, others deeply solemn, still others touchingly tender, but all richly instructive. Dr. Wells insists that there is often a wide difference between the “sick-bed” and the “death-bed,” and is not willing to accept without qualification the common belief, that because many sick-bed experiences prove illusive, therefore death-bed conversion is seldom to be relied upon. Much is made of the “household covenant” and the blessings it secures to the children of believing parents, even though for a time, prodigal-like, they may wander far from the Father's house. The responsibility of physicians and friends who, through mistaken kindness, often deal deceitfully with the sick and dying by keeping them in ignorance of their real condition, is plainly set forth. The “wrong treatment” and the “right treatment” of those laid on beds of illness is considered in the last lecture, which is replete with valuable suggestions, not only to young ministers just entering upon their life work, but even

to veterans in the service. I do not hesitate to say, after a pastoral experience of more than twenty years, that every pastor would find himself enriched in his own soul and strengthened for the discharge of his sacred duties in the sick room by a careful perusal of these discriminating and instructive lectures, while every Christian would find in them wise suggestions and ample food for serious thought. I am all the more bold in pressing this little volume on the attention of the readers of *The Evangelist*, not only because of the profound conviction that the subject treated is worthy of earnest consideration, but because the author has reserved no pecuniary interest in its publication, having generously arranged to have any profit accruing applied to the helping of needy students in Princeton Seminary. JOHN GILLESPIE.

FREE LIBRARIES.

The number of applications for Free Libraries is largely increased since the meeting of the General Assembly. From the many acknowledgments of their reception by those to whom grants have been made, we select the following:—

NEWBERRY, MICHIGAN.

The one hundred books sent to our Sabbath-school library, came in due time. You should have been present to witness the heartiness and enthusiasm with which the school authorized me to convey to the Board a vote of thanks and appreciation. All the week one would think there were "All Day Receptions" for little folks at the parsonage, as they came and went eagerly inspecting the books which were being numbered and classified for them.

SLAYTON, MINNESOTA.

We wish to express our thankfulness to your Board for the library. It has added a number of scholars to our school, and helped us very much.

COSMOPOLIS, WASHINGTON.

These books are what we need to have our young people read to make them strong Christians. Such gifts here in the West will render untold blessings to the Church and to the cause of Christ.

FORT KEOGH, MONTANA.

You can never fully know the extent of our gratitude to you and the Board of Publication for the exceedingly valuable books which arrived in perfect order this morning. The real value of that most generous donation is known only to Him, in whose name and for whose sake we have thus been so grandly aided in our efforts in behalf of this heterogeneous community.

YAGER, WASHINGTON.

I reported your kindness in promising to send a Free Library to our Sunday-school, and I wish you could have witnessed the pleasure manifested on the faces of old and young when they heard of it. The books arrived safely a few days later, and with no cost to us. We are indeed placed under great obligations to you and to all others who have contributed funds for this purpose. We are greatly blessed in receiving this free gift, and may you be more abundantly blessed in the giving, according to the promise of our Lord and Master. We have numbered the books, and the children—in fact, the whole neighborhood—are reading them. Oh, the good these books will do, with our dear Lord's blessing, and with His holy Spirit's power assisting to convince. Our school is keeping up a good interest.

I only wish that a good and true servant of God could be found to come out and cultivate this encouraging field, and minister to our spiritual needs. I believe that a church could be built up here; but we must possess our souls in patience, and do what we can.

"CHILDREN'S DAY" OFFERING.

Children's Day was very generally observed in our own and other churches, and it is pleasant to record that, so far, notwithstanding the prevailing financial depression, the contributions have not been less than last year. For June and July the receipts of our Sabbath-school and Missionary Department were in the neighborhood of \$50,000. It would have been more gratifying to have reported a large increase, and there is still room for hope that the resources of the Board may be considerably strengthened by liberal donations and collections during the Fall and Winter months.



A CENTRAL AFRICAN (MANYUMA) VILLAGE IN TIMES OF PEACE.

Children's Church At Home And Abroad.

We have copied this picture from the *African News*, with permission of its editors, Bishop William Taylor and Rev. Ross Taylor.

You see that the natives of Central Africa, although they are savages, are able to make themselves homes which are quite comfortable in such a climate and to arrange them in very pretty villages. Do you know how cruelly such villages are often destroyed and their people made slaves? In the paper from which we have borrowed this picture there is an account of that dreadful business given by an explorer, Mr. E. J. Glave, a former companion of Stanley. He says that the slavers have several strongholds in Central Africa. The account continues:

Large hordes of hired robbers branch out in all directions from these depots and swarm over the land. Their plan of action is to stealthily surround a village by night; then at early dawn a few muskets are fired to intimidate the villagers. Bewildered at the rude awakening, the poor creatures rush out of their huts and fall an

easy prey to the inhuman villains who leap into the village from all sides. All those who resist are shot down or stabbed, and the remainder, old and young, are taken prisoners and are herded into a stockaded pen and there guarded night and day. The Arabs then open up negotiations with the surrounding villages and exchange their captives for ivory. One big tusk weighing sixty-five pounds will grant the release of one slave. The Arabs remain in such a camp till the district is drained of its ivory. Then the slaves who have not been purchased are loaded down with ivory and the merciless pillagers move along to a new hunting ground.

At Stanley Falls in 1889, Tippu Tib had 70,000 pounds of ivory which had been "collected" by his numerous bands in about ten months. To carry this to the coast, 1,500 men would be required. The Arabs themselves admit that two-thirds who start with such a caravan never reach their destination. Weakened already by hunger and ill-treatment, many succumb to the hardships of the two thousand mile journey; men and women stagger along till they fall from sheer exhaustion. Many of the women have babies besides their load of ivory, and if they show signs of lagging behind, the child is snatched from them and left to perish on the wayside, so that the precious tusk may still be borne along. Often a slave, showing signs of breaking down

s killed by a savage blow on the neck with a club. His body is then cut away from the slave fork—a kind of yoke made of a crotched stick—a new man takes his load, and the caravan continues its journey.

It is a wonder that any of these carriers reach their destination. Given enough food only to keep life flickering in their emaciated bodies, covered with festering sores from the chafing fork and chain, goaded by the cruel lash from morning till night, they are driven along the trail, suffering all the indignities and persecutions which the devilish minds of their vicious masters can invent and carry out.

All explorers who have penetrated Central Africa have found everywhere the same pitiful conditions.

Are you not glad that England and Belgium and several other European nations have united their powers to break up this horrid business which is carried on by Arabs? And while they do this, shall we leave those poor, simple people to be ruined by the rum-sellers?—or shall we hurry to send them the Gospel? Talk this over with your mothers.

THE WEEPING CHURCH.

In a little mountain village of Syria, whose name means "the little ruin of the fortress," there is a very old and much dilapidated church which is more worthy the name of a ruin than the poor village itself. This old church is totally different from anything in America. It is not built as American churches are built, with four solid walls covered by a roof of wood or iron, because these materials are both scarce and expensive. The one abundant material is stone, and hence it is the only building material. The method of construction is this: four solid arches meet in a common centre supported by a single column; the walls are about four feet thick, and the arched roof when new is very substantial. Above the stone arch the spaces are filled with dirt until the whole is level and the surface is packed and rolled with a heavy stone roller until it is nearly rain-proof. These dirt roofs need rolling frequently during the rainy season; if allowed to remain without attention they absorb quantities of water and hold it like a sponge for many days after the rain has ceased, and so continue to

leak for a long time. This old church has been neglected and the roof is far from dry. The only entrance is by a door about four feet high and two feet broad, through the thick wall. There is no window, and the room is almost as dark as a cave, so dark and damp in fact that we saw the priest standing outside the door to read the service more comfortably than he could do it inside. The air is damp and chilly, but the wonder of the villagers is excited by the tears dripping from a certain stone behind the altar. We saw boys go to this stone and passing their hands over its wet surface put the water on their foreheads. Mothers use the water as a charm for their children, and all are persuaded that the church is weeping because of the threatened entrance of Jesuits to the village. Doubtless, this is a good reason for weeping, but the tears have a natural cause in the saturated roof above. People who accept such wonders are surely in need of Gospel light.

W. S. N.

Thoughts on the Sabbath-School Lessons.

I.

Sept. 3.—*Paul Shipwrecked*.—Acts xxvii: 30–44.

A vessel went down off the coast of France and among the lost were several missionaries of the Presbyterian Church of Ireland. An American missionary, about to return to his field by the same route, wrote to his friends, "People say that a missionary takes his life in his hands when he starts on a journey, but I think that he puts it into God's hands."

The lives of God's trusting children are always in God's hands, traveling or resting, amid dangers seen and unseen, at home or abroad, and they are always loving hands. Whether the bridge at Ashtabula gives away under the swiftly moving train, or the vessel is swallowed up in the Bay of Biscay, or the life-journey is accomplished safely and prosperously, whether the ship-wrecked travelers "escape all safe to land," spared for a longer term of earthly ministry, or are promoted

suddenly to the glorious service of eternity,
"underneath are the everlasting arms."

"How does He lead them? This they cannot
tell;

They only know He doeth all things well.
Through fire and water some, where floods do
meet,

O'er briars and thorns, with torn and bleeding
feet,

Where tempests rage and storms burst overhead,
And clouds portentous all around are spread;
But still He leads them, rough or smooth the
way,

And all his paths are peace, and lead to day.

"And some, where springs abound and pastures
sweet,

Go singing all the way with gladsome feet;

And some He gently leadeth on the way,

Guiding the wandering feet that fain would
stay.

Others go trembling on the road for fear,

With faith so weak that will not see Him near:

But still He leads them, rough or smooth the
way,

Who follow on to know, He shows the way."

II.

Sept. 10.—*Paul at Rome*.—Acts xxviii:
20-31.

From the Epistle of the imprisonment we learn that, chained though he was in one room, even the oral teaching of the Apostle won many converts, of whom some, at least, were in positions of influence; and that, as soldier after soldier enjoyed the inestimable privilege of being chained to him, not his bonds only, but also his Gospel became known throughout the whole body of the Praetorian Guards. But besides this, God overruled these two years of imprisonment in Rome for the benefit of the whole world. Two imprisonments, away from books, away from all public opportunities for preaching, each of two years long, with only a terrible shipwreck interpolated between them—how sad an interruption to most minds would these have seemed to be! Yet in the first of these two imprisonments, if nothing else was achieved, we can perceive that his thoughts were ripening more and more in silent growth; and in that second imprisonment he wrote the letters which have enabled him to exercise a far wider influence on the

Church of Christ throughout the world than though he had been all the while occupied in sermons in every synagogue and missionary journeys in every land.—*Farrar's Life and Work of St. Paul*.

III.

Sept. 17.—*Personal Responsibility*.—Rom. xiv: 12-23. (A Temperance Lesson.)

"Everyone of us shall give account of himself to God," and among the things of which we must give account is the influence that we have exerted by our lives and our words. If there are those who have been led astray by our example, or who have missed the help that our words of encouragement or warning might have given, the fact that each one of *them* must give account of *himself* will not make it easier for us to face the unfulfilled responsibility of our life record.

IV.

Sept. 24.—*Review*.

In this period of Paul's history we see how godly character asserts itself alike in religious and secular matters. Before Felix, Paul is dealing with questions of faith and morals. His earnest reasoning and faithful, pungent appeals prick the conscience of the Roman official and fill him with terror and remorse. On the voyage, Paul appears as a man among men in the transactions and emergencies of ordinary life. Here he commends himself by his shrewd common sense, his practical wisdom, his courtesy and his helpfulness. In both relations he illustrates the truth that "godliness is profitable for all things." The faith and zeal and moral courage which made Felix tremble were no less conspicuous in the contact of the prisoner with his guards, in his wise counsel on the practical question of remaining at Fair Havens, and in his manly and helpful bearing amid the horrors of the storm and shipwreck. Through these, as through his direct and forceful dealing with a human conscience, the fine and sterling quality of Christian character made itself felt. The Gospel is framed for *life* as well as for *preaching*. Living is often the most effective preaching. There are sermons in courtesy, kindness, sympathy and helpfulness no less

than in logical defences of the faith and appeals to the conscience. The trembling of Felix, the good will of Julius, the deference of the sailors and soldiers, the reverence of the barbarians and the hospitality of Publius are all appropriate tributes to the power of a Christian personality.

REV. M. R. VINCENT, D. D.

THE PRAETORIAN'S TALE.

How did he die, my Marcus,
Whom thou call'st that "poor old Jew;"
As he knelt at Aquae Salvae,
The sport of the rabble crew?
How did he die, that Paulus,
That man of a hated race?
Like a victor falling in battle,
With triumph in his face.

He was bowed, and worn, and feeble,
When we left the prison gate;
But with every step he seemed to grow
Stronger and more elate;
And as we marched from the city
Along the Ostian road,
Men stopped and gazed in wonder
His face so strangely glowed.

The weight of years seemed lifted,
And save for the thin gray hair,
And the frosted beard, thou wouldst have said
That a man in his prime walked there.
Fear? He feared as little
As one that goes to a feast,
And the nearer we drew to the place of death
The more his joy increased.

Once in that solemn journey
Our eyes a moment met;
And, oh! the look that answered mine
I never shall forget.
That look, so glad and grateful,
All lack of speech supplied.
It said: "It makes me happier, friend,
To have thee at my side."

I knew him, then? Ay, knew him.
List, Marcus, what I say—
Thou art too true and brave a man
A comrade to betray.
When he to Rome for trial
Had come from o'er the sea,
He lodged hard by our barrack door,
And oft was chained to me.

Little I craved such duty;
And when I saw him first,
And deemed him but a common Jew
My luck I inly cursed;
But ere thus mated with him
A single watch I'd passed,
My heart warmed to him, and I felt
I'd found a man at last.

Ere long I learned his story—
How, of the sect most strait
Of that stiff-necked Judean race,
He grew to man's estate.
A Hebrew of the Hebrews,
Versed in their ancient lore,
And dally praying Judah's God
Her glory to restore.

Thou hast heard of him called Christus
Whose name the Jews deride,
And how he at Jerusalem
Was sometime crucified.
O'er dark-browed death prevailing
He rose, the Christians say,
And to the stars exalted,
Rules o'er the world to-day.

"Only a fable," say'st thou?
Product of brains distraught,
Fit food for vulgar dupes and slaves?"
So once this Paulus thought.
In all the land of Judah
Was none so fierce as he
'Gainst those who owned the name of him
Who died upon the tree.

And yet he died a Christian,
Died glorying in the name
That he had scorned and hated,
And sought to clothe with shame!
And why? Oh, wondrous mercy!
Because the Lord of love,
The Crucified, whose flock he'd harmed
Called to him from above.

Thou smil'st—what need, my Marcus,
The story to pursue?
Alas, I fear thou still wouldst smile
If thou shouldst hear it through.
For thou didst not know this Paulus
And his teaching never heard;
What wonder, then, by one like me
Thy heart is little stirred!

But if only thou hadst known him,
That man so true and strong,
So full of love and mercy,
So patient under wrong,

So pure and humble-hearted,
So trustful and so wise,
Thou wouldst not gaze upon me
With those cold and doubting eyes.

And if only thou hadst heard him
Speak of the One on high,
Who took our flesh upon him
For us to live and die.
Who bled our fears to vanquish,
And tyrant death destroy,
And make us free forevermore,
Thy heart had wept for joy.

Am I too, then, a Christian?
A voice within me cries:
"The God of Paulus is thy God
On him thy heart relies,
The gods of Rome thou hatest,
And their rites thou dost detest;
And thy soul will never be at peace,
Till thy faith has been confessed."

Yes, naught can satisfy me
But the thought of One who gave
His life a willing ransom
For the world he came to save.
Only he can read the riddle
Of earth, and sea, and air,
Of joy and sorrow, good and bane,
That greets us every where.

Thou hast my secret, comrade,
And but for fear of ill
To those who think of me to-night
In the home on Alban Hill,
The world should know that secret,
What e'er the cost might be;
And I'd count it honor to die for him
Who freely died for me.

What the end will be, I know not;
Yet the hour will come, I feel,
When I can hide no longer
The truth I now conceal;
And when at last it cometh,
What e'er betide, I pray
That I may stand and play the man
Like him who died to-day.

CHARLES FOLLEN LEE, in *Watchman*.

Gleanings At Home and Abroad.

—"The world was made for women too," is the motto of a society of native women in Bombay.

—"A woman is nothing," says a Calabar proverb.

—I am grateful to God for allowing me to work in this heathen land so many years, says Miss Barrows of Burma.

—The unsettled condition of affairs in Hawaii has worked adversely to the interests of the churches.—*Missionary Herald*.

—The American Baptist Missionary Union has a living membership of 170,000 souls.

—Mr. Wishard on his recent tour found the impression current in Japan that Christianity in America is losing ground.

—Someone remarks that in India the hot weather is so palpable it might be peeled off.

—The Friends and the London Missionary Society together have in Madagascar 14,000 congregations, numbering 420,000 persons.

—India is an immense net work of villages, says the *Missionary Record*, the number on the census return reaching the enormous figure of 715,000.

—The fundamental motive power of missions is obedience to Christ, says the essay on Missions in "Faith and Character."

—There is no religion, or if there is I do not know it, which does not say, "Do good, avoid evil."—*Max Müller*.

—"Let the beauty of the Lord our God be upon us," was the motto of the last year's graduating class at the Tripoli Girl's School.

—Miss Crowther of Chin Chew, giving the journal of a day's work, beginning early, ending late, full of toil and trouble, adds: "A missionary's life is the happiest in the world."

—During the 77 years of its existence the American Bible Society has issued 57,000,000 copies of the Scriptures. Its appropriation for the coming year is \$155,238.

—To one who remarked, "I am not interested in the Chinese," this reply was given: "We are never very much interested in a subject of which we are ignorant."

—The Free Reformed Church in Bohemia has grown in fifteen years from fifteen members to ten churches and 700 members to-day.

—"If I believed in seven births as the Hindus do," says Miss Fletcher of Calcutta, "I should pray that in each life I might be a missionary."

—The Hydahs of Alaska are a fine race, industrious and self-respecting; far more reliable than the Thlinkets.—*C. W. Savel in Westminster Review*.

—Prof. Drummond calls the slave trade the heart disease of Africa.

—The first Christian Church in Mashonaland, at Fort Salisbury, is a humble, shed-like building, thatched with grass and glazed with calico. The cost, £800, was raised locally.—*Herald of Mission News*.

—Mrs. Porter, requesting another teacher for Kyoto, wants one who can teach the children tune and time—two things the Japanese do not know.

—Japanese books begin at the back and read down the page. A Japanese boy learning to read English called it crab language, because it goes sideways instead of down the page.—*Missionary Guardian*.

—A Chinese who had been for 39 years the slave of opium smoking gave up the practice, and his reform seemed likely to be permanent. When asked how he had broken off the terrible habit, he replied: "I used my two knees."

—"The reading of missionary literature, and an ever-deepening sense of duty," said the late Miss M. A. Clarke, when asked what led her to decide upon a missionary life.

—In 1890 there were throughout the empire of Japan 840,445 marriages and 107,478 divorcees. In some cities the proportion is nearly one-half.—*Rev. J. H. DeForest in Andover Review*.

—Western China is the garden spot of the universe for missionary endeavor and fruitage, thinks Mr. Upcraft who has done pioneer work there.

—By the photo-engraving process Dr. Judson's Burmese Bible has been issued in reduced size at one-fourth the cost of the regular edition.

—We can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the infinite, a search for God.—*Max Müller*.

—The London and the Wesleyan Missionary Societies work so harmoniously together in Hankow that the Chinese say: "Each has his own household, but the doctrine is all the same."

—Says Sir Monier Williams in his "Buddhism": Christianity demands the suppression of selfishness; Buddha demands the suppression of self. In the one the true self is elevated; in the other it is annihilated.

—The London Missionary Society will, in its new report, recognize the wives of missionaries by name, instead of, as heretofore, putting a

small "m" for married opposite the missionary's name.—*The Chronicle*.

—"Prayer and pains, through faith in Jesus Christ, will do anything," was John Elliot's motto, written at the end of his Indian Grammar.

—It is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.—*Mrs. H. T. Johnson in the Chronicle*.

—The Roman Catholic missionaries in Mexico and California, says Laura B. Powers in *The Californian*, were the "Pilgrim Fathers" of the West. They laid the foundation-stone of our western civilization.

—The Orphan's and Widow's Home at Fredericksburg, Va., with an endowment of \$10,000, has been presented to the Southern Presbyterian General Assembly to be used as a school and home for the children of deceased missionaries.

—Dr. R. H. Nassau, during an experience of 80 years, has not found in Africa one whose religion is only superstition. Every one has an idea of God as Maker and Father; but they say only the spirits do us harm, so we worship and pray to them.

—A student in a Western Theological Seminary is supporting three native laborers at an annual expense of \$180. One is an ordained native minister in India, and two are young men under the direction of Dr. Hunter Corbet of Chefoo.—*Student Volunteer*.

—The First Presbyterian Church in Orange, N. J., has an Italian Mission. An Italian minister preaches every Sunday, and a night school three evenings a week is taught by members of the Christian Endeavor Society.—*Presbyterian Journal*.

—So eager were the natives of Uganda to buy portions of the Scripture that the missionary was obliged to bolt and barricade his house and sell from the window to avoid the crush of the multitude.

—"There is no difference between him and the Book," was the testimony given by native friends to the fidelity and consistency of a young Chinese Christian who died while engaged in missionary work.

—Four converts baptized recently in a Mission Hospital in Singapore are the result of the consistent life and earnest teaching of a poor paralytic patient who for four years has not been able to leave his bed.—*Missionary Link*.

—Said a Chinese convert at Chin Chew: "I was an opium smoker for 38 years. People told me the Bible was written by clever barbarians. I read it, and it cured me of opium smoking, so I know that barbarians could not have written it."—*London Presbyterian*.

—In the midst of a famine a Hindu said to the native Christians who were starving: "If you will renounce Christ I will give you all the grain you need." Not one accepted the offer.—*Related at meeting of the International Missionary Union*.

—In the mission of the Southern Presbyterian Church in Mexico there has been progress in the development of church life. Many members have the gift of public prayer highly developed, and are able to conduct services to edification in the absence of the preacher.

—Said a government secretary in India: "Unless a miracle of reform speedily occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake let the reform take place before it is too late."—*Missionary Guardian*.

—"Beautiful and spacious is your well-founded hall," "Exalted and good is your heavenly doctrine," were the inscriptions on a pair of scrolls, such as the Chinese use in decorating a hall, presented by the neighbors on the opening of a chapel in Chinkiang.

—Christian people in Linares, Mexico, live in huts made of dried corn stalks, an earthen floor, no furniture, no fires. In these huts the Bible is studied, known and loved, as could not be said of many Christian homes in our own favored land.

Rev. W. E. McFarlane's recent trip into inner Mongolia shows (1) that the country is very sparsely populated; (2) that the cities are almost entirely made up of Chinese; (3) that a Mongol mission must be a country mission, though it may have a city for headquarters.—*The Chronicle*.

—A missionary in Brazil, needing an organ, bought one on faith, and at the same time sent to his home church in Arkansas two pounds of Brazilian coffee. "A Brazilian Coffee Social" was held, and the proceeds—\$60—sent to pay for the organ.—*Foreign Mission Journal*.

—The widow of a late American missionary in India meets once a week the forty Bible-women under her superintendence, and helps them by prayer and instruction. By thus impressing herself upon them she sends them out to do a greater and grander work than she could have done by herself.

—A writer in a Buddhist magazine, in an effort to arouse the people to renewed interest in Buddhism, concedes to Christianity a wonderful power. It is irresistible. It is gaining a hold upon the people, and if not checked will soon spread every where throughout India.

—Of the 25,000,000 widows in India 77,000 are little girls under ten years of age, says the *Church of Scotland Monthly*. Their treatment is harsh in the extreme. They must eat but one meal of rice in 24 hours, and at fast seasons fast for two or three successive days.

—The native church in Japan may be characterized by three terms, says Rev. Eugene Dunlap: self-governing, self-supporting, self-extending. It has been asserted that there are more self-supporting churches, in proportion, in Japan than in Kansas or Nebraska.

—Miss Jane Williamson, who shared with her brother the blessings and dangers of the pioneer mission among the Sioux, is over 90 years of age, and has been for fifteen years totally blind. In the depth of a Dakota winter she met one day a suffering Indian woman. She took off her own skirt to wrap about her, and thus caught the cold which caused her loss of sight.

—McKay of Formosa, while attempting once to preach the gospel in a market place, was confronted by a native with a long drawn sword, intending to sweep off his head. He faced his antagonist, and the native's arm seemed to drop as if paralyzed. Afterward the man presented the sword to McKay, saying: "Christ has subdued me."

—Mrs. Henry Jessup of Beirut writes of the uncontrollable desire on the part of all classes to go to America: "Some of the best teachers and even preachers, the brightest scholars in the schools and multitudes of the uneducated are crazed by the prevailing idea that by going to America they will make their fortunes."

—A girl is prized in Kaffraria, says the *Missionary Link*, because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better, for the sooner she will be a widow and married a second time.

—There is a proposal to erect a building for the mission in Eastern Mongolia as a memorial of that "giant of the new time." James Gilmour. He himself had resolved to devote to such a building £400 from his own estate, but died before giving legal effect to his intention. A director of the L. M. S. has given £100 towards this object.

—That Christianity is really advancing, a missionary in the Bombay Presidency gives this evidence: Twenty years ago we discussed idolatry and pantheism in our conversational meetings after the services. Now we discuss the teaching, person and death of Christ. The people are moving in the right direction. Their interest is leaving Hindoism and attaching itself to Christianity.

—There is yet room for mission work in Japan, says Prof. Ibuka, and will be for a long while to come. But it would be better to send no new men, rather than send men of ordinary calibre. Send only those capable of being leaders of men in knowledge, dignity, moderation and human sympathy.

—Rev. Arthur Bonsey, of Hankow, has often thanked God for sending Confucius to China with the word, "Do not unto others that which you would not have men do unto you," because he could take that as a text and from it bring them to Him who said, "Do unto others what you would have them do unto you," which is a very different thing. From Confucius he could lead them to Christ.—*Monthly Messenger*.

—Principal Hector of the Duff Institution, Calcutta, believes that no class in India needs the sympathy and prayers of the church more than the student class. They begin to feel keenly the gulf between what they know of truth and duty and the surroundings of their homes and society. Decision for Christ means certain loss of all things, and yet such decision is the only way of bridging the gulf.

—Connected with the Synod of China are 53 foreign and 27 native ministers, with 27 licentiates. In the 65 churches there are 6,000 members. At the last meeting a Synodical Missionary Society was organized with a view to sending men into the unoccupied regions of the Empire, and more than \$800 was subscribed for the work of the Society. The Synod meets but once in five years.

—A military graduate suffering with cataract was successfully treated in the Hankow Hospital. Returning to his home with restored sight, 48 persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to one another's rope, 250 miles to Hankow. Nearly all were cured. One of the hopeless cases while in the hospital had the eyes of his soul opened.

—The Russian church is making some progress in Japan. The Bishop is at the head of 18 priests and four native deacons. There are in the High

School at Tokio 100 students, and in the Clerical Seminary 21. The year's baptisms are given as 2,480; the entire number baptised since the commencement of the mission, 16,000.—*Indian Witness*.

—Sir Alex. Mackenzie, Commissioner in Burmah, has secured the adoption of regulations in Lower Burma, coming into force July 1, 1898, which strictly limit the issues of opium to that quantity which is required for the use of registered habitual consumers above 25 years of age. The Indian Finance Minister estimates that the loss of revenue through these regulations will be one and a half million of rupees.—*Missionary Record*.

—The recent report of the Leprosy Commission, based upon the Census Reports of 1872, 1881 and 1893, shows that the number of lepers in British India does not exceed 120,000 persons, and that the proportion of lepers to the entire population is steadily decreasing. The commissioners recommend, not segregation, but improved sanitation, good dietetic conditions and hygienic habits.—*Indian Witness*.

—The eight native churches in Campinas, Brazil, with an aggregate of 420 members, holding property worth \$75,000 to \$100,000, and contributing annually \$4,000, being able financially to care for themselves, have been committed to native pastors trained and instructed by the missionaries, and the latter removed (Nov. 1893) to Lavras, state of Minas Geraes.

—The 40 zenanas in Rampore Bauleah are like small churches, says Mrs. Morison, for, whenever it is known that the missionaries are to visit them, the neighbors are invited, and a congregation of 20 to 30 is quickly gathered, eager to hear the good news of the gospel. The change wrought in the lives of the women is testified by their husbands thus: "We cannot understand it, but the very atmosphere of home is different."—*Monthly Messenger*.

—Dr. Atwood was officiating at the first public Christian marriage ceremony in Tai-ku, China. An old woman, objecting to the omission of a practice common at Chinese weddings, cried out: "This is a great doing; not to worship Heaven and Earth!" A native Christian sprang to his feet and addressed the company, showing how much better it was to worship God, who made Heaven and earth.—*Missionary Herald*.

—Chinese ideas of decorum do not allow young women to go about freely. For that reason the women who do Christian work are elderly—fifty, and some upwards of sixty years of age. It has been found expedient to remove

the age-limit which excluded from the Swatow Female Training School women above sixty. Older women learn, though not so quickly. They may use their knowledge freely in teaching others without offending Chinese prejudices.—*Monthly Messenger*.

The loneliness of the first convert in Livingstonia had never been suspected, so much had the missionaries tried to make him feel the ties of Christian brotherhood, until on the conversion of another native he exclaimed: "Now I am no longer alone," and showed by his joy how deep had been his longing to have one of his own tribe a fellow Christian.—*Mrs. Laws at a Zenana Meeting in Edinburgh*.

—In the good time coming, says the Sydney Presbyterian, congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be—one minister, one missionary.

—The Moderator of one of the Scotch churches declares that 1,200 trained preachers of the gospel and £200,000 a year could be spared out of the Scotch Church, and yet every soul in the country would be amply looked after in spiritual things. Said a speaker in missionary meeting where this had been quoted: The apostle James addressed his epistle to the Christians scattered abroad, if he were writing it now he would address it to the Christians huddled at home.

—A deaf and dumb woman in Manchuria who applied for baptism, made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downwards, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upwards, she strove to show the road on which she was now walking, that would lead to the heavenly home.

—Street chapels are good and necessary, and we must preach in them, says a missionary in Japan, but far greater results have been reached in the work of evangelists and Bible-women going from house to house. A man may hear of Christ in a chapel, but unless an evangelist follows him up and in private conversation removes difficulties from his mind, the mere hearing does not produce good results.

An old man named Wang in Shen si, China, was the head of his class. His nephew who had lived a bad life, became a Christian, and there

was talk of beating him because he would not worship his ancestors. The change in the young man's life was so thorough that his uncle both refused to consent to the persecution, and resolved that he himself would study the doctrine. As a result he now gives clear evidence that he is a disciple of Christ.—*China's Millions*.

Said Mr. James Monro, formerly Chief Commissioner of Police in London, now a missionary in India, at one of the May Meetings: "One of the chief obstacles to the Christianization of India is these Exeter Hall meetings. So many content themselves with attending big meetings and applauding, when they ought to go out to India themselves." This sentiment was received not with applause but with a silence which indicated conviction.

Rev. A. J. Vidaue, assistant pastor to the Spanish congregation at Buenos Ayres, says of his own conversion that before reading the Bible he had never spoken with an evangelical Christian nor read anything about Christianity. A friend gave him a copy of the scriptures, and he began by searching for portions he had found in the works of Voltaire. Then came the desire to read more. As he read his interest deepened, his doubts gradually subsided, and he gave himself to the service of Christ.—*Bible Society Record*.

—The son of a priest in Mysore, having read a tract, travelled 200 miles to find a missionary, and then accepted the truth. He read "Pilgrim's Progress" with true Oriental delight, and frankly confessed that he liked it better than the Bible. The missionary pointing to a mango tree, asked, "Where would the beautiful branches and the rich fruit be if it were not for the roots of the tree?" "I see what you mean," replied the young man, "The Bible is the root, and these good books are the fruit that come from the root."—*John Hall, D. D.*

—Let the educated and wealthy negroes of this country turn their attention to the development of the resources of Africa. Then the world will know that the negro is a man, and can attain the same greatness as other races of men, and in the twentieth century a civilization will loom up on the banks of the Nile and Niger greater than that on the Hudson and Mississippi. If we want to wear the full badge of citizenship we must go over and possess the land that God through the ages has reserved for us. Then, and not until then, will the negro be known as a man "walking without crutches."—*Writer in the A. M. A. Church Review*.

Book Notices.

GIST, a Hand-Book of Missionary Information, pre-eminently for use in Young Women's Circles, compiled and edited by Lilly Ryder Gracey; New York: Hunt and Eaton. Price 60 cents.

Under this quaint title the author has collected about 200 pages of facts, figures and anecdotes which will be helpful not only to the Circle of Young Women to whom she offers it, but to many others who are engaged in the study of missionary subjects. It is one of the signs of the times that there is so much demand for just such information and the leaders of missionary work do well to recognize the demand and to make every effort to supply it.

MAP OF JAPAN.—A map of Japan compiled from the best and latest authorities, by C. Hachiro Kajiwara, is now ready for sale to subscribers. The size of this map is 52x54 inches. Railways, highways, post-offices, ancient battlefields, local governments, large and small harbors, hot springs, and other historic places are indicated, as well as Buddhist and Shinto temples and mission centers of all denominations. Names of places where there are organized churches are underlined by the different colors representing the different Christian sects, so graded as to show their relative strength. The number of inhabitants, when more than ten thousand, is given to the right or left of the name.

A map of part of Eastern Asia is given—China, Korea, Manchuria, Siberia and Japan—to show the relative commercial positions of these countries. The price of this map to subscribers is \$5 per copy, unmounted; \$6 per copy, mounted on guard and bound. Address, C. Hachiro Kajiwara, 27 North Edwards Hall, Princeton College.

"Without being by any means an expert in Japanese geography, I may say, that travels over a large part of the Japanese Empire have given occasion for my examining not a few maps of that part of the world, some of these being brought to my notice by our missionaries long resident there. I have seen no map, which appears to me so complete and valuable, as that prepared by Mr. C. Hachiro Kajiwara."

Arthur Mitchell.

HYMNS AND METRICAL PSALMS, Thomas Mac Kellar, Ph. D., Philadelphia; Porter & Coates, 1893. Third edition, revised and enlarged.

These pieces are all Scriptural and devout—usually an amplification in verse of some sentence from the Bible, or of a Psalm. We give one specimen.

LXI. . . . C. M.

Behold, my servants shall sing for joy of heart.—Isa. lxxv. 1.

I.

Sometimes, in quiet revery,
When day is growing dim,
The heart is singing silently
A sweet unwritten hymn.

II.

The strains are not to measure wrought
By cunning of the mind,
But seem like hymnings angels brought
From heaven, and left behind.

III.

The misty hills of bygone grief,
Once dark to look upon,
Stand out like blessings in relief
Against the setting sun.

IV.

The rain may fall, the wind may blow,
The soul unhinder'd sings,
While, like the bird 'neath sheltering bough,
She sits with folded wings,—

V.

A brief and pleasant resting space,
A glance at Beulah land,
Before she girds herself apace
For work that waits the hand.

VI.

Then, giving thanks to Him who pour'd
Refreshment in her cup,
She hears the calling of her Lord
And takes her labor up.

THE ENDEAVORERS OF MAPLE GROVE, by Hattie Sleeper Gardner; Omaha, Nebraska, Megeath Stationery Co., 1304 Farnam Street.

The author lovingly dedicates her book to her mother. She illustrates in a story some modes of Christian Endeavor, and modestly "hopes that the results may inspire some wiser brain to lay before us newer, more practical methods."

PICTURESQUE CHICAGO, AND GUIDE TO THE WORLD'S FAIR, issued by *The Religious Herald*, is a handsome volume of cuts with explanations, which pleasantly fulfills its title. That enterprising paper presents it to its subscribers as "a souvenir of fifty years publication." Hartford: D. S. Moseley, 1893.

SCENES FROM EVERY LAND is a larger volume of beautiful engravings with descriptions by Rev. Edward Everett Hale, D. D., and other eminent writers, with an introduction by General Lew Wallace. Springfield, Ohio: Mast, Crowell & Kirkpatrick, 1893.

PRESBYTERIAN MISSIONS, by Ashbel Green, D. D., LL. D., with Supplementary Notes by John C. Lowrie; New York: Anson D. F. Randolph & Co., 182 Fifth Avenue; 8vo., pp. XIII—249.

A standard book upon the early history of Presbyterian missions, prepared by Dr. Ashbel Green at the request of the Board of Foreign Missions in 1837; has been republished under the editorial care of Dr. John C. Lowrie, the present Secretary Emeritus of the Board, who has added valuable supplementary notes. Dr. Green's history contains information of great value and interest, which was collected from sources some of which are not now available. It ends, however, with the year 1838. The present volume is published by Messrs. Ran-

dolph & Co., in two editions; one upon large paper, of which three hundred copies only have been printed; the other is in usual 12mo. form. The 8vo. large paper edition is a beautiful book, finely printed upon excellent paper with broad margin, and has an index to the supplementary notes, and also appendices giving a list of Presbyterian foreign missionaries who were appointed previously to 1838, and another giving books of reference used in the preparation of the history, and by Dr. Lowrie in his supplementary notes. The above volume is the first of a series of three which Dr. Lowrie has been commissioned to prepare by the Board of Foreign Missions, with the purpose of giving a complete history of the missions of the Presbyterian Church up to the present time. The second volume will cover the interval from 1839 to 1869, and the third will continue the narrative from 1870 to the date of publication. This first volume refers to both domestic and foreign missions. The last two will refer to foreign missions alone. The completed series will be a most valuable contribution to the history of Presbyterianism in America, and it will be the hope and prayer of our Church that the venerable author will be spared to complete this monumental work.

GLANCES AT CHINA, by Rev. Gilbert Reid, M. A.; Fleming H. Revell Co., New York; 12 mo.; pp. 190; price 80 cts.

Rev. Mr. Reid, who is a missionary of our Board in China, has prepared an interesting and instructive volume upon the scenes and incidents of a missionary life in that great empire. He has dealt with many phases of the subject, and his chapters are full of instruction and information presented in a way to interest both young and old. Sunday-school libraries would do well to secure the volume, and all who desire first-hand information about every-day life in China, and even the larger and graver questions of missionary policy, will find much of value condensed into this modest volume.

THE NEW ERA.—In this book, Rev. Dr. Josiah Strong, author of the now famous book, OUR COUNTRY, makes an earnest study of some of the most serious and difficult social problems. He studies these problems in the light of the Cross, and attempts an application to them of fundamental principles. The evils to be remedied and the dangers that threaten are squarely faced and vividly depicted. The author does not quail before them, but holds a vigorous tone of courageous expectation. He is as hopeful as Edward Bellamy, but his hope is not for some human scheme which shall neutralize human selfishness by setting about it an environment in which it will find nothing to tempt it, but the displacement of human selfishness as the dominant power in trade, in politics, and in society, by that love which is of God. He encourages no hope

of saving society except by the Gospel salvation of individual souls, and he tries to show how the large number of souls already knowing by experience that real salvation might harmonize and systematize and combine their powers and resources to give the Gospel which has saved them a fair chance at the greater numbers whom it does not yet touch.

Dr. Strong does not pretend to have solved this vast and complex problem, but all who read his book—we hope they will be hundreds of thousands—must be stirred by it to the earnest and prayerful thinking and *doing*, which tend to its solution.

"The kingdom of heaven is at hand," and this book will help its candid readers to see how they can be in it, saving themselves and making the most of themselves to help save the world.

Publishers, the Baker & Taylor Co., 740 and 742 Broadway, New York.

HAND BOOK AND INCIDENTS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U. S. A., BY WILLIAM RANKIN, LATE TREASURER. This is a collection of addresses and essays, in a small volume of 136 pages, published by W. H. Shurtz, 874-876 Broad Street, Newark, N. J. It contains a surprising amount of information, presented in clear and interesting style, and (what the writer by no means intended or was conscious of) it manifests delightfully the character of diligence, fidelity and wisdom of the man who so long guarded that sacred treasury.

The closing article in the collection is an address before the Essex County Bible Society in 1885, of which this is the last sentence: "In looking over the published records of the Newark Bible Society of 1818, I find first on the roll of directors the name that I now bear, and I close with an expression of gratitude to my Maker that I am the son of one who prized above all other books the Book of God."

In that "expression of gratitude" surely all can heartily unite who have known the long and faithful life of Mr. Rankin.

AN AUTOBIOGRAPHY, the Story of the Lord's Dealing with Mrs. Amanda Smith, the Colored Evangelist, containing an Account of her Life Work of Faith and her Travels in America, England, Ireland, Scotland, India and Africa, as an Independent Missionary, with an Introduction by Bishop Thoburn, of India. Meyer and Brother, publishers, 108 Washington Street, Chicago, Illinois; Price \$1.50.

Bishop Thoburn says: "During the seventeen years that I have lived in Calcutta, I have known many famous strangers to visit the city, some of whom attracted large audiences, but I have never known any one who could draw and hold so large an audience as Mrs. Smith." The book is written with delightful simplicity and artlessness. We have found it exceedingly interesting and spiritually profitable.

MINISTERIAL NECROLOGY.

INDLEY, WILLIAM THORNTON, D. D.—Born in West Middletown, Penna., June 2, 1814; graduated, Franklin College, New Athens, Ohio, 1838; studied under his father, Rev. Samuel Findley, D. D., and at Associated Reformed Presbyterian Theological Seminary, Allegheny, Pa.; ordained, 1843; pastor of Associated Reformed Presbyterian Church, Chillicothe, Ohio, 1843-1855; Presbyterian Church, Springfield, Ohio, 1855-1859; Presbyterian Church, Xenia, Ohio, 1859-1869; Central Presbyterian Church, Newark, New Jersey, 1869-1889; stated supply First Presbyterian Church of Millstone, Perrineville, New Jersey, 1889-1893; stated clerk Newark Presbytery, 1874-1890; died at his home, June 14, 1893; married, November 23, 1843, A. Joanna, daughter of James Gowdy, of Xenia, Ohio, who with a daughter and son survives him.

RUTHERFORD, WILLIAM STARRITT.—Born in Clones, County Monaghan, Ireland, April 15, 1836; educated in Coleraine Academical Institution, Queen's College, Belfast, and the Royal University of Ireland; took the degree B. A., 1858; studied theology one year in the Assembly's College, Belfast, and two years in Princeton Theo. Seminary, whence he was graduated, 1891; licensed by the Presbytery of Philadelphia, May 14, 1891; ordained by the Presbytery of Stockton, at Tracy, Cal., Oct. 14, 1891; had charge of the churches of Grayson and Tracy; had leave of absence for one year to travel in the East, and visit friends, 1892; died in London, England, March 1, 1893, died suddenly after his trunk was packed for his return to his work in California. Rev. M. D. A. Steen writes: "He was one of our useful and most promising young men."

[Year ending April 30, 1893.]

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Aiton, John F.,	H. R.	Mankato,	St. Peter, Minn.,	Aug. 24, 1892	76
Alexander, A. Albert J.,	F.	Washington,	Dallas, W. Va.,	April 23, 1893	52
Allen, Richard H., D. D.,	Sec.	Philadelphia,	Pittsburgh, Pa.,	Sept. 27, 1893	72
Atkinson, John S.,	Min.	Osborne,	Hill City, Kansas,	Nov. 14, 1893	56
Baldwin, Perry C.,	M.	Maumee,	Maumee City, Ohio,	July 19, 1893	76
Benedict, Edwin,	H. R.	Cayuga,	Genoa, N. Y.,	Jan. 24, 1893	79
Bigselow, Albert,	H. R.	Buffalo,	Harrisburg, Pa.,	June 27, 1893	65
Billington, Linus W.,	H. R.	Rochester,	Scottsville, N. Y.,	June 25, 1893	90
Bingham, Hiram,	H. R.	Mahoning,	Windham, Ohio,	Dec. 11, 1892	77
Boing, Elias Levi,	H. R.	Morris & Orange,	Green Village, N. J.,	Oct. 27, 1892	68
Bonekemper, Charles,	Evan.	Southern Dak.,	Scotland, S. D.,	Jan. 14, 1893	64
Borden, Edmund W.,	H. R.	Monroe,	Britton, Mich.,	Feb. 27, 1893	71
Bradbury, Ziba N.,	S. S.	Stenben,	Howard, N. Y.,	April 4, 1893	63
Bronson, Edwin,	H. R.	Lackawanna,	Arnot, Pa.,	Nov. 8, 1892	93
Brown, Fred. Thomas,	P.	Monmouth,	Manasquan, N. J.,	Jan. 12, 1893	70
Brown, John A.,	S. S. & Prin.,	Pembina,	Arvilla, N. D.,	Dec. 28, 1892	70
Browne, William B.,	H. R.	Westminster,	Milton, Pa.,	June 23, 1893	73
Bulkley, Charles H. A.,	W. C.	Washington City,	Washington, D. C.,	Feb. 2, 1893	73
Burlison, James H.,	S. S.	Buffalo,	Hamburg, N. Y.,	Nov. 6, 1892	38
Calhoun, John Y.,	M.	Bloomington,	Bloomington, Ill.,	Jan. 23, 1893	73
Campbell, Samuel M., D. D.,	P.	Fort Dodge,	Minneapolis, Minn.,	Nov. 17, 1892	69
Chapin, Lucius D.,	W. C.	Chicago,	Phillip, Fla.,	June 18, 1892	72
Chester, Albert T., D. D.,	Ch.	Buffalo,	Buffalo, N. Y.,	Aug. 7, 1892	31
Childlaw, Benj. W., D. D.,	Sec.	Cincinnati,	Dolgelly, Wales,	July 14, 1892	81
Christianson, Charles G.,	M.	Duluth,	Hinckley, Minn.,	April 23, 1893	43
Clark, James, D. D.,	H. R.	Philadelphia,	Philadelphia, Pa.,	Nov. 1, 1892	81
Colton, James Hooper,	S. S.	Transylvania,	Burkesville, Ky.,	Feb. 14, 1893	59
Conklin, Nathaniel,	H. R.	Morris & Orange,	Madison, N. J.,	Aug. 17, 1892	69
Cornelius, Maxw'l N., D. D.,	P.	Washington,	Washington, D. C.,	March 21, 1893	51
Corwin, James D.,	P.	Cleveland,	Cleveland, Ohio,	Sept. 25, 1892	25
Craig, John Sawyer,	M.	Muncie,	Noblesville, Ind.,	April 4, 1893	79
Crittenden, Lyman B.,	H. R.	Montana,	Belgrade, Mont.,	June 12, 1893	76
Crocket, Duncan R.,	H. M.	Oklahoma,	Greenwood, Mo.,	Nov. 3, 1892	60
Daniels, Allan G.,	M.	Los Angeles,	Northoff, Cal.,	March 30, 1893	43
Decker, Henry E.,	S. S.	Utica,	Turin, N. Y.,	March 25, 1893	61
Delamater, Isaac,	H. R.	Cincinnati,	Home City, Ohio,	Dec. 18, 1892	74
Demarest, John K., D. D.,	P.	Carlisle,	Hackensack, N. J.,	May 1, 1893	50
Dickey, Clement O.,	W. C.	Philadelphia,	Colorado Springs, Col.,	March 7, 1893	48
Dobson, S. J.,	S. S.	Cherokee Nation,	Tablequah, I. T.,	Sept. 9, 1892	25
Emery, Joseph Smith,	H. R.	Freeport,	Marshalltown, Iowa,	Jan. 27, 1893	36
Evans, L. J., D. D., LL. D.,	Prof.	Cincinnati,	Bala, Wales,	July 25, 1892	59
Ferguson, James,	M.	Bloomington,	Urbana, Ill.,	Nov. 24, 1891	78
Francisco, Chauncey,	H. R.	Lyons,	Phelps, N. Y.,	Jan. 2, 1893	80
Fraser, Andrew B.,	W. C.	Mattoon,	Mt Hope, Wash.,	Feb. 1893	79
Force, Charles H.,	H. R.	Ottawa,	Ottawa, Ill.,	May 1, 1893	67
Fulton, William,	W. C.	Chester,	Randall, Kansas,	July 8, 1893	69
Gamage, Smith P.,	H. R.	Saginaw,	Portland, Mich.,	Dec. 29, 1892	82
Gelston, Malby,	W. C.	Detroit,	Ann Arbor, Mich.,	Feb. 19, 1893	87
Gillam, Jeremiah C.,	S. S.	Wooster,	Wooster, Ohio,	Aug. 31, 1892	66
Gordon, James,	H. R.	Topeka,	Tecumseh, Kansas,	April 1, 1893	84
Grier, Smith F., D. D.,	P.	Washington,	New Cumberland, W. V.,	Jan. 10, 1893	73

NAME.	OCCU- PATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Hamlin, James T.,	P. Em.,	Long Island,	Mattituck, N. Y.,	Aug. 29, 1892	69
Hancock, John,	H. R.,	Monmouth,	Barnstable, Eng.,	April 29, 1892	72
Hastings, Parsons C., Ph. D.,	Tea.,	Brooklyn,	Brooklyn, N. Y.,	Dec. 16, 1892	79
Hays, Loyal Y.,	Pres.,	Fort Dodge,	Storm Lake, Iowa,	May 16, 1892	54
Hoge, Moses A., D. D.,	H. R.,	Zanesville,	Zanesville, Ohio,	Aug. 25, 1892	72
Hunter, Wm.,	H. R.,	Rochester,	Springwater, N. Y.,	March 22, 1892	69
Irwin, Robert, D. D.,	Pres.,	St. Louis,	St. Charles, Mo.,	April 16, 1892	77
Kendall, Henry, D. D.,	Sec.,	New York,	E. Bloomfield, N. Y.,	Sept. 10, 1892	69
Kennedy, David,	Evan.,	Northumberland,	Brownsville, Pa.,	March 2, 1892	69
Kent, Eliphalet,	H. R.,	Whitewater,	Shelbyville, Ind.,	March 6, 1892	82
Kimball, Peter,	W. C.,	Cleveland,	Perth Amboy, N. J.,	June 12, 1892	80
Kretzinger, Geo. Wm.,	P.,	Oakland,	Haywards, Cal.,	Feb. 15, 1892	49
Lapsley, Wm. J.,	H. R.,	Louisville,			
Lee, J. Ross,	P.,	Fort Dodge,	Ida Grove, Iowa,	Feb. 14, 1892	24
Lockwood, Clark,	H. R.,	Nassau,	Bay Shore, L. I., N. Y.,	July 30, 1892	87
Lodge, Thomas M., A. M.,	P.,	Boulder,	Fletcher, Ont., Can.,	July 10, 1892	39
McAdam, Wm. T., D. D.,	H. R.,	Iowa,	Mt. Pleasant, Iowa,	Feb. 19, 1892	69
McCluskey, John, D. D.,	W. C.,	Chester,	Westchester, Pa.,	Sept. 8, 1892	76
McConnell, Joseph,	W. C.,	Schuyler,	Quincy, Ill.,	Sept. 22, 1892	72
McDougall, James, Ph. D.,	Pres.,	Westminster,	York, Pa.,	Oct. 8, 1892	84
McIlvaine, Wm. B.,	H. R.,	Pittsburgh,	Peoria, Ill.,	May 7, 1892	85
McLean, Andrew,	Ev.,	Lake Superior,	Waukesha, Wis.,	June 22, 1892	24
McNeal, James,	S. S.,	Union,	Maryville, Tenn.,	Nov. 18, 1892	71
Mapee, Eugene L.,	P.,	Carlisle,	Carlisle, Pa.,	June 22, 1892	42
Martyn, J. Lyle, D. D.,	H. R.,	Iowa City,	Oxford, Iowa,	May 2, 1892	80
Mead, Enoch,	W. C.,	Iowa City,	Davenport, Iowa,	Dec. 6, 1892	82
Moore, Joseph P.,	S. S.,	Fort Wayne,	Swan, Ind.,	Dec. 22, 1892	72
Moultrie, Ishmael S.,	S. S.,	Atlantic,	Edisto Island, S. C.,	Nov. 25, 1892	58
Muse, Eben,	P.,	Boston,	Quincy, Mass.,	July 22, 1891	51
Nesbitt, David K.,	W. C.,	Pittsburgh,	Apollon, Pa.,	April 27, 1892	54
Nesbitt, Geo. Arthur,	P. E.,	Dayton,	Chicago, Ill.,	Oct. 6, 1892	26
Nevius Henry V. D., D. D.,	P.,	Peoria,	Peoria, Ill.,	April 17, 1892	79
Newell, Huey,	W. C.,	Erie,	Franklin, Pa.,	Nov. 22, 1892	82
Olmsted, Edward B.,	H. R.,	Cairo,	Bloomington, Ill.,	Nov. 18, 1892	79
Peck, Elias S.,	H. R.,	Milwaukee,	Trenton, Wis.,	Aug. 8, 1892	81
Phillips, Benj. Thos.,	H. R.,	Monmouth,	Manchester, N. J.,	May 20, 1892	72
Phillips, Samuel,	W. C.,	Chester,	Germantown, Pa.,	Sept. 1, 1892	69
Pitkin, John,	H. R.,	Zanesville,	Cincinnati, Ohio,	Aug. 11, 1892	96
Pomeroy, DeCosta,	W. C.,	Philadelphia,	Harrisburg, Pa.,	June 26, 1892	31
Priest, J. Addison, D. D.,	W. C.,	Newark,	Montclair, N. J.,	March 11, 1892	70
Pritchett, Edward C.,	H. R.,	Utica,	Utica, N. Y.,	May 12, 1892	79
Ramsay, John P.,	P.,	Boston,	Quincy, Mass.,	Sept. 8, 1892	85
Reasoner, John S.,	H. R.,	Williamette,	Ravenna Park, Wash.,	June 12, 1892	82
Redfield, Henry S.,	H. R.,	Buffalo,	Batavia, Ill.,	Nov. 2, 1891	69
Reed, Carson,	S. S.,	Fairfield,	Fairfield, Iowa,	May 7, 1892	58
Reed, Geo. J. D. D.,	P.,	Transylvania,	Columbia, Ky.,	Jan. 23, 1892	74
Richardson, Rich'd H., D. D.,	W. C.,	New Brunswick,	Bayhead, N. J.,	June 14, 1892	68
Rihelidaffer, John G., D. D.,	H. R.,	Mankato,	Redwood Falls, Minn.,	Jan. 16, 1892	75
Rogers, Pearce,	P.,	Morris & Orange,	Mine Hill, N. J.,	Jan. 8, 1892	55
Rutherford, Wm. S., B. A.,	S. S.,	Stockton,	London, Eng.,	March 1, 1892	26
Sawtell, Eli N.,	H. R.,	Solomon,	Gypsum City, Kansas	March 15, 1892	65
Scott, John W., D. D.,	H. R.,	Redstone,	Washington, D. C.,	Nov. 29, 1892	92
Seelye, James W.,	P.,	Cairo,	Phoenix, Ariz.,	March 27, 1892	26
Simpson, John A. E.,	H. R.,	Pittsburg,	Cannonsburg, Pa.,	July 15, 1892	62
Smyth, John A.,	S. S.,	Schuyler,	Prairie City, Ill.,	Sept. 29, 1892	49
Squier, John, D. D.,	Supt.,	New Castle,	Port Deposit, Md.,	Nov. 25, 1892	69
Steele, Thos. A.,	M.,	Muncie,	Tipton, Ind.,	March 21, 1892	59
Stevenson, Harry P.,	L.,	Washington,	Washington, Pa.,	May 8, 1892	24
Stevenson, Rose, D. D.,	W. C.,	Washington,	Washington, Pa.,	Jan. 10, 1892	78
Tannehill, Robert,	W. C.,	St. Olafsville,	Antrim, Ohio,	Aug. 29, 1892	78
Telford, Alex.,	P. Em.,	St. Paul,	Hastings, Minn.,	Feb. 22, 1892	67
Thompson, Aaron,	H. R.,	Schuyler,	Keokuk, Iowa,	Dec. 19, 1892	81
Thompson, Robert R.,	H. R.,	Jersey City,	Newark, N. J.,	March 12, 1892	80
Vaill, Thomas S.,	H. R.,	Nebraska City,	Beatrice, Neb.,	Dec. 27, 1892	80
Waldo, Edmund F.,	H. R.,	Potoskey,	Harbor Springs, Mich.,	Jan. 16, 1892	81
Walker, Alex.,	S. M.,	Kansas City,	Butler, Mo.,	June 11, 1892	52
White, James,	H. R.,	Oakland,	Oakland, Cal.,	July 25, 1892	63
White, Jesse L.,	S. S.,	Topeka,	Edgerton, Kansas	Dec. 25, 1892	62
Wilcox, Austin S.,	H. R.,	Niagara,	Buffalo, N. Y.,	June 8, 1891	79
Williamson, McKnight,	H. R.,	Huntingdon,	Huntingdon, Pa.,	March 21, 1892	92
Willoughby, Benj. F.,	P.,	Rochester,	Lima, N. Y.,	April 1, 1892	29
Wilson, Amzi,	P.,	Erie,	E. Springfield, Pa.,	Nov. 22, 1892	48
Winn, John,	H. R.,	Madison,	Madison, Wis.,	Aug. 25, 1892	78
Wiswell, Geo. F., D. D.,	H. R.,	Philadelphia,	Washington, D. C.,	July 14, 1892	75
Wood, Glen,	Ag.,	Chicago,	Lake Forest, Ill.,	Jan. 25, 1892	75
Worcester, John H., Jr., D. D.,	Prof.,	Chicago,	Lakewood, N. J.,	Feb. 8, 1892	46
Wylie, Thomas,	S. S.,	Pembina,	Minot, N. D.,		
Youngs, John W.,	W. C.,	Saginaw,	Holly, Mich.,	Nov. 17, 1892	54

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1893.

BALTIMORE.—*New Castle*—Head of Christians, 5. 5 00
 CATAWBA.—*Southern Virginia*—Refuge, 1; Russell Grove sub-sch, 1. 2 00
 COLORADO.—*Boulder*—Valmont, 21 cts. *Pueblo*—La Junta, 1. 1 31
 ILLINOIS.—*Chicago*—Chicago, 1st, 47; Evanston, 1st, 21 35; Highland Park, 24 71. *Rock River*—Aledo sub-sch, 1 38. *Springfield*—Pisgah, 2 31; Springfield, 1st, 41 78; Unity, 1 95. 140 49
 INDIANA.—*Vincennes*—Terre Haute, Central, 38 25. 38 25
 IOWA.—*Fort Dodge*—Churdan, 4. 4 00
 MISSOURI.—*St. Louis*—Jonesboro, 4; Ridge Station, 1. 5 00
 NEBRASKA.—*Nebraska*—Coleridge, 4. 4 00
 NEW JERSEY.—*Corisco*—Kangwe, 1. *Elizabeth*—Plainfield, 1st, 30 53; Roselle, 5 65. *Monmouth*—Westminster, 2. *Morris and Orange*—Flanders, 5; Madison, 4 49; Mendham, 1st, 7 61. *Newark*—Newark, 1st, 27 65. *New Brunswick*—Lambertville, 35. 118 88
 NEW YORK.—*Albany*—Amsterdam, 2d, 23 50. *Brooklyn*—Brooklyn, South 2d Street, 53 84;—Throop Avenue, 53. *Cayuga*—Auburn, Central, 10 30 (sub-sch, 4 80); Genoa, 1st, 5; Ithaca, 73 23. *Geneva*—Pen Yan, 18 65. *Hudson*—Florida, 3 90; Good Will, 1 93; West Town, 4. *New York*—New York, 14th Street, 30 43; Harlem sub-sch, 9 24. *Troy*—Green Island, 10; Waterford, 3 14. 235 99
 OHIO.—*Columbus*—Columbus, 2d, 62 06. *Lima*—Lima, 1st, 18. *Mauwies*—Bowling Green, 7 47. 87 53

PENNSYLVANIA.—*Clarion*—Johnsonburg, 26 cents; Willcox, 79 cts. *Erie*—Erie, Chestnut Street, 8 50; Mill Village, 1 40; Salem, 1. *Huntingdon*—Bellefonte, 100. *Lackawanna*—Ulster Village, 1. *Philadelphia*—Philadelphia, Memorial, 35 53. *Pittsburgh*—Pittsburgh, 2d, 3;—East Liberty, 48 01 (sub-sch, 21 63);—Shady Side, 25 75 (sub-sch, 11 25). *Redstone*—Tent, 3. *Wellsboro*—Wellsboro, 3 74. *Westminster*—Marietta, 13. 277 85
 WISCONSIN.—*Madison*—Columbus, 3 70. 3 70

Received from churches and Sabbath-schools..\$ 1,023 88

PERSONAL.

"C. Penna." 2; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 60; P. H. K. McComb, Hanover, Ind., 2 10; Miss Fredrick Skinner, Chicago, Ill., 150; Hapland, 250; Miss Matilda W. Deany, Allegheny, Pa., 240.....\$ 606 70
 Hastings College Endowment Fund..... 279 79
 Interest on Roger Sherman Fund..... 73 33

Total receipts for June.....\$ 1,933 61
 Previously reported..... 10,532 49

Total receipts from April 1, 1893, to July 1....\$ 12,516 10

C. M. CHARNLEY, Treasurer.

P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE 1 to 30, 1893.

BALTIMORE.—*New Castle*—Zion, 10. 10 00
 PACIFIC.—*Benicia*—Shiloh, 7. *Los Angeles*—Cucomonga, 2. *San Jose*—Pleasant Valley, 3 75. 12 75
 COLORADO.—*Boulder*—Valmont, 28 cts. *Pueblo*—La Junta 1st, 1. 1 28
 ILLINOIS.—*Bloomington*—Gilman, 23. *Chicago*—Chicago 6th, 87 32; Evanston, 35 63; Hyde Park, 58 18; Lake Forest, 161 26. *Mattoon*—Ashmore, 5. *Ottawa*—Earlville sub-sch, 5. *Rock River*—Aledo sub-sch, 1 84. *Schuyler*—Appanoose, 5; Brooklyn, 2 45; Warsaw, 2 33. *Springfield*—Pisgah, 2 23; Springfield 2d Y. P. S. C. E., 80 cts.; Unity, 2 63. 391 74
 INDIANA.—*Crawfordsville*—Dayton, 11 10; Lafayette 1st, 6 20; Romney, 5 20. *Fort Wayne*—La Grange, 5. *Vincennes*—Poland, 3. 30 69
 IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 73 64. *Des Moines*—Garden Grove, 8 cts. *Dubuque*—Dubuque 2d, 7. *Fort Dodge*—Churdan, 5. *Waterloo*—Holland German, 15. 116 10
 KANSAS.—*Larned*—Hutchinson, 16 38. 16 38
 MICHIGAN.—*Detroit*—Ypsilanti, 19 90. *Flint*—Croswell 1st, 4 47. *Lake Superior*—Marquette 1st, 51 69. 76 06
 MINNESOTA.—*Winona*—Albert Lea, 9 91. 9 91
 MISSOURI.—*Kansas City*—Kansas City 2d, 89 26. *Platte*—Craig, 4; Dawn, 2. 95 36
 NEBRASKA.—*Kearney*—Farwell, 2 50; St. Paul, 2. *Niobrara*—Norden, 2. 6 50
 NEW JERSEY.—*Elizabeth*—Roselle, 7 53. *Monmouth*—Lakewood, 25 55; Oceanic, 12. *Morris and Orange*—Boonton 1st, 29 20; Flanders, 2; Madison, 5 90. *Newark*—Caldwell, 28 65; Newark South Park, 43 46. *New Brunswick*—Alexandria 1st, 8; Lambertville, 35; New Brunswick 1st, 51 23; Trenton Prospect Street, 24. 291 51

NEW YORK.—*Albany*—Albany 2d, 55;—West End Y. P. S. C. E., 2; Amsterdam 2d, 30; Charlton, 20. *Champlain*—Chazy, 10 07. *Geneva*—Seneca, 16. *Hudson*—Florida, 5 20; Good Will, 2 55; Otisville, 8; West Town, 5. *Long Island*—Setauket, 15 50. *Nassau*—Islip, 15. *New York*—New York Central (including sub-sch, 13 35), 338 35;—Westminster, West 23d Street, 24 85. *Rochester*—Brockport, 21 15; Genesee 1st, 5. *St. Lawrence*—Potsdam, 9. *Steuben*—Almond, 3 84. *Syracuse*—Amboy, 2 45; Otisco, 2. *Westchester*—Rye, 60. 640 97
 NORTH DAKOTA.—*Bismarck*—Dickinson, 5 07. 5 07
 OHIO.—*Cincinnati*—Cincinnati Avondale, 69; Glendale, 30 21. *Lima*—Bluffton, 2. *Mahoning*—Poland, 15 65. *St. Clairsville*—Crab Apple, 6 05. *Steubenville*—Bacon Ridge, 8 20; Yellow Creek, 8. *Wooster*—Perrysville, 3; Wooster Westminster, 11 13. *Zanesville*—Brownsville, 8; Zanesville 2d, 10 57. 171 81
 OREGON.—*East Oregon*—Enterprise, 1 25; Joseph, 1. *Portland*—Clackamas, 2; Damascus, 1; Eagle Park, 1. 6 25

PENNSYLVANIA.—*Allegheny*—Fairmount, 5. *Blairsville*—Conemaugh, 2. *Carlisle*—Harrisburgh Covenant, 12 75;—Jonathan Williams Biddle Memorial Mission, 1 31. *Chester*—West Grove, 3 85. *Clarion*—Beech Woods, 23 65; Clarion, 12 89; Johnsonburg, 26 cts.; Rockland, 1 50; Wilcox, 1 06. *Erie*—Cambridge, 8; Mercer 2d, 15; Warren 1st, 60 45. *Huntingdon*—Buffalo Run, 3 07; Lower Tuscarora, 8; Mount Union (sub-sch, 10), 27 50; Osceola Mills 1st, 8 91. *Lackawanna*—Harmony, 21; Herrick, 6; Langcliffe, 22; Mountain Top, 4; Susquehanna 1st, 6; Wyalusing 2d, 10. *Lehigh*—Reading 1st, 26; South Easton, 3 46. *Parkersburg*—Sistersville, 8. *Philadelphia*—Philadelphia Calvary, 25 44. *Philadelphia North*—Falls of Schuylkill, 23; Newtown, 54 66; Thompson Memorial, 6; Torresdale Macalester Memorial, 4. *Pittsburgh*—Pittsburgh 1st, 249

285 73; — 2d, 4; — East Liberty, 20 00; — Shady Side (including sub-sch, 28 80). 74. *Redstone*—Tent, 1. *Schenango*—Little Beaver, 2 00. *Washington*—Upper Buffalo, 24 25. *Wellsboro*—Covington 1st, 4 50. *Wellsboro*, 4 20. *Westminster*—Marietta, 12. 896 00

SOUTH DAKOTA.—*Central Dakota*—Madison, 8 95. 8 95
TENNESSEE.—*Union*—Spring Place, 3. 3 00
TEXAS.—*Trinity*—Dallas Exposition Park, 7; Glen Rose, 9 90. 9 90
UTAH.—*Utah*—Hyrum Emmanuel, 95 cents; Payson, 1; Salt Lake City Westminster, 4 50. 6 45
WISCONSIN.—*Milwaukee*—Milwaukee Calvary, 28 87. *Winnebago*—Pike, 2 30. 26 17
 Total from Churches and Sabbath-schools..\$ 2,787 11

OTHER CONTRIBUTIONS.

"A Friend"..... 4 40
 Dr. W. M. Findley, Altoona, Pa..... 5 00
 Rev. A. D. Jacks, Claremore, I. T..... 5 00
 P. H. K. McComb, Hanover, Ind..... 2 80
 "C. Penna"..... 4 00
 Hattie S. Swesey, Amityville, N. Y..... 20
 Rev. W. L. Tarbet and wife..... 1 60 22 00
 \$2,810 71

MISCELLANEOUS.

Interest on Investments..... 1,850 74
 Paid on Church Mortgages..... 385 30
 Plans and Specifications..... 15 50
 Premiums of Insurance..... 286 13
 Sale of Book of Design, No. 5..... 25
 Sales of Church Property..... 773 00
 \$ 3,298 90

LEGACIES.

Estate Harriet J. Rogers..... 124 27
 Estate Mrs. Mary Stuart..... 229,980 00
 \$230,104 27

SPECIAL DONATIONS.

BALTIMORE.—*Washington City*—Washington City Metropolitan..... 25 00
NEW YORK.—*Boston*—Boston 1st, 60 00;
Troy—Hoosick Falls, 18 48; — *Watertown* 1st, 8 14..... 87 28 112 28
 \$ 328,361 13

Church collections and other contributions
 April to June, 1893.....\$ 282,534 39
 Church collections and other contributions
 April to June, 1892..... 10,289 43

MARSE FUND.

MISCELLANEOUS.

Installments on loans.....\$180 00
 Interest..... 14 22
 Premiums of Insurance..... 12 00
 \$315 84

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, JUNE, 1893.

BALTIMORE.—*Baltimore*—Bel Air, 2. *New Castle*—Zion, 5. *Washington City*—Washington City, Covenant, 60 00

CALIFORNIA.—*Los Angeles*—Cucamonga, 2. *Stockton*—Sanger, 1st, 3 50. 5 50
CATAWBA.—*Southern Virginia*—Refuge, 1; Russell Grove, sub-sch, 1. 3 00

COLORADO.—*Boulder*—Valmont, 18. *Pueblo*—La Junta, 1. 1 18

ILLINOIS.—*Alton*—Edwardsville, 2 50. *Bloomington*—Hopston, 4; Lexington, 10. *Chicago*—Chicago, Olivet, 3 10; Evanston, 1st, 21 25;—South 31 58. *Freeport*—Ridgefield, 10 10. *Rock River*—Aledo, sub-sch, 1 15; Viola, 4. *Schuyler*—Wythe, 3. *Springfield*—Flagah, 1 74; Springfield, 1st, Y. P. S. C. E., 60 cts; Unity, 1 63. 94 68

INDIANA.—*New Albany*—Utica, 4. *White Water*—Cambridge, 8 05. 10 65

IOWA.—*Des Moines*—Garden Grove, 5 cts. *Fort Dodge*—Churdan, 4. *Iowa*—Ottumwa, 1st, 7 24. 11 30

KANSAS.—*Emporia*—Newton, 10. 10 00

MICHIGAN.—*Lake Superior*—Sault Ste. Marie, 12 20. 12 20

NEBRASKA.—*Nebraska*—Norden, 2. *Omaha*—Columbus, 1. 3 00

NEW JERSEY.—*Elizabeth*—Roselle, 4 71. *Jersey City*—Tenafly, 9 30. *Monmouth*—Oceanic, 1st, 37. *Morris and Orange*—Flanders, 2; Madison, 2 00; Mendham, 2d 12. *Newark*—Newark, South Park, 88 67. *New Brunswick*—Kingston, 20. *West Jersey*—Atco, Y. P. S. C. E., 14; Hamonton, 7 20. 194 63

NEW YORK.—*Albany*—Albany, 2d, 26 50. *Brooklyn*—Brooklyn, Throop Avenue, (Sub-sch Miss. Soc. 25); 108. *Geneva*—Branchport, 5; Penn Yan, 10; Romulus, 1st, 5. *Hudson*—Florida, 3 25; Good Will, 1 60; Unionville, 13; West Town, 4. *Lyons*—Wolcott, 1st, 5 65. *Nassau*—Jamaica, 23 18. *New York*—New York, 4th Avenue, 42 05;—Brick, 79 52;—University Place, 180 96. *Niagara*—Knowlesville, 5; Niagara Falls, 1st, 28. *Rochester*—Lakeville, German, 4. *St Lawrence*—Carthage, 12 25. *Troy*—Watertown, 8 14. *Westchester*—Bedford, 4 37. 581 47

OHIO.—*Chillicothe*—Flagah, 4. *Cincinnati*—Cincinnati, Avondale, 55 50. *Dayton*—Blue Ball, 5. *Marion*—Ashley, 115. *Steubenville*—Wellsville, 1st, 30. *Wooster*—Wooster, Westminster, 14 01. 100 66

OREGON.—*Portland*—Damasus Trinity, German, 1; Eagle Park, German, 1. 2 00

PENNSYLVANIA.—*Butler*—Plain Grove, 16. *Carlisle*—Harrisburgh, Pine Street, 90 22; Upper Path Valley, 6. *Clarion*—Johnsburg, 22 cts; Wilcox, 66 cts. *Erie*—Erie, Park, 21 05;

Warren, 1st, 40. *Kittanning*—Kittanning, 1st, 22. *Lackawanna*—Scranton, 1st, 113; Ulster Village, 2; Wilkes Barre, 1st, 180. *Lehigh*—Hazleton, 24 72. *Northumberland*—Jersey Shore, 45. *Philadelphia*, North—Arlington, 29 23; Norriton and Providence, 15. *Pittsburgh*—Pittsburgh, 2d, 4;—East Liberty, (sub-sch, 21 63), 60 64;—Shady Side, (sub-sch, 28 12), 28 50. *Redstone*—Tent, 2. *Washington*—Waynesburg, 5. *Wellsboro*—Wellsboro, 3 12. *Westminster*—Marietta, 14. 822 56

SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 4. 4 00

TEXAS.—*Austin*—San Antonio, Madison Square, 8; Trinity Glen Rose, 2. 10 40

UTAH.—*Utah*—Hyrum, Emmanuel, 65 cts; Payson, 1. 1 65

WASHINGTON.—*Puget Sound*—Enumclaw Calvary, 3. 3 00

WISCONSIN.—*Milwaukee*—Milwaukee, Immanuel, 60 34
Winnebago—Florence, 9 78. 73 10

Receipts from sub-schs in June, 1893.....\$ 76 91
 Receipts from churches in June, 1893..... 1,953 13

LEGACIES.

Estate of Harness Renick, Circleville, O., (in part) 170; Estate of Mrs. Mary Stuart, New York City, on account, 55,711 80..... 55,881 80

INCOME ACCOUNT.

21; 90; 882,50..... 949 50

GRATITUDE FUND.

10..... 10 00

MISCELLANEOUS.

Hattie J. Swesey, 50 cts; a friend, 25; Rev. Geo. Robinson, 25; Hapland, 200; Rev. R. L. McCune, 1; C. Penna, 3; W. S. Tarbet and wife, 1 20; Rev. P. H. K. McComb, 1 78..... 256 45

Total Receipts in June, 1893.....\$28,127 79
 Total Receipts from April 30, 1893..... \$28,580 28

JACOB WILSON, Treasurer,
 1234 Chestnut St., Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS FOR JUNE, 1893.

ATLANTIC.—*East Florida*—Green Cove Springs sab-sch, 3 55; *Fairfield*—Bethlehem, 1st, sab-sch, 1. *McClelland*—Allen Mission, 1; Fair Forest, 1. *South Florida*—Eustis Y. P. S. C. E., sal'y Mr. Boomer, 18. 19 55

BALTIMORE.—*Baltimore*—Ashland sab-sch, 7; Churchville sab-sch, 6; Relay Y. P. S. C. E., 8 30. *New Castle*—Zion, 30. *Washington City*—Washington City, 1st, Y. P. S. C. E., sal'y J. G. Woods, 5;—New York Avenue sab-sch, sal'y H. M. Andrews, 100;—Peck's Memorial Chapel, 4 13. 157 43

CALIFORNIA.—*Sacramento*—Elk Grove sab-sch, 2. *Stockton*—Sanger, 4 40. 6 40

CATAWBA.—*Catawba*—Good Hope, sab-sch, for Africa, 1. *Southern Virginia*—Refuge, 1. 2 00

COLORADO.—*Boulder*—Longmont Y. P. S. C. E., 21 59; Valmont, 1 16. 22 75

ILLINOIS.—*Alton*—Nokomis, 4. *Bloomington*—Clarence, 6 58; Paxton Jr. Y. P. S. C. E., education of Persian girl, 23. *Chicago*—Chicago, 3d, 216 17; Evanston, 1st, 106 65. *Freeport*—Foremost Grove, German, 40; Galena, 1st, sab-sch, 12 50; Polo, Independent, 10. *Ottawa*—Waterman, 11. *Peoria*—Canton Y. P. S. C. E., 2 15; Prospect, 34. *Rock River*—Aledo sab-sch, 7 59. *Schuyler*—Quincy, 1st, Y. P. S. C. E., sal'y J. N. Hyde, 12 50. *Springfield*—Jacksonville Y. P. S. C. E., 25; Pisgah, 8 09; Springfield, 1st, Y. P. S. C. E., 3 30; Unity, 10 80. 533 53

INDIANA.—*Indianapolis*—Indianapolis, 7th, Y. P. S. C. E., 30. *Logansport*—Logansport 1st, Y. P. S. C. E., 16. *New Albany*—Mount Vernon, 4. *Vincennes*—Evansville, Grace, 24 47. 74 47

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 2; Wards Grove, 2. 4 00

IOWA.—*Cedar Rapids*—Cedar Rapids, 3d, sab-sch, 16 59; Pleasant Hill Y. P. S. C. E., 5; Scotch Grove Y. P. S. C. E., for Siam and Laos, 5. *Fort Dodge*—Churdan, 30. *Iowa*—Wapelo, 5. *Iowa City*—Columbus, Central, 3 86 (sab-sch, 3 92); Fairview sab-sch, 5 19. *Waterloo*—Waterloo, 43. 117 89

KANSAS.—*Emporia*—Newton, 13; Wichita, 1st, Y. P. S. C. E., 9;—Oak Street, sup. Nathaniel Fren Das, 39 30. *Topeka*—Lawrence, special Laos, 25, for Africa, 20 (Y. P. S. C. E., S. D., 3 69; Jr. Y. P. S. C. E., support of R. Irwin, 5 70); Perry, Y. P. S. C. E., 1 07; Riley 2; Topeka, Westminster sab-sch, 3 21. 121 97

KENTUCKY.—*Ebenezer*—Sharpsburg, Children's Miss. Band, sup. C. W. Forman, 6. 6 00

MICHIGAN.—*Detroit*—Milford, United sab-sch scholar in Persia, 15; Ypsilanti, 12 44. *Saginaw*—Ithaca, 9 20. 26 64

MINNESOTA.—*Mankato*—Jackson, 11 53. *Red River*—Hallock, 10. *St. Paul*—St. Paul, Goodrich Avenue, sab-sch, 5. *Winona*—Le Roy, Y. P. S. C. E., 6. 33 53

MISSOURI.—*Platte*—Parkville, 2 50 (Lakeside Union sab-sch, 2 50. *St. Louis*—DeSoto, 30; St. Louis, West, special Laos account, 12 45. 47 45

MONTANA.—*Butte*—Stevensville, 35. *Helena*—Helena, 1st, 70 (sab-sch, 27 45; Jr. Y. P. S. C. E., 3 15; sab-sch, Primary Department, Easter, 3 74); Manhattan, 1st Holland 6. 87 89

NEBRASKA.—*Kearney*—North Platte, 31 70. *Nebraska City*—Lincoln, 1st, sup. Charles Hien, 9; Sterling, 9; Tecumseh, sab-sch birthday box, 2. *Niobrara*—Norden, 7 48 70

NEW JERSEY.—*Elizabeth*—Roselle, 31 07; Westfield sab-sch, 25. *Jersey City*—Hoboken, Y. P. S. C. E., 11 32; Jersey City, 1st, 117 75. *Monmouth*—Farmingdale, 7. *Morris and Orange*—Chester Y. P. S. C. E., for Peking School, 50; East Orange, 1st, 241 55; German Valley sab-sch, 12 50; Madison, 24 34; Morristown, South Street, sab-sch birthday jug, 2 40. *Newark*—Newark, Park, 42 03;—Woodside, 23 57. *New Brunswick*—Amwell, United, 1st, sab-sch, 11 11 (Y. P. S. C. E., 1 74); Trenton, 1st, 1;—2d Y. P. S. C. E., 60;—Prospect Street, 42. *West Jersey*—Cedarville, 1st, 8 57; Deerfield sab-sch, 10 28; Merchantville, 108 15. 896 47

NEW MEXICO.—*Arizona*—Flagstaff, Y. P. S. C. E., special Laos account, 5. 5 00

NEW YORK.—*Albany*—Albany, 2d, 245 75; Schenectady, 1st, Y. P. S. C. E., sup. J. A. Silsby, 30. *Binghamton*—Deposit, 23 89; Union, Y. P. S. C. E., Mexico Theological Seminary, 5. *Brooklyn*—Brooklyn, Classon Avenue, Y. P. S. C. E., support J. A. Silsby, 5;—South 3d Street, 21 64. *Buffalo*—Buffalo, North, 58 28 (A. D. A. Miller, 200). *Cayuga*—Ithaca, 100. *Chemung*—Elmira, North, Y. P. S. C. E., 30. *Geneva*—Geneva, 1st, 31 61; Ovid Y. P. S. C. E., sal'y Lean Soo, 16; Phelps, a member, 50. *Hudson*—Florida, 31 45; Good Will, 10 55. *West Town*, 22. *Long Island*—Port Jefferson, 9 41; Setauket, Y. P. S. C. E., 6 41. *Nassau*—Babylon sab-sch, sal'y Rullia Ram, 12; Islip, sab-sch, 7 76; Jamaica, 75 10; "a Pastor," 5. *New York*—New York, 5th Avenue sab-sch, 50;—Covenant,

Ansel Phelps, 75;—DeWitt Memorial Y. P. S. C. E., 40;—Harlem sab-sch, for papal lands, 10 04;—Madison Avenue sab-sch, 60;—Park sab-sch, Peking Hospital, 40; Riverdale, 202 25. *Niagara*—Wilson, 5. *North River*—Newburgh, Calvary, 8 77. *Otsego*—Cherry Valley, 90 68; Worcester, 8. *Steuben*—Cohocton, 10. *Syracuse*—Camillus, 5; Cazenovia, 27 33; Otisco, 7 65. *Troy*—Glens Falls, sab-sch scholar in India, 50; Troy, Woodside sab-sch, Children's day, 90 26; Waterford, 23 56; *Utica*—Cochran, Memorial, Y. P. S. C. E., 22 73; New Hartford, 23 63; Rome, 40 05. *Westchester*—Peekskill, 1st, 28 80. 1994 49

NORTH DAKOTA.—*Fargo*—Milner, 4. *Pembina*—Langdon, special Laos account, 40. 44 00

OHIO.—*Chillicothe*—Greenfield, 1st, 136 80; Marshall, 2 48. *Cleveland*—Cleveland, 1st, Mrs. Mather, special Laos account, 1000; Independence, 5. *Marion*—Marion Y. P. S. C. E., sal'y Wm. Shedd, 25. *Maumee*—Fayette, 3 78; Hull's Prairie, 12 50; Mount Salem, 14. *Steubenville*—Bacon Ridge, 10 80; Richmond, 24 49; Steubenville, 1st, sab-sch, 6 43; Yellow Creek, 12. *Wooster*—Hopewell sab-sch, 12 53. *Zanesville*—Mt. Zion, 10. 1375 80

OREGON.—*Portland*—Damascus, 1; Eagle Park, 1; Knappa, S. D., 7 50; Portland, St. John's, 5 80. *Willamette*—Crawfordsville, 4. 1375 80

PENNSYLVANIA.—*Allegheny*—Bellevue, Boy's Brigade, 5 67; Leetsdale, 1. *Butler*—Scrub Grass sab-sch, 19. *Carlisle*—Bloomfield Y. P. S. C. E., 4 79; Lebanon, 4th Street, 73 75; McConnellsburgh, 3 84; Shermansdale, 5. *Chester*—Bryn Mawr, sal'y Dr. Wanless and Mr. Fulton, 557 50; Fairview, 2; Unionville, 5; Wayne, 125 (sab-sch, 24 60). *Clarion*—Beech Woods, 53 45; Johnsonburg, 1 43; Wilcox, 4 33. *Erie*—Erie, 1st, 77 57;—Park sab-sch, 50; Greenville, 18; Wattsburgh, 2 73. *Huntingdon*—Bedford Y. P. S. C. E., 1 03; Clearfield, support F. E. Simcox, 400; Little Valley, 11; Milroy, 16 11. *Lackawanna*—Carbondale, support J. A. Fitch, 140; Mountain Top, 3; Plymouth, 15; Wyoming sab-sch, 6 38. *Northumberland*—Emporium, 23 50. *Philadelphia*—Philadelphia, 3d, 66 14;—Central Y. P. S. C. E., 24 45;—Cobocokink sab-sch, 10;—Walnut Street, Young Ladies' Band, 1 90. *Philadelphia North*—Doylestown, Y. P. S. C. E., 33; Frankford Y. P. S. C. E., 3 60; Germantown, 2d, 600 17 (S. D., 4; sab-sch, 50);—Redeemer, 5; Overbrook, support W. A. Briggs, 150 07; Thompson Memorial, 80 50. *Pittsburgh*—Ingram, 12; Oakdale, 15; Pittsburgh, 3d, 10;—East Liberty, 288 45 (sab-sch, 129 53);—Shady Side, 154 50 (sab-sch, 67 50). *Redstone*—Brownsville, 13. *Shenango*—Clarksville sab-sch, 14 45; Hermon, 14. *Washington*—East Buffalo sab-sch, 4 23. *Wellsboro*—Wellsboro, 90 68. *Westminster*—Mount Nebo, 3 20; Slateville, Y. P. S. C. E., 5 63. 3387 01

TEXAS.—*Trinity*—Dallas, Exposition Park, 1; Glen Rose, 5. 6 00

UTAH.—*Kendall*—Idaho Falls, 4 75. *Utah*—Ephraim, 50 cts; Hyrum, Emmanuel, 9; Logan Brick, Y. P. S. C. E., 14 25; Payson, 2. 30 60

WASHINGTON.—*Olympia*—Castle Rock, 3. *Puget Sound*—Seattle, Calvary, 8 50. 11 50

WISCONSIN.—*Chippewa*—West Superior, Steel Plant, mission sab-sch, birthday box, 1 61. *Madison*—Beloit, German sab-sch, 1 75. *Milwaukee*—Cambridge, Children's day, 2. 5 86

WOMAN'S BOARDS.

Woman's Board of Northern New York, 300;
Woman's Board of Philadelphia, 348 54; Wo-
man's Board of New York, 5460; Woman's
Board of North West, 3010; Woman's Occi-
dental Board, 186..... \$3,144 54

LEGACIES.

Estate of James Kellogg, dec'd, 3,000; Estate
of Harriet J. Rogers, dec'd, 194 16; Estate of
Harness Renwick, dec'd, 500; Estate of Ann
M. Bysher, dec'd, 71; Estate of Nehemiah D.
Stebbing, dec'd, 704 66; Estate of William
Bradlin, dec'd, 25; Estate of Theodore L.
Jackson, dec'd, 2,000; Estate of Susan Dixon,
deceased, 1 50..... \$4,838 32

MISCELLANEOUS.

Miss Hattie S. Swezy, Amityville, N. Y., 3 30;
Mr. Thornton B. Penfield, support of native
preacher in India, 50; Rev. S. G. Wilson, Ta-
briz, Persia, boy in Tabriz school, 13; Rev. E.
P. Robinson, Orchard Park, N. Y., 8; Mrs.
Helen C. Swift, Ypsilanti, Mich., support of
John Jolly, 180; H. T. Walker, St. Joseph,
Mo., support of two native helpers, 100; H. K.
Bushnell, Hastings, Neb., 48 50; The Worker

Missionary Fund, 1; Mrs. Margaret Blackburn, Evanston, Wyo., 3; two ladies, S. D., 1 50; from a friend, S. D., 1; Mrs. A. R. P. Edwards, Bunker Hill, Ill., special Laos account, 5; "A Friend," Easton, Pa., 10; Mrs. Rebecca Wilson, Ocean Springs, Miss., 3 25; Joseph Robinson, Burgettstown, Pa., 10; J. H. Collins and wife, 10; J. A. Pomeroy, Fairview, W. Va., 1; Mrs. J. Livingstone Taylor, 500; "A Few Friends," La Grace, South Dak., 5; George Robinson, 25; Tithe of Rev. A. D. Jacke, 10; Zahleh Church, Syria, 18; Meshghara Church, Syria, 10; Jirjins Musowwir, traveling preacher, 17; Christian Association of Northfield Seminary, 20; Associate Reformed Church, Mongaup Valley, for Brazil, 24 25; R. W. Sample, N. Y., 50 cents; Grace Geer, Union City, Pa., for Miss Bartlett, 1; Beattie McLean, Union City, Pa., for Miss Bartlett, 1; Florence Cooper, Union City, Pa., for Miss Bartlett, 1; Other children, Union City, Pa., for Miss Bartlett, 5; Rev. W. M. Hunter, Pittsburgh, 1 20; Jane Alkman, for Peking Hospital, 50; Susan A. Doty, Seoul, Korea, 25; Associate Reformed Church, Mon-

gaup Valley, for Brazil, 2; O. F. Harper, Sidney, N. Y., 5; "J. B. H.," support of Sase Hyoma, 25; Friends at Clifton Springs, for Canton blind girls, 36; Students Washington and Jefferson College, for Arthur Ewing, 28; John McCoy, Independence, Mo., 5; Mrs. G. B. Munger, Monominee, Mich., 10; Philadelphia Society of Princeton College, for Forman Fund, 500; Kelvin Grove Church, Scotland, 9 80; Friends in Lakawn, for special Laos work, 10; Mrs. R. H. DeHeer, Mrs. L. Reutlinger and Miss H. Christensen, S. D., 20; Morean Mission, S. D., 166 02; Korean native Christians, S. D., 1 74; Kangwe Church, Africa, 1; "O. Penna," 22; Rev. W. L. Tarbet and wife, 2 80; Mrs. Myron Phelps, Lewis-town, Ill., 50; W. C. Koons, Newville, Pa., 25; Rev. W. L. Tarbet and wife, 2 80; P. H. K. McComb, 11 55.....

\$3,560 18

Total amount received during June, 1893.....\$37,356 13

Amount received from May 1 to June 30, 1893.. 34,969 91

Amount received from May 1 to June 30, 1892.. 50,118 63

WILLIAM DILLER, Jr., Treasurer.

RECEIPTS FOR FREEDMEN, JUNE, 1893.

ATLANTIC.—Fairfield—Bethlehem sab-sch, 1. 1 00
BALTIMORE.—New Castle—Zion, 5. Washington City—
Washington City Covenant, 60. 65 00
CALIFORNIA.—Los Angeles—Cucamonga, 3; Los Angeles
Boyle Heights 3; Pomona, 20. 26 00
CATAWBA.—Catawba—Good Hope, 1 20. Southern
Virginia—Refuge, 1. 2 20
COLORADO.—Boulder—Valmont, 17 cts. Pueblo—La
Junta, 1. 1 17
ILLINOIS.—Alton—Upper Alton sab-sch, 2. Bloomington—
Pontiac sab-sch, 10. Chicago—Chicago 2d sab-
sch, 34; Evanston 1st, 25 62; Itasca, 7. Freeport—Bel-
videre sab-sch, 12. Peoria—Altona, 3; Washington, 1.
Rock River—Aledo sab-sch, 1 15. Springfield—Pisgah,
3 48; Springfield 1st Y. F. S. C. E., 50 cts.; Unity, 1 63. 101 28
INDIANA.—Indianapolis—Roschdale, 1. Logansport—
Meadow Lake, 3; Remington, 7 15. 11 15
INDIAN TERRITORY.—Cherokee Nation—Claremore, 5.
Choctaw Nation—Per Miss Bertha Ahrens, 43 70; Per
Mrs. Folsom, 83 40; Per Mrs. M. E. Crowe, 23 60; Per Mr.
Folsom, 31 40; Per Miss Bertha Ahrens, 81 55. 178 65
IOWA.—Cedar Rapids—Scotch Grove Y. F. S. C. E., 5.
Corning—Lenox, 7. Des Moines—Garden Grove, 5 cts.;
Iowa—Spring Creek, 3. Iowa City—Blue Grass, 5.
Sioux City—Cleghorn, 1 35; Meriden, 1 65. Waterloo—
State Centre, 7 15. 30 20
KANSAS.—Neosho—Yates Centre, 5 53. 5 53
MICHIGAN.—Detroit—Detroit, 1. 111 53. Kalamazoo—
Richland, 10. Monroe—Blissfield, 15. 126 53
NEBRASKA.—Kearney—St. Paul, 1; Wilson, Memorial, 2.
3 00
NEW JERSEY.—Corisco—Kangwe, 1.—Elizabeth—Roselle,
4 71. Monmouth—Westminster, 2. Morris and Orange
Flanders, 2; Madison, 3 68. Newark—Newark, 2d, 29 56—
5th Avenue, 24. Newton—Yellow Frame, 4 75. West
Jersey—Hammonton, 7. 88 70
NEW YORK.—Albany—Albany 2d, 13 50—West End, 2;
Amsterdam, 2d, 18 75. Boston—Lonsdale sab-sch, 5.
Brooklyn—Brooklyn, Claison Avenue, 1—Lafayette
Avenue, 330 24; West New Brighton, Calvary, 12. Buffalo
—North Buffalo, 35 24. Geneva—Seneca, 20. Hudson—
Florida, 3 25; Good Will, 1 60; Haverstraw, 1st, 3; West
Town, 4. Long Island—Southampton, 43 27. Nassau—
Huntington, 1st, 53 15. New York—New York, Christ, 12.
Niagara—Lewiston, 10. Rochester—Rochester, Brick,
sab-sch S. D., 50. Syracuse—Otisco, 1 22; Syracuse,
Memorial, 11 22. Troy—Waterford, 8 14. Westchester—
Salem, 1st, 13. 650 58
NORTH DAKOTA.—Pembina—Bethel, 6. 6 00
OHIO.—Cincinnati—Monroe, 1 85; Williamsburgh,
3 15. Cleveland—Akron, 1st, sab-sch, 4. Portsmouth—

Russellville, 6 26. Steubenville—Wellsville, 26; Yellow
Creek, 10. Zanesville—Bladensburg, 3; Madison, 2 22;
Mt. Pleasant, 3. 73 68

OREGON.—Southern Oregon—Ashland, 7. 7 00
PENNSYLVANIA.—Carlisle—Big Spring, 29 05. Chester—
Dilworthtown, 2. Clarion—Johnsonburg, 22 cts.; WB-
cox, 65 cts. Erie—Greenville, 12; Salem, 1. Huntingdon
—Osoola, 4 21. Lehigh—South Easton, 3 37. Northum-
berland—Lycoming, 10; Philadelphia—Philadelphia, Co-
hocksink, sab-sch, 4 20;—West Spruce Street, 234 20.
Pittsburgh—Finleyville, 6 20; Pittsburgh, East Liberty,
174 14;—Point Breeze, 75;—Shady Side (sab-sch, 23 12) ca.
64 23, 22 52. Redstone—Tant, 7. Washington—Waynes-
burgh, 4. Wellsboro—Wellsboro, 2 12. Westminster—Mar-
letta, 12. 686 67
TEXAS.—Trinity—Glen Rose, 1. 1 00
UTAH.—Utah—Payson, 2. 2 00
WISCONSIN.—Winnebago—Florence, 6 61. 6 61

Total receipts from churches for June, 1893..\$ 2,022 75

Women's Executive Committee.....\$ 2,821 16
Hattie S. Swesey, Amity, N. Y..... 29
M. L. Chandler, Detroit, Mich..... 146 00
Music Tuition, Burkville, Va..... 114 00
Estate of H. Rumick, dec'd..... 126 00
Watchful Circle Woman's Society..... 25 00
Mrs. Myron Phelps..... 59 60
A Friend, Cayuga, N. Y..... 10 00
Harriet J. Baird Huey Philadelphia, Pa..... 15 00
Mary O. Cratty, Bellaire..... 5 00
Estate Theodore L. Jackson..... 475 00
Sarah E. McDonald..... 5 00
C. Penna..... 8 00
Rev. W. L. Tarbet and wife, Springfield..... 2 40
P. H. K. McComb..... 1 75

\$ 4,816 81

Total receipts for June.....\$ 6,881 56

Previously reported..... 64,007 22

Total receipts to date.....\$ 70,898 42

Receipts during corresponding period of last
year..... 12,866 66

Increase of..... 58,031 86

JOHN J. BEACON, Treasurer.

516 Market Street, PITTSBURGH, PA.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1893.

BALTIMORE.—Baltimore—Piney Creek, 6 44. New Castle
—Zion, 20. Washington City—Washington City, Assem-
bly, 21—Covenant, 100. 147 44
CALIFORNIA.—Benicia—Vallejo, sab-sch, 5. 5 00
COLORADO.—Boulder—Valmont, 32 cts. Pueblo—La
Junta, 1. 1 33
ILLINOIS.—Chicago—Chicago, 1st, 78 25; Evanston 1st,
5 62; Maywood, 11. Rock River—Aledo, sab-sch, 2 07.

Schuyler—Macomb, 25. Springfield—Pisgah, 1 16; Spring-
field, 1st, Y. F. S. C. E., 90 cts.; Unity, 2 24. 147 04
INDIANA.—Fort Wayne—Lima, 5. Indianapolis—Bain-
bridge, 2; Carpentersville, 2; Roschdale, 1. 10 00
IOWA.—Cedar Rapids—Clinton, (25 from sab-sch), 151 41.
Des Moines—Garden Grove, 9 cts; Winterset, Missionary
Circle, 14 20. Fort Dodge—Churdan, 7. Iowa—Hope,
4 20; Ottumwa, East End, 12. 129 00

KANSAS—*Highland*—Troy, 4 50.
 KENTUCKY—*Louisville*—Penn's Run, 2. 2 00
 MICHIGAN—*Detroit*—Ann Arbor, 20 06. *Lansing*—*Marshall*, 7 69.
 MISSOURI—*Platte*—Dawn, 2. 2 00
 MONTANA—*Butte*—Deer Lodge, 45 65.
 NEBRASKA—*Omaha*—Columbus, 1. 1 00
 NEW JERSEY—*Elizabeth*—*Elizabeth*, 2d, 85 46; *Roselle*, 8 47. *Jersey City*—*Englewood*, 295 48; *Hackensack*, 10. *Morris and Orange*—*Madison*, 109 18; *Orange*, Central, 400. *New Brunswick*—*Amwell*, United, 1st, 8 72. *West Jersey*—*Atlantic City*, 1st, 35 27.
 NEW YORK—*Albany*—*Albany*, 2d, 71; *Amsterdam*, 2d, 23 75. *Boston*—*Quincy*, 9. *Brooklyn*—*West New Brighton*, *Calvary*, 18. *Buffalo*—*Portville*, 56. *Cayuga*—*Weedsport*, 24 15. *Geneva*—*Geneva*, North, 100; *Seneca Falls*, 63 84. *Hudson*—*Florida*, 5 85; *Good Will*, 2 88; *West Town*, 6. *Lyons*—*Welcott*, 1st, 5 86. *Nassau*—*Smithtown*, 10 78. *New York*—*New York*, *Phillips*, 24 13; *University Place*, 200; *Washington Heights*, 20 21. *North River*—*Marlborough*, 22 33. *Rochester*—*Rochester Brick*, 75. *St. Lawrence*—*Watertown*, 1st, 149 50. *Troy*—*Troy*, 2d, 87 86; *Watertown*, 9 14. *Utica*—*Utica*, *Bethany*, 25 23; *Walcott Memorial*, 15 78.
 OHIO—*Huron*—*Chicago*, 4. *Mahoning*—*Kinsman*, 17. *Wooster*—*Wooster*, *Westminster*, 22 42.
 OREGON—*Portland*—*Clackamas*, 1st, 1; *Portland*, *St. John's*, 5. 6 00
 PENNSYLVANIA—*Allegheny*—*Industry*, 3. *Chester*—*Darby*, *Borough*, 28. *Clarion*—*Johnsonburg*, 40 cts.; *Wilcox*, 1 12. *Erie*—*Girard* (4 71 from Miles Grove), 13 48; *Wattaburg*, 1 37. *Huntingdon*—*Lower Tuscarora*, 8. *Lackawanna*—*Ulster Village*, 1 16; *Wilkes Barre*, *Westminster*, 10. *Pittsburgh*—*Pittsburgh*, 1st, 41 21; 2d, 4; *East Liberty* (43 28 from sab-sch), 123 30; *Shady Side*, 74. *Redstone*—*Tent*, 2 55. *Shenango*—*Unity*, 20. *Washington*—*East Buffalo*, 28 24. *Wellsboro*

—*Wellsboro*, 5 62. *Westminster*—*Leacock*, 14 34; *Marletta*, 15. 775 88
 TENNESSEE—*Union*—*Tabor*, 1. 1 00
 TEXAS—*Trinity*—*Glen Rose*, 2. 2 00
 UTAH—*Utah*—*Hyrum Emmanuel*, 55 cts.; *Payson*, 1. 1 55
 WISCONSIN—*Winnebago*—*Florence*, 6 02. 6 02

From churches and sab-schs. \$ 3,442 41

FROM INDIVIDUALS.

Hattie S. Swezey, Amityville, N. Y., 90 cts.; "M." Birthday Memorial, 2; Mrs. Myron Phelps, Lewistown, Ill., 80; Rev. Thomas Marshall, D. D., Chicago, Ill., 10; "Friend in Princeton, N. J., 2; "E. S. M." Pittsburgh, Pa., 5; Anonymous, Philadelphia, 5; Dr. W. M. Findlay, Altoona, Pa., 5; Mrs. F. Cairns, Providence, R. I., 10; "C. Penna," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 80 cts; Rev. P. H. K. McComb, Hanover, Ind., 3 15; Mrs. Eliza A. Matthews, Hammon, N. J., 5.....\$ 104 85
 Interest from permanent fund..... 2,688 50
 For the current fund.....\$ 7,235 76

PERMANENT FUND.

(Interest only used.)

Benick Estate, Circleville, O.....\$ 170 00
 Total for June, 1893.....\$ 7,405 76
 Total for the current fund since April 1, 1893..\$ 28,475 28
 Total for the same period last year..... 31,047 86
 W. W. HEBERTON, Treasurer.

RECEIPTS FOR HOME MISSIONS, JUNE, 1893.

ATLANTIC—*South Florida*—*Centre Hill*, 3 05; *Dunnellen*, 10 65; *Orange Bend* (Mr. Lovell, 50), 56 95. 70 65
 BALTIMORE—*Baltimore*—*Ashland* sab-sch, 7; *Baltimore Light Street*, 3; *Churchville* sab-sch, 6; *Crisp Memorial* sab-sch, *Children's Day*, 13 25. *New Castle*—*Zion*, 30. *Washington City*—*Washington Peck Memorial Chapel*, 4 12. 65 37
 CALIFORNIA—*Benicia*—*Grizzly Bluff*, 3; *Port Kenyon*, 2. *Los Angeles*—*Burbank*, 4 10; *Glendale*, 5 90; *Redlands*, 1st, 173 10. *Oakland*—*Berkeley* 1st, 27 50; *Oakland* 1st, 100 40. *Sacramento*—*Elk Grove*, 5; *Sheldon* sab-sch, 3 60; *Virginia City*, 10. 234 60
 CATAWA—*Southern Virginia*—*Mt. Zion*, 1; *Refuge*, 1. 2 00
 COLORADO—*Boulder*—*Valmont*, 1 06; *Brighton*, 12. *Pueblo*—*El Moro*, 6; *Engle*, 13. 32 06
 ILLINOIS—*Cairo*—*Ava* Y. P. S. C. E., 2 14; *Carmi* 1st, 3; *Galum* Y. P. S. C. E., 3; *Chicago*—*Evanston* 1st, 46 75; *Hyde Park*, 161 17; *Kenwood Evangelical*, 279 43; *New Hope* sab-sch, 2. *Freeport*—*Foreston Grove*, *German*, 40; *Galena* 1st sab-sch, 12 50; *Harvard*, 6; *Polio*, Independent, 14 19. *Mattoon*—*Anderson*, 1 60. *Peoria*—*Canton* 1st, Y. P. S. C. E., 2 15. *Rock River*—*Aledo* sab-sch, 6 90; *Morrison* (sab-sch, 2 50), (Y. P. S. C. E., 3 43), (Jr. Y. P. S. C. E., 2 15), 8 08; *Rock Island*, *Broadway*, 14 09. *Schuyler*—*Augusta* sab-sch, 10; *Warsaw*, 6 76; *Springfield*—*Pisgah*, 6 94; *Springfield* 1st, Y. P. S. C. E., 3 10; *Unity*, 9 82; *Rev. W. L. Tarbet and wife*, 4 20. 663 37
 INDIANA—*Fort Wayne*—*Kingsland*, *Children's* offering, 4. *Logansport*—*Union*, 5. *Muncie*—*Anderson* Y. P. S. C. E., 3. 12 00
 INDIAN TERRITORY—*Cherokee Nation*—*Claremore Mound*, 10. *Oklahoma*—*Beaver*, 2. 12 00
 IOWA—*Cedar Rapids*—*Cedar Rapids* 2d sab-sch, 16 82. *Corning*—*Corning* 1st, 14; *Villisca* sab-sch, 10. *Des Moines*—*Garden Grove*, 31 cts. *Dubuque*—*Lansing* 1st, 14; *Rowley German*, 5. *Fort Dodge*—*Luverne*, 1. *Iowa*—*Birmingham*, 10; *Libertyville*, 3 15; *Oakland*, 2 75; *Wapella* (sab-sch, 3 58), (Y. P. S. C. E., 2 45), 17 45. *Iowa City*—*Fairview* sab-sch, 5 19; *West Branch*, 5 73. *Stout City*—*Hosper's* 1st *Holland*, 5. *Waterloo*—*Dows*, 2; *East Friesland German*, 70 24. 182 14
 KANSAS—*Emporia*—*Newton*, 15; *Wichita* 1st Y. P. S. C. E., 9. *Highland*—*Horton* 1st sab-sch, 4 80. *Larned*—*Hugoton*, 3; *Ness City*, 10. *Osborne*—*Calvert*, 13; *Norton*, 15. *Topeka*—*Perry* Y. P. S. C. E., 62 cts.; *Riley* (sab-sch, 18), 23; *Sedalia*, 4. 94 42
 MICHIGAN—*Detroit*—*Brighton*, 4. *Lake Superior*—*Gatesville*, 3 44; *Gladstone*, *Westminster*, 2; *Pickford*, 5;

Stalwart, 2 06. *Lansing*—*Marshall*, 18 71. *Monroe*—*Reading*, 13 42. 48 63
 MINNESOTA—*Duluth*—*Two Harbors*, 15 50. *Mankato*—*Montgomery*, 2 50; *Shetek* 1st sab-sch, 4. *Minneapolis*—*Minneapolis Stewart Memorial* Y. P. S. C. E., 16. *Red River*—*Clowtown*, 1 40; *Granville*, 2 60; *Hallock*, 3. *Northcote*, 4 70; *Warren*, 5 75; *Rev. F. L. Fraser*, 1 30. *St. Paul*—*North St. Paul*, 4; *St. Paul*, *Augustana*, *German*, 5. *Winona*—*Henrytown Union* sab-sch, 2 01; *Oakland*, 5. 74 78
 MISSOURI—*Kansas City*—*Appleton City* sab-sch, 2 24. *Ozark*—*Ash Grove*, 12. *Palmyra*—*Moberly*, 9 45. *St. Louis*—*St. Louis West*, 77 82. 102 21
 MONTANA—*Helena*—*Manhattan* 1st *Holland*, 35. 35 00
 NEBRASKA—*Hastings*—*Culbertson* (sab-sch, 1 50), 4 50; *Marquette*, 5. *Nebraska City*—*Goshen*, 8 78; *Hickman*, 7 22; *Lincoln* 2d, 42 71; *Tecumseh* sab-sch, 2. *Niobrara*—*Alliance* sab-sch, *Children's* Day, 2; *Norden*, 7; *Wakefield* (sab-sch, 1 63), 40 20. *Omaha*—*Ceresco*, 8; *Lost Creek*, 5 70; *Lyons*, 4; *Monroe*, 4 30; *Oacola*, 10; *Plymouth*, 2. 151 51
 NEW JERSEY—*Elizabeth*—*Roselle*, 29 19; *Westfield* sab-sch, 25. *Monmouth*—*Beverly*, 1 60; *Freehold*, 35 29. *Morris and Orange*—*German Valley* sab-sch, 12 50; *Madison*, 45 35; *Morristown* 1st, 291 03; *Morristown South Street*, 369 35; *Orange* 1st, 850; *St. Cloud* sab-sch, 17 35. *Newark*—*Montclair* 1st, 170; *Newark Park*, 48 18. *New Brunswick*—*Amwell* United 1st (sab-sch, 3 85), (Y. P. S. C. E., 1 74), 5 59; *Kirkpatrick Memorial*, 10; *Trenton Prospect Street*, 79. *West Jersey*—*Deerfield* sab-sch, 10 39; *Haddonfield* Y. P. S. C. E., 2 50; *Millville* sab-sch, 33 95. 2,587 26
 NEW MEXICO—*Rio Grande*—*Albuquerque* 1st Y. P. S. C. E., 20; *Silver City*, 5 50. *Santa Fé*—*Rincon* 10 75; *Vand*, 3 75. 40 00
 NEW YORK—*Albany*—*Albany* 2d, 168 50; — *West End*, 22; *Amsterdam* 2d, 20; *Conklingville*, 5; *Esperance* sab-sch, 3; *Gloversville* *Kingsboro Avenue*, 23; *Stephentown*, 9; *West Galway*, 5. *Boston*—*Boston* 1st sab-sch, 30 63; *New Bedford*, 4 45; *Providence* 2d, 6. *Brooklyn*—*Brooklyn* 1st add'l 132 22 — *Classon Avenue* Y. P. S. C. E., 5; *Lafayette Avenue* M. C., 25 26; — *Throop Avenue*, 53. *Buffalo*—*Fredonia* sab-sch, 35. *Cayuga*—*Auburn Calvary* Y. P. S. C. E., 15; *Ludlowville*, 3. *Champlain*—*Brandon*, 2 50. *Geneva*—*Phelps*, a member, 50; *Seneca Falls*, 98 60. *Hudson*—*Florida*, 20 15; *Good Will*, 9 60; *Haverstraw* 1st sab-sch, 10 25; *Milford*, 3 40; *West Town*, 21. *Long Island*—*Bridgehampton* 20 50. *Nassau*—*Glen Cove* 5; *Huntington* 2d *Lloyd's Neck* sab-sch, 2; *Islip* sab-sch, 7 76; a pastor, 1. *New York*—*New York* 5th Avenue sab-sch, 50; — *Covenant Ansel Phelps*, 50; — *Harlem Manhattanville Mission* Y. P. S. C. E., 3; —

Morrisania 1st sab-sch, Children's Day, 6; — Mount Washington sab-sch, 7 64; — West End sab-sch, 30 36.
Niagara—Lewiston, 10; Wilson 1st, 5. *North River*—Matteawan Y. P. S. C. E., 5; Newburgh Calvary add'l, 1.
Otsego—New Berlin, 4. *Rochester*—Charlotte Y. P. S. C. E., a few members, 2 53; Rochester 2d, 185 36. *St Lawrence*—Brownsville, 2 88. *Syracuse*—Onondaga Lake, 1; Otisco, 2 83; Whitelaw, 3. *Troy*—Cambridge, 6 54; Troy Woodside sab-sch Children's Day, 30 27; Warrensburg, 7 50; Waterford, 16 28. *Utica*—Holland Patent, 50; Little Falls Y. P. S. C. E., 6 63; New Hartford add'l, 18 63; Rome, 36 13. *Westchester*—Thompsonville 1st, 101 84.

1,497 97
NORTH DAKOTA—Bismarck—Mandan W. M. Society, 12 16. *Fargo*—Galesburg, 4; Tower City sab-sch Missionary Society, 4 63. *Pembina*—Edinburg, 2 50; Langdon, 10; Larimore, 13 15.

45 43
OHIO—Cincinnati—Glendale 1st sab-sch, 25. *Cleveland*—Independence, 10. *Columbus*—Columbus 2d and sab-sch, 188 66. *Dayton*—Franklin, 7. *Mahoning*—North Jackson, 8. *Marion*—Jerome, 2 25. *Maumee*—Fayette, 3 16; Mount Salem, 9 21; Toledo 5th, 8. *St. Clairsville*—Beulah, 7. *Steubenville*—Bacon Ridge Children's Day, 13 60; Carrollton, 15; Linton, 3 50; Monroeville, 7; New Harrisburgh, 13; Potter Chapel sab-sch Children's Day, 6 18; Steubenville 1st, 30 87; Two Ridges Y. P. S. C. E., 10; Wellsville 1st sab-sch, 36; Yellow Creek, 10. *Wooster*—Ashland, 12 13; Hopewell sab-sch, 10 88; Wooster Westminster Y. P. S. C. E., 8 14. *Zanesville*—Madison, 24.

437 07
OREGON—Portland—Clackamas 1st, 3; Damascus Trinity German, 5; Eagle Park German, 5; Knappe, 2; Portland St. John's, 4 40. *Southern Oregon*—Grant's Pass, 50; Myrtle Creek, 10.

79 40
PENNSYLVANIA—Butler—Allegheny, 5; Centerville 26; New Salem, 11; North Liberty 30; North Washington 10; Portersville, 23. *Carlisle*—McConnellsburg, 3 84; Mercersburg Y. P. S. C. E., 2 26. *Chester*—Bryn Mawr, 30; Unionville, 5. *Clarion*—Du Bois, 31 38; Johnsonburg, 1 38; Penfield, 7; Shiloh, 2; Wilcox, 4 12. *Erie*—Sugar Grove, 2; Wattsburgh 1st, 2 17. *Huntingdon*—Holidaysburgh 1st, 39 85. *Kittanning*—Boiling Spring, 7; Leechburg, 4. *Lackawanna*—Bethany Y. P. S. C. E., 3 35; Plymouth, 10; Towanda 1st sab-sch, 45 45; Wilkes Barre, 1st, 323 48; Wyoming sab-sch, 6 86. *Lehigh*—Hasleton, 127 27. *Parkersburg*—Slatersville Y. P. S. C. E., 4. *Philadelphia*—Philadelphia, Cohocksink sab-sch, 8 80; Harper Memorial, H. M. Soc'y, 19 60; West Arch Street, 100; Westminster, 21 93. *Philadelphia*, North—Chestnut Hill, Trinity, 175 86; Germantown, Redeemer, 5; Port Kennedy, 3 05. *Pittsburgh*—Centre, 40 28; Crafton, 14; Mount Pisgah, 9; Pittsburgh, East Liberty, (sab-sch, 73 13), 233 17; Lawrenceville, 47 71; Shady Side, (sab-sch, 46), 148; Sheridanville, 3 25. *Washington*—East Buffalo sab-sch, 4 25; Lower Buffalo sab-sch 6 Wellsboro Wellsboro, 19 37. *Westminster*—New Harmony, 12; Stewartstown sab-sch, C. Day, 20 50.

1,646 58
SOUTH DAKOTA—Aberdeen—Rondell, 5. *Southern Dakota*—Canton, 5.
TEXAS—North Texas—Canadian, 10. *Trinity*—Glen Rose, 5.
UTAH—Kendall—Idaho Falls, 3 50. *Utah*—Hyrum Emmanuel, 12 50; Milville, 2.
WASHINGTON—Puget Sound—Port Townsend Bay 13.

13 00
WISCONSIN—Chippewa—Rice Lake, 16. *Madison*—Baraboo 1st, 26 78; Beloit German sab-sch, 1 75; Cambria, 10. *Milwaukee*—Cambridge (Children's Day offering, 2), 4 75. *Winnebago*—Appleton Memorial, 10.

63 26
Woman's Executive Committee of Home Missions..... 14,966 59

Total received from Churches..... \$23,253 77

LEGACIES.

Legacy of Harriet J. Rogers, late of Southampton, N. Y., a bal. 248 21; Harness Renick, dec'd late of Circleville, O., add'l, 170; Rev. John M. Lowrie, dec'd, late of Fort Wayne, Ind., in part, 650; Dr. W. N. D. Stebbins, dec'd, late of Detroit, Mich., 704 66; Wm. Braden, dec'd, late of Waynesburg, Pa., a bal., 25; estate of Miss Susan Dixon, dec'd, late of Hanover Neck, N. J., 1 50; Theo. L. Jackson, dec'd, late of Hamptonburg, N. Y., 2000..... \$ 3,799 87

MISCELLANEOUS.

J. D. Lynde, Haddonfield, N. J., 100; Hattie S. Sweezy, Amityville, N. Y., 3 10; Elihu Dukerman, No. Haven, Ct., 2; Metamora Christian

Union Church, Ill., 6 62; S. J. Barnett, Delta, Pa., 2; "F. C. S.", 25; Chas. H. Scudder, Cold Spring, Pa., 50 cts.; Mrs. B. H. Butler, Columbus, O., Bible Class, for debt, 10; Rev. Geo. Robinson, Chaplain U. S. Army, Ft. Sill Ok. Ter., 25; "L. P. S.", 200; "Washington, Ill.", 5; I. L. Harper, Sidney, N. Y., 5; "C. Penna.", 14; Mrs. Myron Phelps, Lewistown, Ill., 50; W. C. Koons, Newville, Pa., 25; P. H. K. McComb, Hanover, Ind., 10 50; Mrs. G. E. Munger, Menominee, Mich., 10; "O. F. M.", 70; John McCoy, Independence, Mo., 5; interest on Permanent Fund (Special 225) 634 66; interest on John C. Green Fund, 675; interest on Lyon Trust, 230; interest on Carson W. Adams' Fund, 146 28..... \$ 2,277 63

Total received for Home Missions, June, 1898.. 29,330 77

Total received for Home Missions from April 1, 1898..... 106,114 2

Amount received during same period last year 108,763 33

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, JUNE 1898.

CALIFORNIA—Los Angeles—Redlands, 17. 17 00
 CATAWBA—Southern Virginia—Russell Grove, 1 00
 COLORADO—Boulder—Valmont, 3 cts; Pueblo—La Junta, 1. 1 03
 ILLINOIS—Alton—Edwardsville, 25; Rock River—Aledo sab-sch, 23 cts; Springfield—Unity, 32 cts; Pisgah, 1 16; Rev. W. L. Tarbet and wife, 60 cts. 27 51
 INDIANA—Vincennes—Evansville, Grace, 18 25. 18 25
 KANSAS—Larned—Halstead, 4. 4 00
 MISSOURI—St. Louis—St. Charles, 1st, 16. 16 00
 NEW JERSEY—Corisco—Kangwe, 1; Morris and Orange—Madison, 73 cts. 1 73
 NORTH DAKOTA—Pembina—Glasston, 2; St. Thomas, 3. 5 00
 OREGON—Portland—Clackamas, 1st, 2. 2 00
 TEXAS—Trinity—Glen Rose, 1. 1 00
 UTAH—Utah—Hyrum Emanuel, 1; Payson, 1. 2 00
 Total from churches. 96 32

MISCELLANEOUS.

P. H. K. McComb, Hanover, Ind..... \$ 35
 Total received for Sustentation, June, 1898..... 96 37
 " " " " April 1, 1898.... 10,277 52

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE 1898.

Albany—Albany, State Street, 300; Conklingville, 3 50; Amsterdam, 2d, 135; Stephentown, 5. *Cayuga*—Ludlowville, 2. *Champlain*—Brandon, 3 55. *Columbia*—Cairo, 7 24. *Geneva*—Seneca, 23 48; Bellona, 1st, 7; Branchport, 5. *Hudson*—Good Will, 23 cts; Westtown, 3. *Lyons*—Marion, 3 88. *Nassau*—Whitestone sab-sch, 4; Ocean Side, 2. *Otsego*—New Berlin, 4. *Rochester*—Rochester, 2d, 20 68. *St. Lawrence*—Waddington, Scotch, 66 88. *Syracuse*—Owego, 1st, 23; Whitelaw, 6; Onondaga Lake, 3. *Troy*—Cambridge, (sab-sch, C. Day, 9 33), 26 83; Woodside, 6; Caldwell, 7; Middle Granville, 3 75; Waterford, 1st, 8 14. *Utica*—Saguit, 18; Rome, 1st, 9 28; Kirkland, 42. *Westchester*—Huguenot Memorial, 17; White Plains, 22 72. Total received for New York Synodical Aid Fund, June, 1898..... \$ 655 92
 Total received for New York Synodical Aid Fund, from April 1, 1898..... 2,129 24

O. D. EATON, Treasurer,
 53 5th Avenue, New York.

Box L, Station D.

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1893.

ATLANTIC—Atlantic—Hopewell, sab-sch, 5; Mount Pleasant sab-sch, 4; Olivet sab-sch, 8 33; Zion, 17 15. East Florida—Hawthorne, 12 60. Fairfield—Congruity, 5 08; Cooper Mission sab-sch, 75 cts.; Good Will sab-sch, 8 41; Mt. Sinal, 3 02; Mt. Tabor, 5; New Haven sab-sch, 10 19; Pleasant Ridge sab-sch, 5 10; Sumter, 2d, sab-sch, 8; Well Ridge sab-sch, 2. Knox—Ebenezer, 2d, 1 75; Grace Memorial sab-sch, 5 85; Macon, Washington Avenue, sab-sch, 6 50; McClelland—Bowers, 4. South Florida—Eustis sab-sch, 43; Norrento sab-sch, 2 50; Titusville sab-sch, 17 96; Upsala, 9 20. 176 25

BALTIMORE—Baltimore—Ashland sab-sch, 9 10; Baltimore, Alisquith Street sab-sch, 16; Central, (sab-sch, 33 81), 51 81;—Fulton Avenue sab-sch, 7 70;—Light Street sab-sch, 3 30;—Park sab-sch, 27 90; Barton sab-sch, 7; Bel Air and sab-sch, 16 82; Canton sab-sch, 5 86; Churchville sab-sch, 25; Cumberland sab-sch, 36 31; Ellicott City sab-sch, 8 17; Emmittsburg and sab-sch, 20 17; Fallston, 7; Franklinville, (sab-sch, 9 07), 15; Frederick City sab-sch, 78 63; Granite sab-sch, 5 10; Havre de Grace sab-sch, 18; Lonsconing, 54 63; Mill Run sab-sch, 12; Relay sab-sch, 19; Taneytown, 19 71; Waverly, 4 32. New Castle—Christiana sab-sch, 4 87; Dover sab-sch, 45; Elsmere sab-sch, 2; Frankford sab-sch, 10 02; Georgetown, 8; Gunby Memorial sab-sch, 12 08; Head of Christiana, 16; Lewes sab-sch, 31 86; Makemie, Memorial sab-sch, 50; New Castle, (sab-sch, 23 03), 23 03; Pitt's Creek and sab-sch, 69; Port Penn, 2 25; Rehoboth (Md.) and sab-sch, 18 40; Rock sab-sch, 15; Smyrna, 10; White Clay Creek, 13 37; Wicomico sab-sch, 30; Wilmington, Central sab-sch, 117 40;—West sab-sch, 112 05; Zion, (sab-sch, 11), 16. Washington City—Balston sab-sch, 41 17; Boyd's sab-sch, 11; Clifton sab-sch, 5; Darnestown sab-sch, 10; Falls Church sab-sch, 28 50; Georgetown, West Street, 80 13; Hermon sab-sch, 6; Lewinsville, 11; Neelsville sab-sch, 26; Vienna sab-sch, 18; Washington City, 1st sab-sch, 43 62;—4th sab-sch, 32 79;—6th, 10;—Covenant, 35;—Garden Memorial, 11;—Metropolitan sab-sch, 30 63;—New York Avenue sab-sch, Faith and Bethany Mission Bands, 85 40;—North sab-sch, (North Capital sab-sch, 9 70), 89 70;—Western, 130 40. 1,721 50

CALIFORNIA—Benicia—Arcata sab-sch, 5; Manchester sab-sch, 3 85; Mendocino and sab-sch, 17; San Rafael, (sab-sch, 23 60), 31 15; St. Helena sab-sch, 13; Two Rocks, (sab-sch, 26), 53. Los Angeles—Carpenteria sab-sch, 3 60; Glendale sab-sch, 23 15; Los Angeles, 1st, 55 50;—2d, 30 50; Ojai sab-sch, 7 05; Pasadena, 1st sab-sch, 38 15; Rivera sab-sch, 7 70; Riverside, Calvary, 66 41; San Bernardino sab-sch, 21 46; San Fernando sab-sch, 7 50; San Geronimo sab-sch, 5 98; San Pedro sab-sch, 10 60; Santa Ana, 24 77; Ventura sab-sch, 15 06. Oakland—Alvarado, 6 50; Centreville, 5 50; Concord, 4; Danville sab-sch, 31 60; San Leandro, 13 50; Valona sab-sch, 16 11. Sacramento—Virginia City, 10. San Jose—Cambria sab-sch, 20; Los Gatos, 14 60; Milpitas, 5; Monte Cruz sab-sch, 10; Watsonville sab-sch, 7 31. Stockton—Grayson sab-sch, 8; Hickman sab-sch, 10 25; Madera, (Miss. sab-sch, 2 36), 10 46; Oakdale sab-sch, 3 70; Tracy sab-sch, 5. 590 46

CATAWBA—Cape Fear—Lumberton sab-sch, 3 44; Mt. Pleasant sab-sch, 5 80; St. Paul sab-sch, 5 21; Westminster sab-sch, 7 15. Catawba—Bethlehem, 1 71; Davidson College, 3 50; Good Hope, 1; Huntersville, 3 20; Love's Chapel, 1 63; Philadelphia and sab-sch, 25 cts.; Shelby, 2 49. Southern Virginia—Albright sab-sch, 4; Christ sab-sch, 16; Mt. Zion (sab-sch, 1 02), 1 80; Russel Grove sab-sch, 7. Yadkin—Aberdeen sab-sch, 6 20; Bowers Chapel sab-sch, 6 50; John Hall Chapel sab-sch, 10; Lexington 2d sab-sch, 8; Mocksville 2d sab-sch, 13 40; Mt. Tabor sab-sch, 7; Salisbury sab-sch, 9; St. James, 7. 131 33

COLORADO—Boulder—Berthoud sab-sch, 6 21; Boulder (sab-sch, 2), 14; Fort Collins sab-sch, 23; Longmont Central, 15; Rankin sab-sch, 4 25; Vailmont, 10 cts. Denver—Denver 1st Avenue, 20 50;—Central (sab-sch, 54 23), 147;—North sab-sch, 16; South Denver, 4 15. Gunnison—Glenwood Springs, 5; Poncha Springs sab-sch, 3 70. Pueblo—Alamosa sab-sch, 5 09; Canon City sab-sch, 63 06; Colorado Springs 2d sab-sch, 4 35; Del Norte, 10; Durango (sab-sch, 20), 32; La Junta, 1; Monument sab-sch, 6 26; Rocky Ford and sab-sch, 10 40; Silver Cliff sab-sch, 10; West Cliff sab-sch, 7; Westminster sab-sch, 8 25. 424 43

ILLINOIS—Alton—Brighton sab-sch, 5; Chester, 2 25; Edwardsville and sab-sch, 15; Elm Point sab-sch, 3 85; Greenfield sab-sch, 10; Greenville, 2; Litchfield, 15; Nokomis, 15 57; North Alton Mission sab-sch, 11 78; Raymond sab-sch, 8 67; Steelville, 4; Upper Alton sab-sch, 2; Yanketown, 5 66. Bloomington—Alvin sab-sch, 1; Cayuga sab-sch, 6; Clarence, 5 75; Clinton, 11; Elm Grove, 3; Fairbury sab-sch, 10; Gibson City sab-sch, 31 53; Jersey, 6; Mackinaw, 11 27; Onarga sab-sch, 10 29; Philo sab-sch, 6 46; Pontiac sab-sch, 20; Rossville sab-sch, 11 65. Cairo—Carmi, 14; Harrisburg, 5 25; Mount Olivet, 3 50; Murphysboro and sab-sch, 14; Nashville, 8 43; Olney sab-sch, 7 08. Chicago—Baldwood sab-sch, 38 16; Cabery sab-sch, 20 19; Chicago 2d sab-sch, 90;—5th sab-sch, 10;—10th sab-sch, 16 36;—Central Park, 8 09;—Endeavor sab-sch, 14;—Hope Mission sab-sch, 7 50;—Onward, 16 34;—West Division Street Mission, 12 83; Evanston 1st (sab-sch, 37 25), 45 79; Gardner sab-sch, 7; Highland Park, 37 23; Hinsdale sab-sch, 11 03; New Hope and sab-sch, 7 46; Peotone sab-sch, 17 76; Wilmington and sab-sch, 21 25. Freeport—Elizabeth sab-sch, 9 72; Middle Creek, 15 70; Ridgefield sab-sch, 12 23; Willow Creek, 31 10; Winnebago sab-sch, 17 20. Mattoon—Aroola and sab-sch, 16; Ashmore (sab-sch, 17), 20; Charleston, 27 17; Chrisman sab-sch, 4; Mattoon (sab-sch, 6 55), 13 30; Moweaqua sab-sch, 3 59; New Providence, 8 25; Newton sab-sch, 7 62; Oakland sab-sch, 7 15; Palestine sab-sch, 8 25; Pleasant Prairie, 13 20; Shelbyville sab-sch, 18 17; Tuscola sab-sch, 12 45; Vandalia, 30 53; West Okaw, 11 60. Ottawa—Grand Ridge sab-sch, 6 34; Mendota sab-sch, 6; Waltham, 6 23; Waterman sab-sch, 10 38. Peoria—Altona sab-sch, 11 75; Brunswick sab-sch, 4 40; Deer Creek sab-sch, 2 40; Elmira sab-sch, 19 41; Elmwood, 12 68; Eureka (sab-sch, 1 20), 7 71; Galesburg, 50 60; Green Valley, 14 73; Lewistown (sab-sch, 45 65), 25 65; Princeville sab-sch, 30 62; Prospect sab-sch, 23 26; Yates City, 6 41. Rock River—Albany sab-sch, 4 31; Aledo sab-sch, 24 18; Ashton, 16 78; Buffalo Prairie sab-sch, 11 75; Dixon sab-sch, 15 11; Edgington sab-sch, 16; Garden Plain, 8 23; Geneseo, 3 36; Kewanee (sab-sch, 18 70), 25; Milan (sab-sch, 24 78), 28 25; Newton (sab-sch, 15 20), 21 06; Norwood sab-sch, 25; Rock Island Central sab-sch, 15; Sterling sab-sch, 17 35; Viola sab-sch, 5 60. Schuyler—Appanoose, 18; Augusta, 10; Camp Point and sab-sch, 23; Ohll (sab-sch, 9 80), 11 80; Clayton sab-sch, 6; Doddsville sab-sch, 2 10; Hamilton sab-sch, 5; Kirkwood sab-sch, 25; Mount Sterling, 8 26; Wytke, 4. Springfield—Bates, 8 23; Farmington sab-sch, 15 10; Greenview and sab-sch, 10 50; Jacksonville 2d Portuguese sab-sch, 5 20;—United Portuguese sab-sch, 20; Lincoln sab-sch, 11 21; Macon sab-sch, 9; Pisgah, 1 74; Springfield 1st, (Y. P. S. C. E., 30 cts.), 28 48;—2d, 10 79; Sweet Water, 14; Unity, 98 cts. 1,739 76

INDIANA—Crawfordsville—Bethany, 8; Colfax, 7 22; Covington 1st, 5 50; Dana sab-sch, 6 67; Delphi sab-sch, 11 37; Eugene sab-sch, 12; Hopewell sab-sch, 6 36; Prairie Centre sab-sch, 7 62; Rock Creek sab-sch, 6; Rockfield sab-sch, 6; Spring Grove sab-sch, 5 75. Fort Wayne—Huntington sab-sch, 5 69; Kendallville sab-sch, 4 60; Lima, 3. Indianapolis—Bethany, 3 76; Hopewell (sab-sch, 7 23), 19 16; Indianapolis 1st sab-sch, 7;—2d, 50;—6th sab-sch, 20;—Memorial sab-sch, 10; Southport, 4 60. Logansport—Goodland sab-sch, 11 30; Kentland sab-sch, 3 55; La Porte sab-sch, 32 25; Lucerne sab-sch, 7 23; Meadow Lake, 2; Michigan City, 21 61; Mount Hebron sab-sch, 8 30; Remington, 3 75. Muncie—Marion sab-sch, 10; Peru sab-sch, 17 06; Winchester sab-sch, 5. New Albany—Bedford sab-sch, 12 52; Charlestown, 5 20; Livonia sab-sch, 7 84; Mitchell sab-sch, 1 75; New Albany 2d sab-sch, 15 63; North Vernon, 9 30; Sharon Hill sab-sch, 7 27; Utica, 7; Valley City, 1. Vincennes—Brazil sab-sch, 10; Carlisle sab-sch, 10; Evansville Walnut Street, 15; Graysville, 1 05; Mount Moriah sab-sch, 4 55; Princeton sab-sch, 16 57; Rockport sab-sch, 6 63; Smyrna, 7; Spencer sab-sch, 2 46; Sullivan (sab-sch, 7 18), 8 18; Vincennes sab-sch, 3 75; Washington sab-sch, 26 60. White Water—Brookville sab-sch, 8 75; College Corner and sab-sch, 7; Greensburg sab-sch, 19 33; Lawrenceburg sab-sch, 8 11; Providence, 2; Shelbyville sab-sch, 41 25. 599 23

INDIAN TERRITORY—Cherokee Nation—Elm Springs sab-sch, 13; Fort Gibson, 15; Redlands sab-sch, 6 85; Tahlequah, 15. Choctaw—Wheelock sab-sch, 7 61. Muscogee—Nuyaka sab-sch, 10 50. Oklahoma—Chickasha sab-sch, 20; Edmond sab-sch, 9; Herron sab-sch, 5; Mulhall sab-sch, 2 50; Purcell sab-sch, 12. Iowa—Cedar Rapids—Anamosa Strawberry Hill sab-sch, 6 02; Andrew, 10 53; Atkins sab-sch, 16; Blairtown sab-sch, 27; Cedar Rapids 1st sab-sch, 35 47;—2d sab-sch, 52;—3d sab-sch, 20 23; Clinton sab-sch, 30; Delmar, 2 20; Garrison sab-sch, 6; Linn Grove (sab-sch, 18 32), 20; Marion, 13 30; Mechanicsville sab-sch, 22 77; Pleasant Hill, 6; Vinton and sab-sch, 32; Wyoming sab-sch, 5 77. Corning—Corning sab-sch, 3 66; Diagonal sab-sch, 4; Lenox sab-sch, 14 70; Morning Star sab-sch, 6 35; Platte Centre, 6 25. Council Bluffs—Griswold sab-sch, 8 10; Guthrie Centre sab-sch, 2 25; Marne sab-sch, 4; Shelby, 6 15. Des Moines—Albia sab-sch, 14; Dallas Centre (sab-sch, 6), 9; Des Moines Westminster sab-sch, 7 55; Dexter sab-sch, 4 30; Garden Grove (sab-sch, 4 26), 4 29; Grand River, 2; Hopeville, 1; Humeston sab-sch, 7 50; Jackson

ville, 5; Lineville, 4 57; Lucas (sab-sch, 6), 9; Milo and sab-sch, 9; New Sharon sab-sch, 7; Panora sab-sch, 9 10; Plymouth sab-sch, 4 08; Promise City, 2; Ridgedale Union sab-sch, 6 40; Seymour, 2. *Dubuque*—Dubuque 1st (sab-sch, 17), 23; Hasleton sab-sch, 4 25; Pine Creek, 13 55. *Fort Dodge*—Bethel, 13 07; Boone sab-sch, 18 52; Burt sab-sch, 3 70; Carroll sab-sch, 19 41; Churdan sab-sch, 8 59; Dana sab-sch, 5 44; Estherville sab-sch, 7 72; Gilmore City sab-sch, 2; Grand Junction sab-sch, 12 81; Irvington, 5; Jefferson sab-sch, 6 20; Lake City sab-sch, 6 30; Lake Park sab-sch, 5; Manning sab-sch, 7 29; Maple Hill, 6; Paton sab-sch, 12 12 Plover sab-sch, 10; Pleasant Ridge sab-sch, 5 18; Rockwell City, 4; Rolfe 2d (Pleasant View sab-sch, 1 15), 37 30; Spirit Lake (sab-sch, 7 24), 11 80; West Bend sab-sch, 9 11. *Iowa*—Bentonsport sab-sch, 5; Birmingham sab-sch, 9; Hope and sab-sch, 11; Keokuk, Westminster (Bank Street Mission, 18), 26 92; Kirkville sab-sch, 14; Kossuth 1st sab-sch, 6 75; Mediapolis (sab-sch, 11 50), 16 50; Middletown Union sab-sch, 8; Montrose sab-sch, 2 55; Morning Sun sab-sch, 20 68; Ottumwa 1st, 19 12; —East End sab-sch, 12 60; Wapella, 5 80; West Point sab-sch, 5; Winfield sab-sch, 16 90. *Iowa City*—Bethel, 12; Columbus Central, 10; Crawfordville, 5 58; Eldridge, 5; Fairview, 7 51; Marengo sab-sch, 7 65; Oxford sab-sch, 81 50; Scott, 8 59; Summit and sab-sch, 13 80; Washington, 23; West Liberty sab-sch, 14 70; Williamsburgh, 14; Wilton, 5. *Sioux City*—Alta and sab-sch, 18 20; Denison sab-sch, 3 60; Early sab-sch, 4 81; Hartley, 2 70; Inwood sab-sch, 9 40; Paullina and sab-sch, 18; Providence Union sab-sch, 2 05; Sanborn, 17 30; Sioux City 4th and sab-sch, 7; Storm Lake sab-sch, 6 04; Woodbury Co., Westminster, 4 50. *Waterloo*—Ackley sab-sch, 70 15; Applington sab-sch, 34 89; Cedar Valley, 11 50; Greene (sab-sch, 13 14), 16 84; Holland, German, 11; Janesville and sab-sch, 14; Morrison and sab-sch, 11; Nevada, 10 27; Owasa, 6 58; State Centre, 11 38; Toledo, 15 22. 1,257 84

Kansas—*Emporia*—Arkansas City, (sab-sch, 17 24), 24; Belle Plaine, sab-sch, 7 84; Caldwell sab-sch, 14 61; Cedar Point sab-sch, 2 35; El Paso, (sab-sch, 1 70), 5 05; Emporia, 1st sab-sch, 16 63;—Arundel Avenue sab-sch, 8 35; Florence sab-sch, 4 35; Madison sab-sch, 2 97; Maxon sab-sch, 3 11; Mayfield sab-sch, 6 50; New Salem, 6 23; Pleasant Unity, 2 21; Quenemo sab-sch, 2 20; Reece Union sab-sch, 1 60; Sedan sab-sch, 11 18; Walnut Valley, 2 88; Waverly sab-sch, 30 40; Wellington sab-sch, 5; Wichita, Oak Street sab-sch, 6 50;—West Side, 8 68. *Highland*—Axtel sab-sch, 6 10; Frankfort sab-sch, 9 45; Hiawatha, (sab-sch, 11 55), 16 20; Holton, 1st sab-sch, 23 21; Horton, 9; Parallel sab-sch, 14 85. *Larned*—Arlington sab-sch, 5 29; Canton sab-sch, 3 35; Coldwater, 4 71; Dodge City, 12 41; Harper sab-sch, 5 30; Hugoton sab-sch, 6 63; Liberal sab-sch, 13; Lyons sab-sch, 11 02; McPherson sab-sch, 18 03; Medicine Lodge sab-sch, 3; Ness City sab-sch, 8 58; Plummer sab-sch, 5 88; Roxbury Union sab-sch, 4 68; Wright sab-sch, 77 cts. *Neosho*—Central City, 3 78; Cherokee sab-sch, 4; Colony sab-sch, 4 50; East Fort Scott Bethany Mission, 5 78; Girard sab-sch, 5 25; Glendale sab-sch, 3; Humboldt sab-sch, 9 45; Iola sab-sch, 9 70; Lake Creek, 3 05; Lone Elm sab-sch, 3 77; Louisville sab-sch, 4 35; McCune sab-sch, 9 70; Moran, 2 74; Mound Valley, 3 50; Parsons, (sab-sch, 43 11), 54 11; Pleasanton sab-sch, 4; Scammon sab-sch, 9; Thayer sab-sch, 10 65; Toronto sab-sch, 6; Weir City sab-sch, 6. *Osborne*—Calvert sab-sch, 3 30; Downs, 1 70; Hays City sab-sch, 7; Hill City sab-sch, 5 16; Kill Creek sab-sch, 2 30; Mount Lebanon sab-sch, 1 20; Phillipsburg sab-sch, 3 60; Russell, Westminster, 3 94; Smith Centre, sab-sch, 3 03; Wakeeney, 9 02. *Solomon*—Bonaccord sab-sch, 2; Carlton sab-sch, 5; Cheever sab-sch, 7; Culver sab-sch, 9; Delphos, 9 25; Glasco sab-sch, 9; Liberty sab-sch, 1 38; Lincoln sab-sch, 14 21; Minneapolis, 6 72; Paris sab-sch, 5; Solomon sab-sch, 10; Sylvan Grove, 5. *Topeka*—Baldwin sab-sch, 4 20; Black Jack, 9; Clay Centre sab-sch, 12 50; Gardner sab-sch, 3 05; Kansas City, Central sab-sch, 14 15;—Grand View Park sab-sch, 23; Leavenworth, 1st sab-sch, 100; Manhattan and sab-sch, 15 50; Media sab-sch, 3 64; Mulberry Creek, German sab-sch, 12 25; Olathe sab-sch, 10; Oskaloosa sab-sch, 5 15; Sharon sab-sch, 2 25; Topeka, Westminster sab-sch, 5 51; Vinland, 8 55. 858 05

Kentucky—*Ebenezer*—Ebenezer sab-sch, 20; Greenup 9 20; Lexington 2d, 93 25; Ludlow sab-sch, 13 66; Sharpburg (sab-sch, 5 75) 8 75; Williamstown sab-sch, 3 52. *Louisville*—Hodgensville sab-sch, 6 11; Hopkinsville 1st sab-sch, 27; Louisville 4th, 12 22; Pewee Valley sab-sch, 9 50. *Transylvania*—Burkesville, 6; Greensburg sab-sch, 3 32; Harrodsburg 1st sab-sch, 7 45; Junction City sab-sch, 5 60. 225 81

MICHIGAN—*Detroit*—Detroit 2d Avenue sab-sch, 8 06;—Central sab-sch, 15;—Fort Street sab-sch, 50;—Westminster, 81 55; Erin, 3; Holly sab-sch, 10; Milford sab-sch, 25; Plainfield, 11 74; Saline, 10 79; Shutt's Corners sab-sch, 3 21; White Lake sab-sch, 8. *Flint*—Argentine

sab-sch, 3 10; Caro sab-sch, 10 23; Chandler sab-sch, 18; Fenton sab-sch, 4 20; Flint sab-sch, 37 25; Flynn sab-sch, 3; Gaines sab-sch, 3; Grindstone City, 3 50; Morrisie sab-sch, 6 35; Fort Huron sab-sch, 9 20; Sand Beach sab-sch, 8 57; Verona sab-sch, 3 70. *Grand Rapids*—Big Rapids, Westminster sab-sch, 15; Evert sab-sch, 7 20; Ionia sab-sch, 20 48; Sebawa, 3 53; Spring Lake sab-sch, 8 55; Tustin sab-sch, 12. *Kalamazoo*—Burr Oak sab-sch, 5 08; Decatur sab-sch, 13 28; Martin, 3 40; Niles sab-sch, 41 72; Richland sab-sch, 5; Stony Creek sab-sch, 4 80; Sturgis sab-sch, 7 55. *Lake Superior*—Newberry sab-sch, 11; Sault Ste. Marie sab-sch, 20 75; St. Ignace, 6. *Lansing*—Brooklyn sab-sch, 2 26; Concord, 8; Jackson sab-sch, 20 68; Lansing Franklin Street and sab-sch, 15 47; Oneida sab-sch, 2 47. *Monroe*—Clayton, 7 22; Erie, 3 65. *Peterkey*—Alanson sab-sch, 2 22; Boyne City sab-sch, 4; Conway sab-sch, 3; East Jordan, 4 85; Elk Rapids, 11. *Saginaw*—Bay City Memorial, 5 60; Beaverton sab-sch, 2 63; Coleman, 3 50; Emerson sab-sch, 18 20; Gladwin 2d sab-sch, 3 02; Grayling, 9; Lafayette 2d, 4 55; Maple Ridge sab-sch, 3; Midland, 13 18; Saginaw, East Side, Washington Avenue, 12;—Immanuel, 4;—West Side, Grace (sab-sch, 2 50) 10 50; Taymouth sab-sch, 12; West Bay City, Covenant, sab-sch, 10. 708 24

MINNESOTA—*Duluth*—Cloquet sab-sch, 8; Duluth 1st, 73 20; Ely sab-sch, 10 44; Lake Side, 7 50; Two Harbors sab-sch, 10 53. *Mankato*—Balaton, 2 25; Beaver Creek sab-sch, 7 64; Blue Earth City sab-sch, 16 64; Delhi, 16; Fuka 214; Jackson sab-sch, 18 10; Kasota sab-sch, 13 40; Kimbrae, 9 20; Lake Crystal sab-sch, 5 63; Lakefield sab-sch, 2 20; Le Seuer sab-sch, 8 72; Madelia sab-sch, 15 60; Marshall sab-sch, 1 81; Rushmore, 3; St. Peter's, Union sab-sch, 25; Wells, 3 55; Windom sab-sch, 6. *Minneapolis*—Buffalo sab-sch, 20 81; Crystal Bay, 5 70; Howard sab-sch, 4 60; Maple Plain, 9 50; Minneapolis Franklin Avenue sab-sch, 8 25;—Highland Park, 5 52; Providence Mission sab-sch, 6; Rockford sab-sch, 2 45. *Red River*—Angus sab-sch, 5 25; Argyle sab-sch, 15 55; Crookston sab-sch, 5 58; Mendenhall Memorial, 7; Western sab-sch, 8. *St. Cloud*—Royakom, 7 42. *St. Paul*—Bloomington, 8 12; Macalester sab-sch, 5 52; Onoka sab-sch, 2 51; Shakopee, 3 70; South St. Paul Miss. sab-sch, 4 41; St. Paul 1st sab-sch, 22 40;—Arlington Hills, 8 55;—Central (sab-sch, 26 55) 47 12;—Dayton Avenue Chris. End. Miss, 7 10;—Park sab-sch, 6; Spring Park sab-sch, 40; White Bear, Mound View sab-sch, 1 22. *Winona*—Alden sab-sch, 4; Austin sab-sch, 5 50; Chatfield sab-sch, 23 63; Fremont sab-sch, 4 20; Kasson sab-sch, 4 90; La Crescent sab-sch, 10. 603 65

MISSOURI—*Kansas City*—Clinton, 8 24; Deepwater, 9 70; Deer Creek sab-sch, 3 71; Independence sab-sch, 25; Kansas City 2d, 22 60; Knob Noster and Salem, 10 62; Montrose, 3; Nevada sab-sch, 10 28; Osceola, 11 37; Raymore, 22; Tipton sab-sch, 11 76. *Ozark*—Carthage and sab-sch, 15 90; Ebenezer (sab-sch, 8), 16; Fairplay sab-sch, 2; Joplin, 10; Mount Vernon sab-sch, 7; Neosho, 3; Ozark Prairie sab-sch, 7; Springfield 2d, 8;—Calvary sab-sch, 9 30; Webb City, 13 50; Westminster, 12 54. *Palmyra*—Bethel, 5 81; Birdseye Ridge sab-sch, 6 01; Centre, 4; Edina sab-sch, 12 28; Hannibal sab-sch, 16 75; Laclede sab-sch, 4; La Grange sab-sch, 2 50; Milan sab-sch, 13; Moberly sab-sch, 18 58; Unionville sab-sch, 9. *Platte*—Cameron (sab-sch, 5), 7; Grant City, 3 06; King City, 10 20; Marysville 1st, 5 20; Parkville, 14 06; Sharberry sab-sch, 9 23; St. Joseph Westminster, 27 35. *St. Louis*—Bethel (sab-sch, 18), 28; De Soto, 10 75; Emmanuel (sab-sch, 1 20), 6 20; Jonesboro, 7; Ridge Station, 1; Rolla sab-sch, 10; St. Louis 2d Morning sab-sch, 57 50. (Chinese Class, 13), 70 50;—Biddle Market sab-sch, 20;—Carondelet sab-sch, 106;—Gravois Mission sab-sch, 22;—Washington and Compton Avenue sab-sch, 236 63; Windsor Harbor, 6 40; Zoar (sab-sch, 1), 6. 945 78

MONTANA—*Butte*—Alhambra sab-sch, 5; Black Pine (sab-sch, 1), 1 90; Corvallis sab-sch, 8; Deer Lodge, 22 52; Dillon and sab-sch, 11 68; Missoula sab-sch, 21 56; Olivet sab-sch, 5 83; Phillipsburg sab-sch, 19 69; Potomac sab-sch, 6. *Helena*—Boulder Valley sab-sch, 15; Helena 1st, 31;—Central (sab-sch, 12), 25; Manhattan 1st Holland, 5; Wickes sab-sch, 7. *Great Falls*—Lewistown sab-sch, 5. 200 13

NEBRASKA—*Hastings*—Aurora, 5 18; Beaver City sab-sch, 3 75; Edgar, 12 18; Hastings 1st sab-sch, 5; Hol-drege sab-sch, 25 16; Lebanon sab-sch, 6; Nelson sab-sch, 9 58; Ong, 5 55; Ruskin sab-sch, 4 56; Williamsburg Union sab-sch, 4 44. *Kearney*—Analee, 3; Berg, 4; Cherry Creek, 8 65; Lexington (sab-sch, 2 45), 10; Loup City sab-sch, 1; North Platte sab-sch, 22 50; Ord sab-sch, 4 78; Sumner sab-sch, 10 71. *Nebraska City*—Adams and sab-sch, 15; Barneston Union sab-sch, 16 46; Beatrice 1st sab-sch, 17 14; Bennett sab-sch, 15 28; Blue Springs sab-sch, 20 01; Fairmont and sab-sch, 5; Hebron sab-sch, 12 28; Hopewell, 10; Humboldt sab-sch, 17 45; Lincoln 1st, 4;—2d, 10 78; Pawnee and sab-sch, 18 03; Plattsmouth German and sab-sch, 6; Sawyer sab-sch, 5; Seward, 11 72;

Sterling, 10 75; Table Rock, 6 51; Utica, 16. *Niobrara*—Black Bird sab-sch, 1 53; Cleveland and sab-sch, 10 62; Emerson sab-sch, 11 11; Inman sab-sch, 5; Millerboro, 4 68; Norden (sab-sch, 1 75), 3 78; Oakdale sab-sch, 8 49; Pender sab-sch, 3 10; Ponca sab-sch, 7 14; Stuart sab-sch, 4 18; Wakefield sab-sch, 10; Wayne sab-sch, 14 31; Willowdale sab-sch, 1 40. *Omaha*—Bellevue sab-sch, 8 44; Columbus, 1; Craig, 7 52; Lost Creek, 5 61; Lyons sab-sch, 10 60; Marietta, 10 40; Monroe, 5 40; Omaha Castle Street, 6 57; —Knox sab-sch, 28; —Lowe Avenue sab-sch, 18 65; Schuyler, 1 41; South Omaha sab-sch, 20 42; Tekamah sab-sch, 9; Wahoo and sab-sch, 9 15.

629 65
New Jersey.—*Elizabeth*—Basking Ridge and sab-sch, 65; Clinton sab-sch, 14 81; Cranford, 35 18; Elizabeth 2d, 48 69; —3d and sab-sch, 32 40; —Good Will Mission sab-sch, 3 10; Lamington sab-sch, 20 59; Liberty Corner, 4 25; Metuchen, 17 88; North Branch sab-sch, 3 50; Plainfield, Crescent Avenue sab-sch, (Warren Chapel, 18 15), 79 69; Roselle, 2 23; Springfield sab-sch, 27 24. *Jersey City*—Hackensack, 7; Jersey City 2d, sab-sch, 14 53; —Claremont sab-sch, 49 54; Newfoundland sab-sch, 26; Passaic, 21; Paterson East Side sab-sch, 30; Paterson Westminster sab-sch, 22; Rutherford sab-sch, 30 13; West Milford sab-sch, 5. *Monmouth*—Allentown sab-sch, 13 82; Calvary sab-sch, 13 27; Columbus sab-sch, 13 50; Cranbury 2d, 35 54; Hightstown sab-sch, 21 40; Jacksonville sab-sch, 7 57; Jamesburgh sab-sch, 40; Manalapan, 34 24; Manasquan, 50; Manchester, 11; Mount Holly sab-sch, 20; Oceanic sab-sch, 11; Perrineville, 9 20; Plattsburgh sab-sch, 7; Plumstead sab-sch, 2 23; Providence sab-sch, 2 43; Shrewsbury sab-sch, 35; Tuckerton, 4 30. *Morris and Orange*—Chatham sab-sch, 9 41; Chester sab-sch, 23 73; Dover sab-sch, 25 12; East Orange 1st sab-sch, 25 85; —Bethel, 15 49; Fairmount, 4; Hanover, 11 64; Madison, 9 21; Mendham 2d (sab-sch, 3 35), 11 35; Morristown 1st sab-sch, 30 74; Mt. Olive, 10 37; New Providence sab-sch, 4 25; Schooley's Mountain, 16 09; South Orange 1st sab-sch, 56 13; Vailsburg Chapel sab-sch, 25; West Livingston sab-sch, 5 55; Wyoming sab-sch, 5. *Newark*—Newark 1st, 25 20; —Knox, 10; —South Park, 39 48. *New Brunswick*—Alexandria, 8; Amwell United 1st (sab-sch, 4 41), 8 22; Dayton sab-sch, 20; Holland sab-sch, 11 62; Lawrence, 33 50; Little York sab-sch, 3 56; Millford (sab-sch, 28 53), 52 83; Mount Airy sab-sch, 7 30; New Brunswick 1st, 51 63; Trenton 3d sab-sch, 33 13; —Bethany, 60 39; —Prospect Street sab-sch, (Brookville sab-sch, 16 19) 49 53. *Newton*—Andover sab-sch, 4 26; Belvidere 1st and sab-sch, 19 28; —2d sab-sch, 19 88; Bethany sab-sch, 11 69; Blairstown sab-sch, 15 42; Charlestown, 3 13; Harmony sab-sch, 17 33; Mansfield 2d, 8 70; Musconetcong Valley, 7 84; North Hardiston, 6 03; Phillipsburgh Westminster sab-sch, 5; Washington sab-sch, 13 09; Yellow Frame, 1 30. *West Jersey*—Atco sab-sch, 3 15; Atlantic City 1st sab-sch, 33 56; Billingsport sab-sch, 15; Blackwoodtown sab-sch, 16 24; Brainerd sab-sch, (Weymouth Mission 1 50), 9 66; Camden 2d sab-sch, 16 33; Cedarville Osborn Memorial sab-sch, 5; Cold Spring sab-sch, 6; Deerfield sab-sch, 8 46; Grace, 3 04; May's Landing sab-sch, 19 35; Millville sab-sch, 31 50; Pleasantville sab-sch, 30; Swedesboro, 9 08; Wenonah sab-sch, 60; Williamstown sab-sch, 20; Woodbury sab-sch, 33 87.

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New Mexico.—*Rio Grande*—James Hot Springs Mission, 2 75. *Santa Fé*—Las Vegas 1st, sab-sch, 24 35; Ranchos, 2 35; Santa Fé sab-sch, 6 16; Taos sab-sch, 2.

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New York.—*Albany*—Albany, 2d, 37 50; —Madison Avenue sab-sch, 38 78; Amsterdam, 2d, 11 25; —Emmanuel sab-sch, 13; Corinth sab-sch, 5 16; Gloversville, 1st, (Berkshire Mission, 2 30), 23 22; Greenbush sab-sch, 15 61; Jefferson, 9 24; Johnstown sab-sch, 60 35; Mariaville and sab-sch, 29; Northville sab-sch, 4; Rockwell Falls, 16; Schenectady 1st and sab-sch, 104 10; —East Avenue (sab-sch, 17 25), 27 35; Stephentown sab-sch, 5 23; West Milton sab-sch, 8. *Binghamton*—Bainbridge sab-sch, 4 41; Binghamton, Broad Avenue Chapel, 6 31; —Floral Avenue, W. E. sab-sch, 8; —North sab-sch, 25 75; —Rose Memorial, 10; —West sab-sch, 60 75; Cannonsville sab-sch, 10; Conklin sab-sch, 23; McGrawville sab-sch, 30; Marathon sab-sch, 6 75; Nineveh sab-sch, 23 81; Preble, 2; Smithville Flatts sab-sch, 9; Union sab-sch, 8 14; Windsor sab-sch, 20 60. *Boston*—Boston, 1st sab-sch, 51 33; Graniteville sab-sch, 5; Lonsdale sab-sch, 11; Newburyport, 2d, 9; Newport, 85; Providence, 1st, 16 89; Roxbury and sab-sch, 30 81; South Ryegate, 14 22; Worcester sab-sch, 13. *Brooklyn*—Brooklyn, Lafayette Avenue, 153 90; —Prospect Heights sab-sch, 30; —Siloam sab-sch, 2 38; —Trinity sab-sch, 7; Stapleton, 1st Edgewater sab-sch, 12 90. *Buffalo*—Buffalo, Bethany sab-sch, 46 51; —Covenant sab-sch, 12 70; —East sab-sch, 10 02; —Park sab-sch, 5 44; —Westminster, Kenmore Chapel sab-sch, (Y. P. S. C. E.), 11; Coneywango sab-sch, 5; Dunkirk sab-sch, 16 52; Franklinville,

6 50; Glenwood sab-sch, 5; Gowanda sab-sch, 11 88; Jamestown, 12; Silver Creek, Primary Dept., 6 09; United Mission, 5. *Cayuga*—Auburn, 1st sab-sch, 33 74; —Central, 48; Five Corners sab-sch, 5; Genoa, 1st, 32; Ithaca, 74 05; Owasco, sab-sch, 8 44; Scipioville sab-sch, 7 50. *Champlain*—Brandon sab-sch, 6 56; Chazy sab-sch, 8 14; Constable sab-sch, 3 16; Fort Covington, 16 49; Mineville, 21 56; Peristrome and sab-sch, 31 97; Peru, 6 28; Plattsburgh, 1st sab-sch, 27 81; Rouses Point sab-sch, 9 30. *Chemung*—Big Flats sab-sch, 23; Breesport, 6; Burdett, 1 53; Dundee, 13 71; Havana (sab-sch, 18), 21; Mecklenburg sab-sch, 22; Montevary, 4 39; Newfield, 5 16; Pine Grove sab-sch, 2; Rock Stream sab-sch, 10; Southport sab-sch, 5; Sugar Hill, 11 06; Watkins, (sab-sch, 8 13) 25 63. *Columbia*—Ancram Lead Mines sab-sch, 7 14; Cairo sab-sch, 16; Hillsdale, 7. *Genesee*—Byron, 15; Leroy, 10 20; North Bergen, (sab-sch, 5), 12; Oakfield sab-sch, 5; Warsaw, 13; Wyoming sab-sch, 5 07. *Genesee*—Branchport sab-sch, 2 30; Canadadaga sab-sch, 15; Geneva, 1st, 26 39; Gorham, 11 71; Ovid, sab-sch, 28 68; Romulus, (sab-sch, 5 47), 12 21; Seneca Falls, 15 94. *Hudson*—Amity, 17 23; Chester sab-sch, 34 54; —Memorial Union sab-sch, 8 50; Clireville sab-sch, 13; Cohecton, (sab-sch, 30), 34; Congers, 1st, 23; Denton sab-sch, 6 13; Florida, 1 06; Good Will, 96 cts.; Greenbush and sab-sch, 12 06; Hamptonburgh sab-sch, 15; Haverstraw, 1st sab-sch, 16 55; —Central and sab-sch, 47 25; Livingston Manor sab-sch, 14 18; Middletown, 2d, 29 87; Milford, 19; Montgomery sab-sch, 19; Monticello, sab-sch, 15; Otisville and sab-sch, 6; Rockland, 2d, 4 10; Rockville sab-sch, 4 01; Stony Point sab-sch, 18 06; Unionville, (sab-sch, 21), 31; Washingtonville, 1st and sab-sch, 40; West Town, (sab-sch, 35), 37. *Long Island*—Bridgehampton sab-sch, 29 50; Franklinville, 7; Greenport sab-sch, 27 80; Middletown sab-sch, 8 25; —Ridge sab-sch, 5 23; Shelter Island sab-sch, 11 65; Southold sab-sch, 20 81; Yaphank, 9 60. *Lyons*—East Palmyra and sab-sch, 8 23; Galen and sab-sch, 30 29; Marion, (sab-sch, 13 35), 18 90; Newark sab-sch, 27 85; Rose sab-sch, 7 17; Victory sab-sch, 15. *Nassau*—Astoria sab-sch, 25; Brentwood sab-sch, 4 50; Far Rockaway, (sab-sch, 2 11), 15; Glen Cove sab-sch, 14; Islip, 20; Jamaica sab-sch, 26 30; Northport, 25; Oyster Bay sab-sch, 35; Smithtown sab-sch, 10 78; Springland, 49 51. *New York*—New York, 1st, Union sab-sch, 30 53; —Brick, 35 64; —Central sab-sch, 13 08; —Christ, 10; —Covenant sab-sch, 26 90; —Harlem sab-sch, 37 21; —North, 125 64; —Rutgers Riverside aft. sab-sch, 13 73; —Scotch sab-sch, 35 94; —Sea and Land sab-sch, 23 18; —Spring Street, 34 36; —Washington Heights, 23 30; —West End, 60 40; —Woodstock sab-sch, 5. *Niagara*—Wilson sab-sch, 3 50; Youngstown, 5 75. *North River*—Amenia and sab-sch, 22; —South sab-sch, 5 28; Cold Spring sab-sch, 8; Cornwall-on-Hudson sab-sch, 23 30; Kingston sab-sch, 5; Milton sab-sch, 6 44; Newburgh, 1st, 49 11; —Calvary and sab-sch, 51 40; Pleasant Plain sab-sch, 26 53; Smithfield, 37; Wappinger's Falls sab-sch, 17 63. *Otsego*—Buel sab-sch, 4 37; Cherry Valley, 7 50; Cooperstown, 22 43; Delhi, 2d sab-sch, 25; East Guilford, 5; East Springfield sab-sch, 15 35; Gilbertsville, 17 13; Guilford Centre, 8; Laurens, 7 15; Middlefield sab-sch, 10 75; Milford sab-sch, 6 20; New Berlin sab-sch, (Pittsfield sab-sch, 3 30), 14; Oneonta, 47 43; Stamford, (sab-sch, 46), 46. *Rochester*—Brighton and sab-sch, 45; Brockport sab-sch, 31 09; Clarkson, 4 73; Genesee, 1st sab-sch, 50 42; Honeye Falls, 13 06; Livonia Centre sab-sch, 2 50; Mount Morris, (Y. P. S. C. E.), 2 78; 26 54; Parma Centre sab-sch, 8; Piffard, 2; Rochester, 2d, 20 65; —Emmanuel, 6 40; Scottsville sab-sch, 23 05; Sparta, 1st sab-sch, 19 07; Victor sab-sch, 22 28; Webster sab-sch, 16. *St. Lawrence*—Cape Vincent, 12; DeKalb, 3; —Junction, 6; Louisville sab-sch, 14 22; Ox Row, 14 75; Plessis sab-sch, 7; Potsdam, 8; Watertown, 1st, 30 45; —Hope Chapel sab-sch, 14 23. *Steuben*—Almond, 13; Andover, 9; Campbell sab-sch, 17 21; Canisteo, (sab-sch, 25), 50; Cohocton sab-sch, 7; Cuba sab-sch, 28; Hartshorn sab-sch, 5 12; Hornellsville, 1st, (sab-sch, 26 78), 40 34; Howard sab-sch, 21; Jasper, (sab-sch, 26 87), 28 87; Prattsburg sab-sch, 13 25; Pultney sab-sch, 9. *Syracuse*—Amboy sab-sch, 13; Camillus, 5 25; East Genesee and sab-sch, 30 71; Jamesville sab-sch, 19 30; Liverpool, 8 50; Manlius, 5 73; Marcellus, Shepherd Set. sab-sch, 3; Onondaga Valley sab-sch, 5 30; Syracuse, Park sab-sch, 60; Whitehall sab-sch, 6. *Troy*—Caldwell sab-sch, 10 50; Green Island, 26 40; Johnsonville sab-sch, 18 50; Malta, 7 65; Melrose sab-sch, 13 39; Pittstown, 5 33; Schaghticoke, 16 59; Troy, 2d, 28 48; Warrensburg and sab-sch, 13 49; Waterford, 40 87. *Ulster*—Forestport sab-sch, 8 25; Glendale sab-sch, 9; Higginsville sab-sch, 7; Holland Patent sab-sch, 23 50; Kirkland sab-sch, 8; Martinsburg sab-sch, 9 60; Redfield, 8 07; Rome, 18 45; South Trenton, 3; Vernon Centre sab-sch, 44 51; Waterville, 16; Westerville sab-sch, 5; Whitesboro, 7; Williamstown sab-sch, 8 23; Wolcott Memorial, 5 14. *Westchester*—Bedford sab-sch, 32; Bridgeport, 1st, 54 67; Croton Falls sab-sch, 5; Darien, 40;

Gilead, 13; Greenwich, 1st sab-sch, 15 25; Hartford sab-sch, 10; Huguenot Memorial, 38 57; Poundridge sab-sch, 15; Rye, 36 50; Thompsonville sab-sch, 238 05; White Plains sab-sch, 35 63; Yonkers, 1st, (sab-sch, 28 01), 55 49; Yorktown, (sab-sch, 26), 33. 4,566 66

NORTH DAKOTA.—Fargo—Lucas Union sab-sch, 6 60; Sanborn sab-sch, 5. Pembina—Drayton sab-sch, 8 22; Larimore, 12; Tyler sab-sch, 2 60. 34 42

OHIO.—Athens—Barlow sab-sch, 7 46; Briggs sab-sch, 1; McConellsville, 8 23; Middleport sab-sch, 33; Syracuse, 6 65; Tupper's Plains sab-sch, 3; Warren sab-sch, 6 75. Bellefontaine—Belle Centre sab-sch, 11 01; Forest (sab-sch, 8 03), 11 53; Huntville, 13 80; Marselles, 1; Patterson, 1; Spring Hills, 20 79; West Liberty sab-sch, 50; Zanesfield sab-sch, 15 51. Chillicothe—Bourneville sab-sch, 6; Hamden, sab-sch, 9 16; Hillsboro sab-sch and C. E. S., 5 12; Pisgah, 7 23; South Salem, 14; Waverly sab-sch, 5; White Oak sab-sch, 28 60. Cincinnati—Bethel sab-sch, 9 32; Bond Hill sab-sch, 17 75; Cincinnati 2d (sab-sch, 17 65) 43 43; — Clifton (sab-sch, 28 19) 38 01; — North (sab-sch, 41 18) 46 04; College Hill and sab-sch, 14 63; Glendale, 30 27; Linwood Calvary sab-sch, 15 53; Silverton, sab-sch, 10 75; Williamsburgh sab-sch, 13. Cleveland—Ashtabula, 6 25; Cleveland 2d sab-sch, 35 44; — Bolton Avenue sab-sch, 46 95; — Forest Dale Miss. sab-sch, 3 53; — Madison Avenue sab-sch, 14 25; East Akron sab-sch, 6; Independence Union sab-sch, 7 38; Kingsville sab-sch, 7 14; Northfield sab-sch, 23 50; North Springfield, 7 50; Orwell sab-sch, 8; Willoughby sab-sch, 8 61. Columbus—Amanda sab-sch, 10; Black Lick, 7; Coalton sab-sch, 11 07; Reynoldsburgh sab-sch, 7; Scioto, 15; Westerville sab-sch, 5 50; Worthington sab-sch, 4 03. Dayton—Belle Brook, 8 06; Bethel, 19 69; Clifton sab-sch, 23 31; Dayton 1st sab-sch, 35 63; — 4th sab-sch, 31 49; — Riverdale sab-sch, 17 40; Gettysburgh sab-sch, 12; Greenville, 14; Monroe sab-sch, 7 21; New Carlisle sab-sch, 16; New Jersey, 11 33; Seven Mile (sab-sch, 8 33), 10 96; Somerville sab-sch, 7 50; South Charleston (sab-sch, 5), 14 59; Springfield 1st sab-sch, 53 41; — 2d sab-sch, 26; Troy, 10 25; Xenia, 9 61. Huron—Green Springs sab-sch, 6 50; Huron sab-sch, 25 49; Milan sab-sch, 3 25; Norwalk (sab-sch, 5 56), 16 49; Olena sab-sch, 12 20; Tiffin sab-sch, 23 75. Lima—Ada sab-sch, 10; Blanchard sab-sch, 11; Bluffton sab-sch, 5; Columbus Grove, 23 65; Convoy (sab-sch, 3 18), 7 74; Delphos, 12; Findlay 1st, 79 06; Lima 1st, 28 50; McComb sab-sch, 13 33; Middlepoint, 5 50; New Stark sab-sch, 8 75; Rockford, 16 40; Turtle Creek sab-sch, 9. Mahoning—Beloit sab-sch, 11 19; East Palestine sab-sch, 38 65; Ellsworth (sab-sch, 15), 26; Hanover sab-sch, 16 34; Middle Sandy sab-sch, 19 10; New Lisbon sab-sch, 60 81; Poland, 8 30; Salem sab-sch, 23 81; Vienna sab-sch, 10. Marion—Berlin and sab-sch, 10 18; Caledonia sab-sch, 4 78; Iberia sab-sch, 9 77; Marysville sab-sch, 17 37; Milford Centre sab-sch, 3 17; Ostrander 7 60; Pisgah sab-sch, 37 23; Providence, 2 40; Radnor and Thompson sab-sch, 17 10. Maumee—Bryan, 7 24; Defiance 1st sab-sch, 13; Petersburg sab-sch, 10; Toledo 5th (sab-sch, 10), 14; West Unity sab-sch, 17. Portsmouth—Eckmansville sab-sch, 21; Georgetown sab-sch, 12 38; Mount Leigh, 3; Red Oak sab-sch, 19. St. Clairsville—Antrim sab-sch, 7 27; Bannock sab-sch, 10 70; Barnesville sab-sch, 11 43; Bellaire 1st sab-sch, 21; — 2d sab-sch, 13 81; Bethel sab-sch, 16; Buffalo (sab-sch, 22), 37 55; Cadiz sab-sch, 37 19; Farmington sab-sch, 12 06; Lore City sab-sch, 8 50; Morris-town, 13 10; Pleasant Valley sab-sch, 15 10; Scotch Ridge sab-sch, 12 06; Washington sab-sch, 8 70; Weegee sab-sch, 12; Wheeling Valley sab-sch, 7 70. Steubenville—Brilliant sab-sch, 12; Buchanan Chapel, 11; Cross Creek, 7 03; Dennison (Railway Chapel, 10), 15; East Liverpool 1st, 177 53; — 2d, 8; Harlem, 8; Minerva, 15; Nebo, 1 70; New Cumberland sab-sch, 37 59; Oak Ridge, 8 61; Pleasant Hill sab-sch, 11 25; Potter Chapel sab-sch, 6 18; Salineville sab-sch, 10 90; Toronto and sab-sch, 43 06; Urchaville sab-sch, 33; Wellsville sab-sch (West End sab-sch, 14), 50; Yellow Creek, 7. Wooster—Blooming Grove sab-sch, 5 32; Doylestown (sab-sch, 20 49), 24 06; Homersville sab-sch, 13 11; Hopewell sab-sch, 12; Jackson sab-sch, 14 40; Lexington (sab-sch, 14 62), 20 06; Marshallville, 50 cts.; Millersburgh sab-sch, 6 20; Orrville, 2 50; Wooster Westminster, 11 10. Zanesville—Brink Haven sab-sch, 3; Brownsville and sab-sch, 16; Clark, 29 60; Coahocton, 13 25; Dresden sab-sch, 7 03; Hanover sab-sch, 5; Homer, 3 25; Madison, 4; Martinsburgh (sab-sch, 2 56), 6 16; Mt. Pleasant (sab-sch, 2 73), 6 15; Mt. Zion sab-sch, 3 52; Muskingum, 11; Norwich sab-sch, 8; Rendville sab-sch, 7 05; Utica (sab-sch, 3), 18; Zanesville 1st, 31 14. 2870 92

OREGON.—East Oregon—Pendleton sab-sch, 8 50; Union, 13 25. Portland—Browers Milling Camp sab-sch, 8 68; Damascus Trinity German, 1; Eagle Park German, 1; Portland 1st, 39 04; — Chinese, 4 60; Smith Memorial sab-sch, 8 37. Southern Oregon—Ashland sab-sch, 8.

Willamette—Independence Calvary, 9; Spring Valley, 16 05. 102 4

PENNSYLVANIA.—Allegheny—Avalon sab-sch, 24 50; Ball Creek and sab-sch, 23 73; Emsworth sab-sch, 23 5; Evans City (sab-sch, 19), 23; Fairmount, 4; Glade Run Mission sab-sch, 9 10; Glasgow, 3 61; Hayesville Mimer Chapel, 3 14; Hilland, 22 53; Hoboken sab-sch, 16; Industry, 12 15; Leetsdale, 37 73; Monaca sab-sch, 23 66; Natrona, 10; New Galilee sab-sch, 9; Pine Creek 1st, 5; — 2d sab-sch, 23 40; Plains, 4; Point View, 8 60; Rochester sab-sch, 15 24; Tarentum, 8 10. Blairsville—Black Lick sab-sch, 8; Derry, 33 06; Ebensburgh sab-sch, 12 73; Greensburgh Westminster, 13 68; Harrison City, 16 67; Irwin, 11 35; Jeannette sab-sch, 26 30; Latrobe, 42 20; Ligonier and sab-sch, 16 30; Livermore sab-sch, 15 20; Plum Creek sab-sch, 15; Poke Run, 10; Rehoboth sab-sch, 13 15; Webster Mission sab-sch, 10 35. Butler—Allegheny sab-sch, 5 30; Amity, 6 55; Bruin, 13 65; Baldwin sab-sch, 4 17; Butler, 30; New Salem sab-sch, 9; North Liberty sab-sch, 27; North Washington sab-sch, 14 26; Portersville sab-sch, 128 43; Scrub Grass sab-sch, 6; Summit, 5 75; Unionville sab-sch, 4; Whitestown sab-sch, 20. Carlisle—Big Spring sab-sch, 27; Burnt Cabins sab-sch, 3; Carlisle 1st, 15 42; Dauphin sab-sch, 22 75; Green Hill sab-sch, 5 78; Harrisburgh Covenant, 8 14; — Calvary sab-sch, 28 35; — Market Square Macedonian Band, 50; — Olivet sab-sch, 13; — Pine Street, 73 40; James Coleman Memorial sab-sch, 10; Lebanon 4th Street, 2 20; Lower Path Valley sab-sch, 10; Mechanicsburgh sab-sch, 18 15; Mercersburgh sab-sch, 31 28; Middle Spring sab-sch, 10 50; Monaghan sab-sch, 12 67; New Bloomfield sab-sch, 10 92; Newport, 25; Newburgh sab-sch, 4; Petersburg sab-sch, 16 30; Robert Kennedy Memorial sab-sch, 12 20; Shippensburg sab-sch, 28 06; Silver Spring sab-sch, 5; Upper Path Valley (sab-sch, 35 50), 39 50; Waynesboro sab-sch, 31 27. Chester—Anderson sab-sch, 12 60; Avondale and sab-sch, 23 55; Bryn Mawr, 60 73; Chester 1st sab-sch, 15; Christiansa sab-sch, 11 30; Darby Borough, 26 22; Doe Run sab-sch, 23 54; Downingtown Central, 12 23; Fairview sab-sch, 24; Frazer sab-sch, 21; Kennett Square (sab-sch, 11), 15; London Grove Mission sab-sch, 2; Media sab-sch, 50 05; — Preston Yarnall Memorial Chapel sab-sch, 8 75; New London sab-sch, 60 06; Nottingham and sab-sch, 7 61; Oxford 1st (Mt. Vernon sab-sch, 5), 63 50; — 2d, 5; Parkerville sab-sch, 9 13; Ridley Park sab-sch, 13 28; Toughkenamon sab-sch, 12 76; Trinity (Paoli sab-sch, 5), 30; Unionville sab-sch, 12 23; Wayne, 33 50; West Chester 2d, 4 28. Clarion—Academy sab-sch, 16 50; Beech Woods sab-sch, 27 65; Brookville and sab-sch, 56 50; Clarion sab-sch, 55 53; Du Bois, 15 50; East Brady sab-sch, 30 80; Edenburg, 26 30; Emmenton sab-sch, 20 09; Johnsonburg (sab-sch, 5), 5 13; Licking sab-sch, 13; Oil City 2d, 57 76; Penfield and sab-sch, 23; Perry sab-sch, 13; Pittsville sab-sch, 7 07; Reynoldsville sab-sch, 23; Richland, 9; Shiloh, 9 53; Wilcox (sab-sch, 8 14), 8 53. Erie—Bradford (sab-sch, 53 03), 66 60; Cambridge, 10; Corry sab-sch, 11 20; East Greene sab-sch, 10; Erie Chestnut Street sab-sch, 23 25; — Park (Mission sab-sch, 31 40), 58 73; Franklin and sab-sch, 47 67; Garland sab-sch, 14 43; Hadley sab-sch, 2; Harmonsburg sab-sch, 6 50; Kendall Creek, 5; Meadville Central, 26 21; Mercer 2d sab-sch, 24 24; Miles Grove sab-sch, 10 50; Mill Village sab-sch, 4 22; Mount Pleasant (sab-sch, 17 63), 20 79; North Clarion sab-sch, 6; Oil City 1st, 22 81; Palace Hill Mission sab-sch, 6 16; Pittsfield sab-sch, 18 30; Sandy Lake sab-sch, 3; Stoneboro sab-sch, 13 25; Titusville, 29 67; Union, 10; Utica sab-sch, 16 45; Venango sab-sch, 7 28; Warren (sab-sch, 45), 103 69; Westminster sab-sch, 14 73. Huntingdon—Academia sab-sch, 4 58; Arch Spring sab-sch, 29; Bedford sab-sch, 12; Bellefonte, 47; Boalsburg sab-sch, 6 15; Buffalo Run, 3 07; Coalport sab-sch, 5 30; Fruit Hill sab-sch, 18 68; Huntingdon, 30 97; Irvona sab-sch, 14 89; Juniata (sab-sch, 12 40), 15 40; Kermore, 17 60; Kylertown sab-sch, 5 65; Lewistown Allen Chapel sab-sch, 3 23; Little Valley, 11; Logan's Valley (sab-sch, 10), 13; Lost Creek (sab-sch, 9 23), 18 53; Lower Spruce Creek, 7 73; McCulloch's Mills sab-sch, 23 55; Milesburg, 5 57; Milroy, 7 29; Moshannon and Snow Shoe, 2; Newton Hamilton, 8; Petersburg (sab-sch, 8 12), 10 12; Pine Grove (sab-sch, 17 90), 21 76; Port Royal sab-sch, 9 89; Shireleysburgh, 12; Spruce Creek sab-sch, 14 05; Williamsburgh, 15 10. Kittanning—Cherry Run, 10 40; Clarksburgh and sab-sch, 12 36; Concord, 4 44; Currie's Run sab-sch, 17; Elder's Ridge and sab-sch, 22; Elderton, 13 69; Glade Run, 12 06; Harmony, 11 78; Homer sab-sch, 26 30; Kittanning 1st sab-sch, 25; Leechburg (sab-sch, 35), 45; Mechanicsburgh sab-sch, 4 25; Midway, 6; Rockbridge sab-sch, 8 34; Rural Valley sab-sch, 17 50; Slate Lick (sab-sch, 18 86), 22 29; Union, 8 60; Washington sab-sch, 25 50; West Glade, 8 37; West Lebanon, 17; Worthington (sab-sch, 12 55), 17 27. Lackawanna—Arch-bald sab-sch, 10; Ashley sab-sch, 31; Canton sab-sch, 15;

Carbondale (sab sch, 4 31), 40 71; Dunmore sab-sch, 30; Elmhurst sab-sch, 6 76; Franklin, 7 06; Greenwood, 3 25; Harmony, 9 16; Herrick, 3; Honesdale (sab-sch, 59 06), (Tracyville Street, 10 10), 94 76; Kingston Forty-fourth sab-sch, 60; Langcliff, 68; Larksville, 15 70; Little Meadows sab-sch, 5 59; Meshoppen sab-sch, 10; New Milford sab-sch, 4 40; Nicholson, 3 50; Pittston, 30 43; Sayre, 3 25; Scott, 10; Shickahinny sab-sch, 11; Sugar Notch, 6; Tunkhannock sab-sch, 42 30; Ulster Township sab-sch, 3 75; — Village sab-sch, 6 32; Wilkes Barre 1st (sab-sch, 135), 144 93; Wyalusing 2d sab-sch, 35; Wyoming sab-sch, 16 84; Wysox, 6 19. *Lehigh*—Bethlehem 1st 9; Catawanna and sab-sch, 34 04; Easton 1st (sab-sch, 15 03), 34 97; — Cleveland Union sab-sch, 6 35; — Dock Street Mission, 6 50; East Stroudsburg, 10; East Mauch Chunk Chapel sab-sch, 25 41; Ferndale sab-sch, 7 33; Hokendauqua, 5; Mauch Chunk sab-sch, 42 69; Mountain sab-sch, 6 35; Portland sab-sch, 6; Pottsville 1st sab-sch, 22 07; — 2d sab-sch, 16 53; Reading 1st sab-sch, 173 54; — Washington Street sab-sch, 5 42; South Bethlehem sab-sch, 20; Stroudsburg Jamestown sab-sch, 22; Upper Mount Bethel sab-sch, 13 14; White Haven sab-sch, 20 25. *Northumberland*—Beech Creek sab-sch, 11 60; Berwick sab-sch, 17; Buffalo, 7; Chillisquaque, 25 29; Derry sab-sch, 7; Great Island (sab-sch, 33 35), 71 33; Hartleton, 4; Mifflinburg, 7; Milton, 21; New Columbia, 6 56; Northumberland and sab-sch, 10; Washington (sab-sch, 23 35), (Allenwood sab-sch, 14 64), 40; Washingtonville and sab-sch, 9 30; Williamsport 1st sab-sch, 46 26. *Parkersburg*—Buckhannon sab-sch, 11 40; Clarksburg, 7 70; Kingwood sab-sch, 10; Man-nington and sab-sch, 11; Sistersville, 10 96. *Philadelphia*—Philadelphia 3d (sab-sch, 36 91), 51 33; — African 1st, 5; — Alexander sab-sch, 15 65; — Bethlehem sab-sch, 31 60; — Central sab-sch, 40; — Chambers sab-sch, 51 74; — Cohocksink sab-sch, 9 50; — Covenant sab-sch, 51 55; — Evangel (sab-sch, 37 50), 45 50; — Gaston sab-sch, 9 74; — Grace, 18; — Green Hill sab-sch, 15 07; — Hebron Memorial, 8 50; — Mariner's sab-sch, 7 13; — Memorial, 40; — North Broad Street sab-sch, 50; — Northern Liberties 1st sab-sch, 50; — Oxford (sab-sch, 169 45), 230 51; — Paterson Memorial (Orphanage, 8 05), 35; — Princeton, 188 98; — Richmond sab-sch, 14; — South sab-sch, 17; — Susquehanna Avenue sab-sch, 37 84; — Tabernacle, 69 19; — Tabor and sab-sch, 55 10; — Temple sab-sch, 6 23; — Trinity sab-sch, 25; — West Hope sab-sch, 55 35; — West Park sab-sch, 54; Woodland, 37 48; — Wylie Memorial sab-sch, 8. *Philadelphia North*—Abington, 33 66; Ambler sab-sch, 5 10; Ann Carmichael sab-sch, 5; Bridesburg sab-sch, 27 58; Bristol sab-sch, 55 84; Calvary (sab-sch, 8 49), 13 19; Carversville sab-sch, 5 64; Doylestown, 22 90; Edgewood sab-sch, 14 26; Falls of Schuylkill, 35 75; Germantown 1st sab-sch (Somerville sab-sch, 14 45), 129 78; — 2d sab-sch, 60 19; — Market Square sab-sch, 75 17; — Redeemer (sab-sch, 7 15), 45; — Summit Chapel, 39 33; — Wakefield sab-sch, 33 57; Henry Memorial Mission sab-sch, 13 74; Jeffersonville Centennial sab-sch, 5; Leverington sab-sch, 16 76; Manayunk, 109; Neeshaminy of Westminster and sab-sch, 30 35; New Hope sab-sch, 38 30; Newtown sab-sch, 60; Norristown 1st, 53 37; — 2d, 23 17; Overbrook, 16 50; Port Kennedy, 2 10; Pottstown sab-sch, 40 40; Roxborough (Shawmont Mission, 6 05), 57 05; Tacony Diastion Memorial, 36 17; Thompson Memorial sab-sch, 25; Trinity, 27 28; Wissahickon Mission sab-sch, 41 33; Wissinoming, 6. *Pittsburg*—Bethel sab-sch, 46 12; Cannonsburgh 1st (sab-sch, 32 44), 51 44; — Central sab-sch, 15 06; Charleroi (sab-sch, 7), 12; Coraopolis, 29 60; Fairview (sab-sch, 18 50), 23 50; Hebron, 19 15; Hulton sab-sch, 70 65; Idlewood Mission sab-sch, 38 10; Lebanon sab-sch, 31; McDonald 1st, 37 58; McKee's Rocks, 3; Mingo, 3; Monongahela City sab-sch, 33 23; Montours (sab-sch, 36), 31; Morning Side sab-sch, 35 18; Mount Olive, 18 32; Mount Pisgah (sab-sch, 7), 16; Pittsburgh 2d, 33 09; — 4th and sab-sch, 77 91; — 7th sab-sch, 35 65; — Bellefield sab-sch, 100; — East Liberty (sab-sch, 18 04), 43 05; — Hazlewood, 25; — McCandless Avenue (Morning Side Mission, 1 70), 5 70; — Point Breeze sab-sch, 200; — Shady Side, 190; Raccoon (sab-sch, 36), 76 70; Sheridanville and sab-sch, 16 35; West Elizabeth, 8. *Redstone*—Belle Vernon sab-sch, 11 23; Brownsville sab-sch, 43; Connellsville sab-sch, 84 92; Dunbar sab-sch, 48 25; Fairchance, 21; Fayette City and sab-sch, 14 14; Little Redstone (sab-sch, 37 29), 51 29; McKeesport 1st sab-sch, (Stewart Plains Mission, 5 61), 26 54; — Central sab-sch, 23 15; Mount Pleasant Reunion, 34 34; New Providence, Carmichael sab-sch, 18 50; Pleasant Unity sab-sch, 12; Round Hill and sab-sch, 18; Scottsdale, 51 50; Sewickley sab-sch, 20; Tent, 17 15; Uniontown and sab-sch, 100; West Newton sab-sch, 35 19. *Shenango*—Clarksville (sab-sch, 19), 25 73; Mahoning sab-sch, 30; Moravia and sab-sch, 22 27; Mount Pleasant sab-sch, 16 37; Neshannock, 7; New Brighton, 15 15; New Castle 1st, 15 65; — 2d sab-sch, 24; North Sewickly sab-

sch, 3; Transfer, 13 50; Unity sab-sch, 18; Wampum and sab-sch, 20 65. *Washington*—Beech Glen sab-sch, 9 77; Bethlehem and sab-sch, 10; Cove, 2; Cross Roads sab-sch, 13 19; Forks of Wheeling (sab-sch, 15), 35; Lower Ten Mile sab-sch, 16 70; Mount Union, 13 60; Upper Ten Mile, 10; Washington 1st sab-sch, 42 58; — 2d, sab-sch, 27 27; — 3d, sab-sch, 15 30; Waynesburgh, 5; West Alexander sab-sch, 43 35; West Union, 15; Wheeling 1st, 50; — 2d, 15; — 3d, 22 50. *Wellsboro*—Allegheny sab-sch, 1; Antrim sab-sch, 10; Beecher Island (sab-sch, 2), 4; Covington, 4 50; Farmington sab-sch, 6 42; Tioga, 10; Wellsboro, 1 37. *Westminster*—Bellevue sab-sch, 15; Cedar Grove sab-sch, 7; Centre sab-sch, 41 56; Cherry Hill sab-sch, 4 58; Leacock sab-sch, 19 07; Marietta sab-sch, 26; Mount Nebo sab-sch, 15; New Harmony sab-sch, 25; Stewartstown sab-sch, 20 50; Strasburg sab-sch, 12; Union sab-sch, 37 50; Wrightsville sab-sch, 12 12; York Calvary 16 10; — Westminster sab-sch, 17 20, 10, 55 21. *SOUTH DAKOTA*—Aberdeen—Brantford sab-sch, 1; Eureka sab-sch, 14 44; Groton sab-sch, 21 39; Leola sab-sch, 3 48; Pembroke sab-sch, 4 58; Pierpont sab-sch, 8 25; Roscoe sab-sch, 11 10; White School House, sab-sch, 3 25. *Black Hills*—Whitewood sab-sch, 6. *Central Dakota*—Endeavor sab-sch, 8 50; Hitchcock sab-sch, 12 23; Huron sab-sch, 23 37; Murdock Memorial sab-sch, 1 78; Rose Hill sab-sch, 6 31; Union, 1 40; Volga, 3 29; Woonsocket sab-sch, 3. *Dakota*—Pine Ridge, 3. *Southern Dakota*—Bridgewater, 5; Harmony sab-sch, 11 23; Hope Chapel, 3 30; Kimball sab-sch, 8 23; Mitchell, 8 20; Wellington, sab-sch, 4 40. 173 58. *TENNESSEE*—Holston—Beech sab-sch, 2; Jonesboro 2d, 9 29; Mount Bethel (sab-sch, 16 30), 16 30. *Kingston*—Chattanooga North Side sab-sch, 3 58; Huntville and sab-sch, 3 15; Sale Creek sab-sch, 5 75; Sherman Heights sab-sch, 6 61. *Union*—Caledonia, 13; Cloyd's Creek, 3 11; Hopewell, 2; Maryville 2d, 1 30; New Providence sab-sch, 16 39; New Salem, 2; Shannondale, 14; St. Luke's, 3 25; 101 73. *TEXAS*—Austin—Austin 1st (sab-sch, 8 10), 23 15; New Orleans Soniet Street sab-sch, 6; Pearsall sab-sch, 3 50; San Antonio, Madison Square sab-sch, 19 03; Denison sab-sch, 27 25; Jacksboro sab-sch, 10 16. *Trinity*—Dallas, 2d, 5; Glen Rose, 4 10. 105 18. *UTAH*—Boise—Bellevue sab-sch, 5; Boise City (sab-sch, 17), 23 50; Caldwell sab-sch, 10; Nampa sab-sch, 4. *Kendall*—Malad, 6 05. *Utah*—Ephraim and sab-sch, 5 25; Hyrum Emmanuel, 6; Kaysville Haines sab-sch, 30 cts.; Mantle sab-sch, 17 75; Monroe Mission sab-sch, 5; Mount Pleasant sab-sch, 5 62; Nephi, Huntington, 5 25. 94 22. *WASHINGTON*—Olympia—Chehalis sab-sch, 8; Kelso, 4 50; La Camas, St. John's sab-sch, 18 35; Olympia sab-sch, 11 30; Ridgefield sab-sch, 13; Tacoma Calvary, 4; Woodland sab-sch, 8 25. *Puget Sound*—Ballard sab-sch, 10; Fair Haven sab-sch, 10 30; Port Townsend, 7 32; Snohomish sab-sch, 8 78; Sumner sab-sch, 7. *Spokane*—Cortland, 8 73; Davenport sab-sch, 10 25; Rathdrum, 5. 123 73. *WISCONSIN*—Chippewa—Ashland 1st sab-sch, 11 70; Ashland Bethel sab-sch, 31 51; Bessemer sab-sch, 13 36; Chippewa Falls sab-sch, 30 25; Ironwood sab-sch, 14 15; Steel Plant Mission sab-sch, 1 31; Superior and sab-sch, 16 39. *La Crosse*—Shortville sab-sch, 5 31; Taylor sab-sch, 2. *Madison*—East Fairfield sab-sch, 1 70; Kilbourne City, 5; Lodi sab-sch, 41 50; North Freedom, 5; Oregon, 8 30; Prairie du Sac sab-sch, 45 37; Richland Centre sab-sch, 7. *Milwaukee*—Beaver Dam 1st, 23 43; Cambridge, 5; Milwaukee Calvary, 28 35; Somers, 5. *Winnebago*—Buffalo, 6 01; Crandon sab-sch, 9 12; Florence sab-sch, 7 48; Harpers River Sidesab-sch, 4 45; Marinette sab-sch, 11 03; Merrill sab-sch, (Mission sab-sch, 36 cts.), 6 73; Nasonville, 15 44; Oconto sab-sch, 16 05; Omro sab-sch, 9; Oxford sab-sch (Douglas sab-sch, 6 23; Jackson sab-sch, 1 97), 17 40; Packwaukee, 5 61; Stevens Point and sab-sch, 31 44; Wequiloc Union sab-sch, 6 50; Westfield sab-sch, 7; West Merrill sab-sch, 17 25; Winneconne (sab-sch, 8), 12. 485 18. Total from Churches, June, 1893.....\$13,038 91 " " Sabbath schools, June, 1893..... 20,366 48 Total from Churches and Sabbath-schools, June, 1893.....\$33,407 39

MISCELLANEOUS.

Hattie S. Swezey, Amityville, N. Y.....\$ 30
Two families, Pelican Rapids, Minn..... 17
Fras. S. S. Crewe, Va..... 3 31
Mekesueky Academy, Ind. Ter..... 10 00
E. M. Atwood, N. Dak..... 10 23
Oxford Sabbath-sch, Wis..... 3 60
Leesburg Sabbath-school, Fla..... 5 00
W. H. Long, N. C..... 3 11

W. B. Williams, Wash.	11 30
C. M. Cantrall, Neb.	6 37
E. S. Ely, Kas.	3 98
John Redpath, Mich.	7 55
G. T. Dillard, S. C.	10
Lochiel Sabbath-school, Ind.	5 00
Kent Sabbath-school, Kas.	11 50
Lay Sabbath-school, Tenn.	5 00
Bonanza Sabbath-school, Col.	2 65
Lake Sabbath-school, S. Dak.	1 95
Tryon Sabbath-school, Neb.	1 75
Rev. R. L. McCune, Brasher Iron Works, N. Y.	1 00
Sabbath-school Indian Opening, Can- astota, N. Y.	3 75
Toronto Union Sabbath-school, Forest City, Fla.	3 33
Big Creek Sabbath-school, Wis.	5 00
Thos. S. Ridgeway, Shawnee Town, Ill.	1 50
S. N. E. Society, Knoxville, Tenn.	1 25
Mission Sabbath-school, Seattle, Wash.	66
Fairmount Sabbath-school, Minn.	2 33
Lone Elm Sabbath-school, Kas.	3 60
Bartlett Sabbath-school, Mich.	2 40
"C," Penna.	1 00
Rev. W. L. Tarbet and wife.	1 20
Interest on bank balances.	285 44
S. J. Barnett, Delta, Pa.	5 00
Blair Sabbath-school, Geo.	25
Rev. J. J. Gilchrist, N. Mex.	1 50
Nasonville Sabbath-school, Wis.	2 00
David Brown, N. C.	10
M. H. Hagler, Ark.	25
Black Hawk Sabbath-school, S. Dak.	4 00
H. B. Wilson, Geo.	1 60
M. H. Mead, Idaho.	5 00

C. G. Mack, Wis.	65
Volga Sabbath-school, Ind.	1 00
Railroad Chapel Sabbath-school, Chi- cago, Ill.	16 40
Union Sabbath-school, Pittston, Pa.	5 74
French Mountain Sabbath-school, N. Y.	5 00
"Hapland"	100 00
Winona Sabbath-school, Mo.	8 35
Reformed Sabbath-school, Rondout, N. Y.	15 30
Baumont Sabbath-school, Tex.	2 00
Refuge, Wood Forks and Village Sab- bath-school, Va.	2 00
G. A. Reaugh, Waterloo, Ia.	5 00
Pine Mountain Sabbath-school, Tenn.	51
Spring Grove Sabbath-school, Minn.	10 94
Congregational Sabbath-school, Pom- pey, N. Y.	11 75
Chautauque, Sabbath-school, S. D.	2 63
Union Sabbath-school, Pine Bluff, Ark.	2 00
Prairie View Sabbath-school, Mo.	1 38
Micanopy Sabbath-school, Fla.	2 31
Lakeport Sabbath-school, N. Y.	4 60
P. H. K. McComb, Hanover, Ind.	1 05
Rev. W. J. McKee, Ningpo, China.	5 00
	\$596 92

Total Receipts, June, 1893. \$34,006 2
Amount previously acknowledged. 7,669 41

Total receipts since April 1st. \$41,675 7

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Phila.

The contribution of the Malagasy Christians to the London Missionary Society amounts to \$31,240. They must be people of wealth, one would naturally infer, which is not, however, the case. The average wages of a Malagasy laborer is about six cents a day, which makes the amount given astonishingly large. Christianity in Madagascar was once almost annihilated by terrible persecutions, but it has sprung up into a large-hearted, open-pocketed and stalwart life.

The activity of the native Christians in Manchuria in evangelistic work is producing wonderful fruit. Foreign missions are rapidly developing into home missions. The cross which has been put into the hands of the people is being lifted high by enthusiastic and consecrated natives, and is borne far and near where missionaries have never been. Rev. John Ross, in reporting a recent tour in the Kaiyuen district, mentions the following impressive facts:

"In connection with Weiyuenpoo and Kaiyuen congregations there are at present fully two hundred names on the lists for bap-

tism, with an indefinitely greater number of inquirers. Mr. Ross gives a list of ten towns in that district, in all of which there are both members and applicants for baptism. On the journey south again to Moukden he names more than one place to which roads branch off, where there are applicants for baptism; over forty at Datai, fully one hundred about Majiadai, and others." He adds: "There is a cry from the field for more men to undertake the work of instructing and training the converts who are being gathered to Christ by the native Christians."

Mr. R. L. Stevenson, in a recent speech made in Australia, gave his testimony based upon personal observation in Samoa, as to the value of South Sea missions. He said: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced, and at last annihilated. Those who have blattered against missions have only one thing to do, to come and see them on the spot."

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THE CHURCH AT HOME AND ABROAD.

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THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1893.



AGRA MEDICAL MISSIONARY TRAINING INSTITUTE, INDIA.

REV. JOHN GILLESPIE, D. D.

Medical Missions occupy a recognized and important place among the agencies employed in disseminating the Gospel in heathen lands. Not only as pioneers, paving the way for the ordained evangelist by disarming prejudice and securing the confidence of the people, but as direct evangelizing agencies such missions are a power for Christ, wherever founded on our Lord's command, "Heal the sick, and say unto them, The Kingdom of

God is come nigh unto you." Pressed into the service of Foreign Missions the healing art is but a means to an end. Nothing short of the best available medical and surgical skill can meet the demands of such a work, but such skill must ever be united with deep-toned piety and earnest evangelistic spirit and purpose. But Medical Missions have only touched the surface of their possibilities when they have put well-trained physicians into

the field and furnished them with even adequate equipment. It is a cardinal principle in Foreign Missions that not foreigners, but *natives* called of God and trained for service, must do the main work in winning the nations to Christ. Hence our high grade schools and theological seminaries. But it is becoming increasingly evident that the same principle must be applied to the medical side of the work. From the very beginning missionary physicians have endeavored to train native young men as helpers, many of whom have done noble service for Christ, just as ordained missionaries, burdened with other cares, have sought to raise up various classes of native agents, and are doing it to-day. In many instances this medical training work has outgrown the occasional student and has been organized in some missions by the formation of classes and the systematic study of an established curriculum. Such classes are in constant training in connection with our own missions in Peking, Canton, Oroomiah and elsewhere.

But something on a wider scale even than this seems to be demanded. As work advances in a given field it is found that the training required for an effective native agency cannot be given to advantage by men whose hands are more than full with other duties, and that, therefore, one or more must be set apart for the responsible work of imparting instruction and of developing and directing consecrated talent. To meet such a demand on the medical side the Agra Medical Missionary Training Institute was founded in 1881, "for the purpose of imparting to native Christian youths a systematic knowledge of divine truth, to prepare them for practically engaging in the work of Medical Missionaries, healing the sick and preaching the Gospel." The Institute is undenominational and is connected with the Edinburgh Medical Missionary Society. It was organized by the Rev. Colin S. Valentine, M. D., L. L. D. who is still its honored Principal, and to whose ability and energy, nobly seconded by the untiring efforts of Mrs. Valentine, the Institute under God, owes largely what it is and what it has done for India. Dr. Valentine is connected with the United Presbyterian Church

of Scotland and for upwards of thirty years has rendered conspicuous service to the cause of Christ in India. Having in 1866 been instrumental in saving the life of one of the queens of the Maharajah of Jeypore, who had been given up by the Court physicians, he was appointed private physician to the Maharajah, and was able, without abating one iota of his missionary zeal or effort, to exert a wide influence in opening to the Gospel regions hitherto untouched.

Through the kindness of a friend who has furnished the plate we are able to introduce to our readers Dr. and Mrs. Valentine with the students recently in attendance. While my wife and I were guests in the Institute, a year or two since, we had the privilege of looking on some of these faces, and of personally examining the work, especially on its religious side. Morning and evening worship is a prominent feature of each day, during which religious instruction is imparted by the Principal, the students in turn leading in prayer. The evening talks, which are longer than those of the morning, are intended to meet any difficulties the students may have, and which they are encouraged to state, or any which they may be likely to encounter in their work. The day is devoted by the students to the prosecution of their medical studies. The entire medical course covers four years, the cost for each student being £16 per annum.

It is one of the commendable and encouraging features of the Institute that it is helpful to all Protestant missions who choose to avail themselves of its advantages. The group of students in the picture represents missions of nine different Societies or Boards, including our own. This is as it ought to be. Why should the medical missionaries of the several missions burden themselves with the care of one, two or more medical students, when the work can be much more effectively done in an institution founded and equipped for the very purpose, and the missionary physicians be left free to devote themselves to their ordinary work, always more than sufficient to tax their time and strength to the utmost? This method accords with a resolution passed unanimously by the Con-

ference held last January in our Mission Rooms comprising representatives of the Boards of Foreign Missions connected with churches identified with the "Alliance of Reformed Churches" which met October, 1892, in Toronto. The resolution is as follows :

"(7) WHEREAS, Some Mission Boards spend large sums upon institutions for the higher education of natives, while others are content to confine their efforts mainly to evangelistic work,

"Resolved, That we recommend co-operation among Presbyterian and Reformed Missions in the conduct of institutions for the Higher Education, especially in the educa-

tion of mission agents, and that when one mission takes advantage of the educational institutions of another mission for the training of their mission agents, these advantages should be gratefully acknowledged, and some share taken of the financial burden of the mission which supports these institutions."

As this may be regarded as a fair expression of the mind of the Presbyterian and Reformed Churches on this subject, the Agra Medical Missionary Training Institute would seem to be entitled to the cordial and substantial co-operation of those missions which avail themselves of its advantages.

That it is worthy of such support its purpose and past success leave no doubt.

LATAKIA.

Among the many interesting places connected with early Christian history the mind turns readily to Laodicea, a name which you will find in two places on your Scripture map. We do not refer now to the one in Asia Minor, to whose people one of the seven epistles of Revelation was addressed, but to that on the coast of northern Syria. This is still a considerable city though it would rank commercially in the third grade of Syrian ports. It lies on a headland projecting into the sea just above the mouth of the "Great River." The maritime plain is not broad but very fertile, presenting in the springtime a beautiful expanse of waving grain. The mountains rise behind this plain, not in rough barren crags like so much of the Lebanon mountains, but in gradual slopes presenting no serious obstacle to cultivation and affording sites for the numerous villages which dot the surface. The city itself, now called Latakia, lies on the slope of the headland facing the sea and its many minarets declare the prevailing faith of the people. There is much evidence of enterprise in erection of new buildings and general improvement of the city.

The inhabitants of the mountains in the district ruled over by the governor of Latakia are Nusariyeh. Of this heathen religion little is known with certainty, as its rites are strictly secret; but from what is known it is seen to be one of the most degraded to be

found. It has many points of resemblance to the obscene worship of the ancient Canaanites and indeed these people may be the lineal descendants of one of those ancient nations. The present governor of Latakia has made himself a name for great zeal among his coreligionists by undertaking the conversion of this mountain people to the faith of Mohammed. He has erected mosques and opened schools in many villages and secured a nominal adherence to Islam, according to his own statement, of about 70,000 people.

Naturally one of his first steps has been the suppression of all Protestant missionary schools in these mountain villages. The people are recognizing the difference between a thorough Christian school in which their children are taught to read and are trained in good morals, and the present Moslem school which is a mere pretence, and in which nothing is taught beyond a memorizing of the Koran. In a village which has been thus forcibly converted a man was conversing with a foreigner. He said "My cousin used to teach in the American school, but now the Governor has shut up the school. Can you not open it again?" The stranger replied, "But how could your cousin teach in a Protestant school? Would his relative allow it? What was his religion?" "Oh, he was a Nusairi, but he was taught in school and became American. All who learn a little

follow Americans." The speaker wore a headdress which marked him as a Moslem and so the stranger asked him, "What is your religion? Is it not Islam?" "Yes," he said, "it is *now*." He was one of those who had surrendered his old faith temporarily out of deference

to the Governor without the slightest change in his convictions.

The interesting thing to the readers of this magazine, however, is found in the city of Latakia itself, where our friends of the Reformed Presbyterian Church have a mission station. The full complement of the missionary force consists of two ordained and one medical missionary with two single ladies in charge of the Girls' Boarding School. This boarding school occupies a substantial square sandstone building which commands a fine outlook upon the sea. Adjacent to the school is the house occupied by the missionary physician, while just below the school garden is the house of Rev. Mr. Easson, for years connected with the mission, but now in America.

The essential thing, however, is not the



material structures but the spiritual building going on inside, for no visitor to the school can doubt that many spiritual temples are in course of erection.

Another fine building has been completed recently and now affords a most cheery home for one of the missionaries who occupies a part of the upper story while the rest of the building has been most admirably planned to meet the future needs of the station.

The readers of *THE CHURCH AT HOME AND ABROAD* will doubtless be glad to learn a little of the work of a mission adjoining their own Syria Mission to the north and will pray our common Master that the two churches and their two missions may unite in earnest concerted action to reclaim the dark places for Christ.



HOME via HONOLULU.

REV. WILLIAM IMBRIE, D. D., TOKYO.

The time comes at last in the life of the missionary family when the problem must be met of the future of the children. It is not only the more restricted question of school or college. That is commonly a pressing question; but the problem is a broader one. There is an education outside of the walls of the school house. If the boy is to be an American he must come to manhood in an American atmosphere. And so at the end of a second term of eight years the time came to turn our faces homeward.

THANKING GOD AND TAKING COURAGE.

The last fortnight in Japan was too much occupied with winding up affairs and with preparations for the journey to make it possible to attend a conference of all the missionaries of the various Presbyterian and Reformed Churches co-operating with the Church of Christ in Japan. Suffice it, therefore, to say that one of the pleasant things of parting was the news that the conference had talked over the whole situation fully and carefully, and that the common feeling on separation was one of thankfulness and new courage.

During the time when the conference was in session in Osaka the pastors of the church residing in Tokyo and the vicinity were good enough to ask me to dine with them. Altogether there were perhaps twenty of us. It need not be said that the expressions of regard were kindly. They could not have been more so. Nor was the feeling expressed merely personal. We were old friends, and spoke to one another as such; but the occasion was made an opportunity to speak to me as a missionary and as a representative of missionaries. And that was not only gratifying; it was significant. It meant that those men do not share the feelings of some of their countrymen. It is hardly necessary to add that the group of men could not be surpassed, and could not easily be matched among the Christian men of Japan.

HOMEWARD BOUND.

When I first went to Japan, though it was not the long journey that the older mission-

aries knew, around the Cape, the voyage across the Pacific took twenty-six days. Now there is a choice of three routes, and, roughly speaking, the time is divided by two. At present probably the most popular route is the Canadian. It has in its favor speed; as a rule finer ships; and the unequalled scenery of the Canadian Pacific railway; on the other hand, the voyage is likely to be cold and rough. The notice that the vessel on the San Francisco line would go by the way of the Sandwich—or, as they should be called, the Hawaiian—Islands, determined our choice. That route was almost sure to take us over summer seas; and it would enable us to repeat the experience of eight years ago—a day in Honolulu. Our hopes were not disappointed.

QUIET SEAS AND TROPIC ISLES.

The weather, after two or three days out, was charming. The test of good weather on the Pacific and around the south of Asia is a sea calm enough to play cricket; and we had cricket every day for a week. The ship was crowded with passengers, mostly English, Americans, and Germans; but many of them, men who had lived at the ends of the earth. Such a company is not only a little world in itself; he is a rare man to whom it is not also a new world. Among the number was one who had suffered ship wreck. For a year or more he, with others, was cast away on what are called the Midland Islands; and the story of his adventures made him seem a veritable Robinson Crusoe.

The approach to the Hawaiian Islands reminds one of the approach to Japan—the same shore, the same ridges, and the same coloring. The climate is not unlike that of our own June, making the place, it is said, a paradise for grandparents and grandchildren. In few places is there to be found a greater variety of tropical fruits. The banana, the cocoanut, the mango, the breadfruit, and the orange are only specimens. Yet, for all this, Honolulu is essentially an American town. This is true quite apart from the fact that

Annexation had filled the streets with American flags. The whole "cut" of the town is American; to one who came from Japan, almost amusingly so. And it is not only America; it is New England.

A HISTORIC CHURCH.

Among a number of objects of interest to the traveler, one of the most interesting is one of the churches. Not the building recently erected by the American Congregation, though that is a beautiful edifice; nor the new building now occupied by one of the native congregations, though that too has something to say for itself architecturally; but the old Hawaiian Church that has stood for so many years, a house of God and a gate to heaven. This is the church, built of blocks cut out of the coral rock, the story of which was told me when I was a child. A "meeting-house" of the plainest sort, but of great size, where for years immense congregations assembled for prayer and praise, and to listen to the Word of God. There it still stands indissolubly connected in thought with the earlier generations of American missionaries. And yet one can not look at the old building without a feeling of sadness. The great room—large though it still is—is not what it once was. A partition wall has been run across it reducing it in size. "Why is this?" we asked. "Because," was the answer, "the race is passing away, and the old room can no longer be filled."

THE JAPANESE COLONY IN HAWAII.

To one who has lived for a number of years in Japan, and who has a personal feeling towards the people and Church of Japan, the work among the Japanese in Hawaii has a peculiar interest. But it possesses features that will attract the attention of any thoughtful mind. It is a work not merely for individual, but for a large and growing population. The Japanese are in the United States in considerable numbers. There must be several thousand in San Francisco alone. But relatively to the rest of the population, they are few. They form an almost insignificant element. In Hawaii it is different. The population of the Islands was stated to me in round numbers as composed of 36,000 Ha-

waiians; 20,000 of the white races; 12,000 Chinese; and 15,000 Japanese. The Chinese are under the ban; the Hawaiians are passing away at the rate of 20 per cent. in each decade. On the other hand, Japanese immigration is encouraged and is increasing. The outlook therefore is that in the not very distant future the dominant elements in the population will be the whites and the Japanese. Christian work among the Japanese in Hawaii thus bids fair to prove work for a nation.

The work has been prosecuted very much on the lines in which work is carried on throughout the country districts in Japan itself. Evangelists go hither and thither preaching the Gospel and collecting groups of believers. To aid them in this work those in charge of the work obtain Bibles and Christian literature from Japan—another of the multitude of witnesses to the great work done by the Bible and Tract Societies of America and Great Britain. Some of the evangelists have come from the churches in Japan; others are the first fruits of Hawaii.

From Honolulu to San Francisco was another delightful run of nearly a week. More cricket on the ship, whales in the sea, and the Southern Cross in the sky, but rapidly disappearing beneath the horizon. Of the Southern Cross it may be said in passing that its form standing out against the blue sky gives it a peculiar fascination, but as a constellation it is not to be compared in grandeur with our own splendid pagan Orion.

A NEW VERSION OF AN OLD STORY.

At San Francisco a pleasant call from Mr. Condit and Dr. Sturge, in charge of the Church's work among the Chinese and Japanese in that city. There I met also, quite to my surprise, an old pupil, who, somehow without my happening to hear of it, had come from Japan to help in the work. He was happy and encouraged. There was, however, he said, one peculiar difficulty. The Japanese who come to San Francisco are away from home, in a foreign land, and surrounded by the temptations of a foreign city. It was the old story in a new form; the old saying familiar in the East that Englishmen and Americans on their way to India, China,

and Japan, were wont to leave their Christianity at the Cape of Good Hope. But does not the new form of the old story—the boy

from Japan injured in moral tone by reason of residence in a city of America—awaken for us a train of serious thought?

THE GOSPEL AFLOAT IN CHINA.

REV. A. A. FULTON, CANTON.

The Gospel medical boat is anchored near the wall of this city (Yan Peng). We have had nearly one thousand patients in two weeks, and fully two thousand persons, one-half of whom were women, have heard the Gospel at our boat. In addition to those who visited the boat, we have preached daily in villages, reaching hundreds who had never heard the truth. More women are reached by this boat in one year than in all the chapels of the Presbyterian Church of this province.

THE TRANSFIGURATION OF A CHINESE SHOP.

The station authorized me to purchase a chapel in this city, if possible, with the White memorial fund, \$500. This is an important point, and other societies had their eyes on this city. It is the head of navigation, and the point for transfer to Yeung Kong. From this city all goods for Yeung Kong are carried fifteen miles to the head waters of a river leading down to Yeung Kong. We heard of a shop for sale, and the station appointed Mr. Noyes and myself to negotiate the purchase. We came here and saw the shop, which is in an excellent locality. Fortunately we had a native preacher who has influence here, and the shop was sold *straight* to us to be used as a chapel *forever*. The deeds were placed in our possession, and we paid the money, and are now *in possession*. Nor would we so easily have succeeded but for the strong attitude taken by this clear-minded magistrate.

A CHINESE MAGISTRATE HONORS THE TREATY.

Never have I had such protection. *Always* some mean fellows will oppose us. A few days ago placards were put out against us, stating that we pretended to do good, but would harm the people by our medicines. This was serious. I had a personal interview

with the magistrate, and showed him copies of our treaty, and of the Emperor's last edict against posting inflammatory placards. It was the 5th of May, the very day when the Chinese were to be ejected from our country, and here I was asking this magistrate for protection. What did he do? He said *treaties* must be kept. He put out proclamations all over the city stating that we came here to do good, and threatening with imprisonment any who would dare to disturb us. He ordered all the defamatory placards torn down, and sent soldiers to our boat. He also, yesterday issued one of the strongest edicts in our favor that I have seen. This edict is for protection of our chapels. He states very clearly that we have a right to open chapels everywhere, that this is by *Treaty* requirements and imperial authorization, and that he will punish any who put out placards against us, or disturb our work. He also issued proclamations to be sent by special soldiers and posted in our chapels at Shing Tong and Shun Kok, situated in this district, distant ten and fifteen miles respectively. This is of great value to us, for these chapels are in very fine localities and the work equally encouraging.

THE PRE-EMPTION OF A RIVER.

The people in this district are poor, and gladly hear us preach. We have now this *entire* river *pre-empted*, with five chapels about equally distant, at most promising points. There are many inquirers in this district, and five applicants for baptism. We have been here many days, and leave this afternoon for a wider field, about 20 miles below, where there are hundreds of villages not yet entered by the Gospel. May that outrageous Geary Act fail in effect, for work here is highly promising.

BANTU FETISH WORSHIP.

ROBERT HAMIL NASSAU, M. D., D. D.

In the Bantu *Theology* there is Belief in God, and Belief in Evil Spirits. In the Bantu *Worship*, God is utterly disregarded. The object of that worship is the placation of the spirits, by a variety of incantations. By a study of these incantations and their attendant ceremonies, we reach the heart of the Bantu religion.

I. PRAYER.

Formal prayer is rarely made; ejaculatory prayer constantly, in the uttering of the cabalistic word, phrase, or sentence adopted by or assigned to each one by parent or doctor.

1. *By whom made.* Prayer may be made by any one, of any age, or of either sex. But, I do not remember to have heard a child or a young person utter a formal prayer. I have heard adults. While these were distinctly prayers, appeals for mercy, pathetic, agonizing protests, there was no praise, no love, no thanks, no confession of sin,—only a long, pitiful deprecation of evil. There are also prayers of blessing. Parents as farewells to their children, or a chief to his parting guest, or any grateful recipient of a valued gift, will take the head or hand of the child, guest or donor, and saying "Ibâtâ!" (blessing) or adding a cabalistic ejaculation, will sometimes, with an expulsive effort of breath "blow" a blessing.

2. As to the *time* of prayer, it is whenever sudden distress may require. But always, new moons are carefully watched for, and are celebrated with dances and songs, some of which are only for amusement, others are avowedly religious, being addressed to the "*mtondî*,"—are more or less of the nature of a prayer, and are always deprecatory. But ejaculatory prayer is made by all ages and both sexes, at any time, in the cabalistic phrases used as a defence from evil on all sorts of occasions.

II. SACRIFICE.

This is the devoting of any object from a common to a sacred purpose, and this, irrespective of the actual value of the gift. The spirit is supposed, in some vague way, to be

gratified by respectful recognition, and even to be pleased sometimes by the gift itself.

1. Stones heaped by passers-by at the base of some great rock; the leaf cast from the passing canoe toward a prominent point of land on the river; though intrinsically valueless to the "ombwire" of the spot, are accepted as acknowledgements of his presence.

2. In some part of a long, single street of most villages is built a low hut, on which are hung charms, or by which is growing a consecrated plant, or in which, in some tribes, stands a rudely-carved human figure as an idol. To the spirit residing in this charm, plant, or figure, are offered plates of fish or dishes of plantain.

3. In any great emergency, a fowl with its blood is laid at this hut's door. In time of every great danger, a goat or sheep is there sacrificed.

4. I have not seen, nor have I ever heard of human sacrifices in any of the tribes I have personally visited. But, on the adjacent Upper Guinea coast, until very recently, there were human sacrifices to the sacred crocodiles in the rivers of the Niger Delta. And in the oil rivers of that same coast, there was, until a few years ago, an annual sacrifice of a maiden to the river spirits of trade, for success in foreign commerce. The thousands butchered at the annual Dahomeyan custom, were claimed by its successive kings, in their answers to the protests of the ambassadors from civilized nations, to be required, as offerings for the safety of the Nation, the omission of which would be punished by the loss of the king's own life.

III. CHARMS.

1. *Vocal Charms.* These charms may be simply *vocal*. These words or phrases, though sometimes coined by a person for himself, and therefore, like our slang, having a known meaning, are often archaisms, handed down from ancestors, and believed to possess efficiency, but whose meaning is forgotten.

2. *Ritual.* Certain *rites* are performed for almost every child at some time during his or

her infancy or youth, in which a *prohibition* is laid upon the child in regard to the eating of some particular article of food, or the doing of some special act. This rite is called "Orunda," and resembles the South Sea taboo.

3. Material. Charms are most commonly *material*. So much so, that, by the *universality* of their use, and the prominence given them everywhere, in houses and on the person, they almost monopolize the religious thought of the Bantu,—subordinately other acknowledged points of his theology,—dominating his almost entire religious interest, and giving the departmental name of Fetish such overwhelming regard, that it has furnished the word distinctive of the native African religious system, viz., FETISHISM.

"Fetish" is an English word of Portuguese origin. The native word on the Liberian coast is "gree-gree;" on the Niger Delta "ju-ju;" in the Gaboon region "monda;" among the cannibal Fang "biafi;" and in other tribes the same respective dialectic by which we translate "medicine." To a sick native's thought, the adjuvant medicinal herb and its associated efficient spirit are inseparable. In the heathen Negro's soul, the fetish takes the place and has the regard which an idol has with the Hindoo or Chinese.

A fetish is any material object consecrated by the "oganga" or magic-doctor, with a variety of ceremonies and processes, by virtue of which some spirit becomes *localised* in that object, and subject to the will of its possessor. An immense number of things may thus be consecrated: a stone, a pebble, chip of wood, piece of rag, a string, a bead—literally *anything*. Articles most frequently used are small shells, nut shells, and small horns of gazelles or kids. These are filled by the "oganga" with a variety of substances depending somewhat on the special work to be done by the fetish.

The value of the fetish depends on the skill of the "oganga" and the substances incorporated in the shell or horn. These lure some spirit (being supposed in some way pleasing to it) which thenceforward is satisfied to reside there, and aid its possessor in the accomplishment of some one specific wish. The "oganga" takes the ashes of certain medi-

cinal plants, pieces of calcined bones, gums, resins, spices, and even filth. These are compounded in secret, with the accompaniment of drums, dancing, invocations, looking into mirrors or limpid water to see faces (human or spiritual as may be desired); and are stuffed into the hollow of the shell or bone. If it be desired to obtain power over some one else, the "oganga" must be given by the applicant either crumbs from the food or clippings of finger nails or of hair, or (most powerful!) even a drop of blood of the person over whom influence is sought. These are mixed with the sacred compound. So fearful are natives, of power being thus obtained over them, that they have their hair cut only by a friend; and even then, they carefully burn it, or cast it into a river. If one accidentally cuts himself, he stamps out what blood has dropped on the ground, or cuts out from the wood the chip containing the blood that has saturated it. Sitting one day by a village boat landing, while my crew prepared for our journey, I was idly plucking at my beard, and carelessly flung away a few hairs. Presently, I observed some children gathered them up. Asking my Christian assistant what that meant, he told me: "They will have a fetish made with those hairs; when next you visit this village, they will ask you for some favor, and you will grant it, by the power they have thus obtained over you."

Human eye balls (very particularly of a white person) are a very great prize. New made graves have been rifled for them. For every human passion or desire, of every part of our nature, for our thousand necessities or wishes, a fetish can be made, its operation being directed to the attainment of only one specified wish, and limited in power only by the possible existence of some more powerful antagonizing spirit. These, hung on the plantation fence or from the branches of the plants in the garden, are either to prevent theft or to sicken the thief. Hung over the doorway of the house, are to bar the entrance of evil. Hung from the bow of the canoe, are to insure a successful journey. Worn on the arm in hunting, are to assure an accurate aim. Worn on any part of the person,

are to give success in loving, hating, planting, fishing, buying, &c., &c., all through the whole range of daily works and interests. Some kinds, worn on a bracelet or necklace, are to ward off sickness. The new born infant has a health-knot tied about its neck, wrist or loins. Down to the day of oldest age, every one keeps on multiplying or renewing or altering their life talismans. If, of the charge at Balaklava, it was said, "This is magnificent, but it's murder!" I may say of these heathen, such faith is magnificent, though it be folly. The hunter going out certain of success, returns empty handed; the warrior, bearing on his breast a fetish panoply which he is confident will turn aside a bullet, comes back wounded; every one is some day foiled in his cherished plan. Do they lose their faith? No, not in the system, their fetishism. But, in the special material object of their faith—their fetish—they do. Going to the "oganga" whom they had paid for concocting that now disappointing amulet, and telling him of its failure, he readily replies, "Yes, I know, you have an enemy who possesses a fetish containing a spirit more powerful than yours, which antagonises yours; which made your bullet miss its mark; which caused your opponent's spear to wound you. Yours is no longer of use; it's 'dead.' Come pay me, and I will make you a charm containing a spirit still more powerful."

The old fetish hitherto jealously guarded, and which would not have been sold for any consideration, is now thrown away or sold to the white foreign curiosity hunter. A native heathen Akéle chief, my friend and host, once showed me a string of shells, horns, wild cat tails, &c., each with its magic com-

pound, which, he said could turn aside bullets. In a friendly way he dared me to fire at him with my sixteen repeater Winchester rifle. I did not believe he meant it. But, on his taking his stand a few paces distant, he did not quail under my steady aim, nor even at the click of the cocked trigger. I, of course, desisted, apparently worsted. Two years later, that same man, while hunting, was charged by an elephant he had wounded, and was pierced by its tusks. His attendant drove off the beast; the fearfully lacerated man survived long enough to accuse twelve of his women and other slaves, of having bewitched his gun, and thus causing it only to wound instead of killing the elephant. On that charge four of the accused were put to death.

Both men and women may become "aganga," on voluntary choice, and after a course of instruction by an "oganga." Though these magicians possess power, its joy has its limitations. For becoming possessed by a familiar spirit, through whose aid they make their invocations and incantations, and under whose influence they fall into cataleptic trances, or are thrilled with Delphic rages; if they should happen to offend that familiar, it may destroy them, by, as their phrase is, "eating" out their life. Symptoms in sickness are recognized, not as of disease, but as of the indwelling of some spirit injected by the devices of an enemy. Drugs (doubtless, some of them, of medicinal value) are given for the sickness; but their efficiency is supposed to depend on the accompanying benevolent spirit, attracted by these drugs, which, entering into the patient, drives out the malevolent spirit.

AN EVANGELISTIC CAMPAIGN IN SHIKOKU.

REV. H. LOOMIS, YOKOHAMA.

The work of the Presbyterian missionaries in the Island of Shikoku has been one of the most remarkable and successful of all the efforts made for the evangelization of Japan.

It was fortunate in the beginning in having the active sympathy and support of men of national reputation and influence. Some

of these have become leaders in religious matters, as they have likewise been in political life. With their advice and hearty coöperation a special effort has recently been inaugurated for the extension of the Gospel in that part of the field.

Rev. Dr. Verbeck was invited to open the

campaign by a series of meetings lasting for five weeks. He began these services at Kochi on the night of Nov. 13, and went through the whole programme that had been prepared for him without a single break. With the exception of one day (which was required for travel only), he preached twice on Sundays, and once on all other days.

A RIPENING HARVEST.

The meetings were invariably attended by deeply interested hearers, and, when time allowed, inquiry meetings were held, showing real earnestness in both old and young.

In some of the places visited the influence of Buddhism is very strong, but at Kochi neither Buddhism nor Confucianism are prosperous. The minds of the people were therefore unoccupied and ready to receive religious teachings.

So great was the interest in and influence of these meetings that counter efforts were made to draw the people away and prevent their being turned from their old and false systems to embrace the new and foreign doctrine. At one place a Shinto lecturer held forth at one end of the town, while Dr. Verbeck was preaching at the other. It is reported that the Shintoist ranted like a crazy man, and in the midst of his discourse tore some leaves from a copy of the Japanese Bible, which he had brought for the purpose, and then stamped upon them.

During the services at the town of Kochi the Saviour was burned in effigy as a method of expressing hatred and contempt for the Christian religion.

It is said, however, that the best and most sensible of the people have no sympathy with such demonstrations, and in not a few instances such foolish conduct has led persons to inquire seriously into the truth of Christianity, and has resulted eventually in their conversion.

The result of these meetings was a conviction in the mind of Dr. Verbeck that, whatever may be the condition of the people in other parts of Japan, the Island of Shikoku is ripe for the harvest. Since his return to Tokyo a most pressing invitation has been received to come back and conduct another series of evangelistic services similar to the

first. It is to be regretted that the educational work in which he is engaged does not permit his absence. It is to be hoped that by other means, and with other laborers, the good work may be pushed forward.

CHRISTIANITY TO THE FRONT IN JAPAN.

In a recent copy of the *Japan Mail* is a synopsis of an article by the Rev. Mr. Tsunashima on "The Evangelization of Japan." The article says, "There is a remarkable display of confidence throughout the Christian press as to the future of their faith in this country. The comparative insignificance of the results of Christian propagandism so far are not concealed by any of the writers; the imperfections of church organization, and of the lives of professed believers, are frankly acknowledged; the formidable character of the obstacles to Christian progress are freely admitted; but there seems to be no discouragement or faltering."

Mr. Tsunashima declares that Japanese Christians lack independence, are poor, and do not labor for their faith as they should, that there are many intellectual differences among them, that they are more like scattered groups of weak soldiers than like an army. But he believes, for all that, that there is no fear justified concerning the issue. As Japanese society advances, he sees all the more place in it for Christian influences.

"The social problems of this people can find solution only through religion. The Christianization of Japan, however, must include more than the salvation of the souls. To save this nation really, social and political interests should be brought under religious guidance."

SHALL THE NEW JAPAN BE CHRISTIAN?

In an article by the president of the Doshisha, Rev. Mr. Kozaki, on "New Japan and Christianity," the author begins by quoting Franklin's saying at the founding of the American Republic: "Unless the country is established by the aid of God, it will be like a bubble. Nations founded by force and for force fail. The Christian civilization of the world has never failed, and is steadily progressive." He then continues:

"The revolution that inaugurated the present government in Japan astonished the world, but with that revolution religious and moral power decreased, and in large part became impotent here. Religion is the conscience of the nation. Japan has not yet undergone its true revolution.

The great work of establishing the new Japan lies still in the future. A noble ideal for the nation is necessary. Like the Puritans, we must aim to establish an ideal kingdom. Although in one sense old, as a member of the fraternity of nations, Japan is young.

The finest parts of Western civilization are at our command. Here, too, is an opportunity to establish the kingdom of Christ.

The Christians of the land are as yet few in number, but the few best are always the soul of society. In old times the Samurai (the scholars and soldiers) were the gold of the realm. Let the forty thousand Christians but dedicate themselves to the welfare of the country, in politics, business, and social life, in all its relations, and the true New Japan will be founded."

DISCERNING THE SIGNS OF THE TIMES.

Among the Buddhist writers the tone of the articles is generally very different. They are

mostly hopeless, combative, and complaining. The contributors to the *Bukkyo Koro* matters very seriously, and see but little light for anything anywhere. The annual retrospect is like a look into a ravine whose gloom is dense and whose dangers are horrible; remember. A Mr. Suzuki writes thus: "The light of morality is gone; the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Can not Diogenes find one man?"

One Buddhist writer, Mr. Nakanishi, exalts Christ as the world's great moral teacher. "This is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises: did Christ's teaching come from man or from above man? Every word, every phrase of Christ's should influence us. In the four Gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. Love God and Love Man, as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand forever."

With such views of Christ and his teachings how short is the step to true and complete discipleship.

"HEIRS OF ALL THE AGES."—So we are sometimes inclined to vaunt ourselves, for this line of Tennyson's expresses not only poetic fancy but prosaic fact. We are indeed "the heirs of all the ages." We stand in the very "foremost files of time." But this truth, far from inspiring vanity, should rather teach humility. For if we are heirs we are also debtors. The extent of our inheritance is the measure of our indebtedness. If it is true that "other men have labored, and we have entered into their labors," it is also true that we are in the debt of those whose labors were the source of our present prosperity. And the only way we can pay that debt is by transmitting to others what others have transmitted to us. "Education," says George Peabody, "is a debt due from us to posterity." So is the gospel given to us that we may give it to others. We are debtors to all men, because entrusted with a

gospel that is for all men as well as for us. Freely we have received, freely we are to give.

W. S. J.

THE REFLEX BENEFITS OF FOREIGN MISSIONS are well illustrated in the offering which the churches of Achaia sent to the church of Jerusalem. The old mother church was in need of aid. Whence was it to come? What a rebuke to the Jewish and conservative party in that church that the churches of the despised Gentiles should contribute to the necessities of the Jerusalem brethren! If Paul had not gone out from Antioch on those missionary journeys, if he had not, in spite of the fears and objections of the Judaistic party, persisted in preaching the gospel to the Gentiles there would have been no return of contributions from these converted heathens to the Jews. As is the case to-day, no doubt, these unbelievers in foreign mis-

ions were willing to share in the benefits resulting from the work which they had opposed and hindered. But experience proves that even those directly benefitted by foreign missionary work, if not obedient to Christ's command, are not often led to change their opinions or practice. The true motive for missions is not any possible personal benefit resulting, but the Word of Jesus. That is binding upon every disciple, whether he receives any direct benefit from the work or not.

W. S. J.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the 'Lord.'"
—1 Cor. xv. 55.

"Last year our Presbyterian Church received 59,660 members on examination and 39,298 on certificate, the figures in each case being the largest in the history of the Church."

We copy this statement from one of our exchanges in order to call attention to what seems to us a confusing, if not misleading use of such figures. "Our Presbyterian Church" probably did not receive one-fiftieth part of those 39,298 members "on certificates." Nearly all those certificates indicated and effected only the transfer of members of "our Presbyterian Church" from one of its congregations to another. Only a very few of them were certificates from congregations outside of "our Presbyterian Church" on which members were "received into" it. It is questionable whether any true light is thrown upon our statistics by reporting receptions "on certificate." It is as if in the census tables of population of the United States the number of immigrants and the number of removals from one State to another were mixed and reported indiscriminately.

DE SOTO, MISSOURI, is a small town on the west bank of the Mississippi, some forty or fifty miles south of St. Louis. A Presbyterian church was started there soon after the civil war. It has had many difficulties and discouragements. It is evidently alive. Its pastor, Rev. R. W. Mason, writes:

For many years we had been worshipping in an old frame building. In the providence of God we have been enabled to build a neat brick. All helped. The first collection in the new building was a thank offering and was taken for the Presbyterian Board of Foreign Missions. We thought that there was no better way to show our gratitude to God than by sending the Gospel to those who had it not.

That "old frame building" is presumed to be the same of which the writer of this note has this reminiscence. It had been built by people of another denomination whom the vicissitudes of war had made unable to retain and use it. It was offered for sale at a low price, and was purchased with liberal aid of the Presbyterian Board of Church Election. The home missionary who led the negotiation was Rev. Mr. Post, who afterwards adopted the views of the Baptists and became one of them.

Rev. Frederick Starr, at that time pastor of the North Church, St. Louis, had much to do with the transactions whereby the De Soto church was thus provided with the house which sheltered its infancy. It was in the last year of his earnest life, and it involved a large expenditure of vital force in fatiguing labor. His unselfish and unsparing labors, which consumed his uncommon energies before the end of his forty-first year, planted many seeds in Missouri, from which have grown trees now bearing precious fruit. "The kingdom of heaven is like unto a grain of mustard seed, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. xii. 31-32.

FOREIGN MISSIONS.



Central Africa gives the following account of a recent slave raid:

"In November the Angoni swooped down on the innocent Waronde, and in the darkness of a moonless night swept the populous village of Kayume out of existence. A warrior posted himself at every door to slay every man and boy as they rushed out. The captives, consisting of some three hundred women and girls, were tied together and cooped up like sheep, while the warriors feasted on the stores of food and drink. When the news reached the African Lakes Company's fort of Karouga, three hours distant, two of the Scotch workmen organized a rescue party. The surprised Angoni, unable to escape with both the women and the booty, began to spear the crowd of helpless victims, and no small number were butchered before the rescuers were able to drive them off. The Angoni soon fled in confusion, and

were pursued for a time by the Scotchmen who, however, soon returned to do what they could for the miserable captives. On November 24, Dr. Cross, the Livingstonia medical missionary, reached the place to tend the wounded and dying. All the survivors had fled to the reeds on the lake shore, where they were starving. Led by one of them, the brave surgeon crawled for hours on hands and knees among the reeds, seeking the wounded where they lay. He dressed the wounds of forty-seven who yet survived. One man had seventeen spear wounds; a child of two years had seven. Numbers of young girls, and even infants at the breast, had two or three spear wounds. The list of the dead consisted of twenty-nine men, about a hundred women, thirty-two girls, and sixteen boys, while the Angoni raiders lost thirty dead and carried off their wounded."

A cable despatch recently received from Bangkok advises that missionaries about to depart for Laos should not be detained in the United States. There will probably be no serious disturbance to our missionary work.

A correspondent of the *North China Daily News*, writing from Chinkiang of a demonstration in honor of medical missionary success in the case of a Chinese patient says:

"We had a Bund crowd of an unusual kind the other day—such a lot of people headed by music and four men bearing a large and well-painted sign-board adorned with flowing red hangings and having in large gilt characters the sentence, 'In the Way there is Life.' This was a present from a hospital patient whose recovery was due to the skill of Dr. G. Cox, and who employed this way to testify his gratitude. The affair was under native management, and they did the thing thoroughly, publishing to thousands the fame of my medical friend before bringing the placard into the China Inland Mission Home, placing it in the position of honor on a table at the head of the guest-hall, and finally proceeding to the little hospital, where it was fastened up in state."

The town of Amadia, near which occurred the dastardly attack upon Miss Melton in the month of June, is now the sorry relic of a famous old Koordish fortress. It is situated on the level summit of a very precipitous mountain which rises perhaps a thousand feet above the plain, and is quite isolated from the surrounding mountains. Below it is an extensive opening, or undulating plain. Since it was captured by the Turks it has been garrisoned by Turkish soldiers, but the officials of the town and district are usually of the old Koordish families. Daree, where Miss Melton was sojourning at the time of the incident referred to, is about an hour's distance from Amadia, snug up against the mountain side. Years ago it was contemplated as a future residence of missionaries to the Nestorians on the west side of the Koordish mountains. Property was bought there and the beginnings of a house laid.

Many are the missionaries who have passed through the place on their journeys back and forth from Mosul, from Dr. Grant's time down to the present.

Information was received a few months since that the monthly newspaper published at Oroomiah in the Syriac language, *The Rays of Light*, had been peremptorily suspended by order of the Shah himself. The paper is now in its forty-fourth year of publication, and is probably the oldest newspaper published in the Persian kingdom. Although printed in Syriac and circulated solely among Nestorians, it has long been regarded by the other nationalities of Oroomiah as a medium of reliable information as to the news of the world without. Especially in cases of any European excitement it has been felt by Moslems as well as Christians that the facts published in this paper could thoroughly be relied upon. Though the paper has been well known to the local authorities and to the Foreign Office in Teheran, it would seem that the Shah himself had only now learned of its existence, and was greatly surprised that it had been published so long without permission from himself. We are happy to learn, that after some months of delay, when the facts had been fully laid before his Majesty, he has given his royal authorization for its future publication.

The article which is printed upon another page upon the "Babi Religion in Persia" may be a revelation to some as to the dissenting bodies to be found among the Moslems of that country. Besides the Babi sect there are numerous other divisions of semi-heretical Moslems, which go to show a gradual disintegration of the old orthodox faith. These divisions are growing more and more perplexing to the people of the land. One of the native workers engaged in visiting the Moslem villages in one section recently made a report of having met over a thousand Mohammedans within a few weeks previous, with whom he conversed personally. He divided them into ten different sects. Three of them he ranked as Shiah, but much

opposed one to another. Three others were different divisions of the Babis. There were also three divisions of the sect of Ali Illahis, who hold secret doctrines and are very numerous. The tenth sect was the Sunnis, or orthodox Moslems. Among the thousand souls met by this preacher, some fifty of them Mullahs, and many others representative men, the Gospel received a hearing with candor and interest in all but two instances. Ten of the number are asking for baptism, over one hundred are acquainted with the New Testament, and are more or less inquirers.

Dr. Holmes, of Hamadan, writes under date of June 30: "I wrote you just before going to Koordistan of my invitation to visit my old friend the Ameer Nizam, the Governor General of Koordistan and Kermanshah. I was right royally entertained by the Ameer, who is without doubt the ablest man in Persia, and liable at any time to become Prime Minister, or to accept any other post in the Shah's gift. He urged my making that my residence (Sennah, the capital of Koordistan), and gave us authority to open a school there, which we shall do as soon as we can find a suitable teacher; as the Jews have for sometime been asking for a teacher. He embraced me in the presence of a large concourse, in parting, and sent me a handsome rug and a hundred tomans in cash, and gave us an escort of horsemen to accompany us home."

Hon. W. Q. Gresham, Secretary of State, writes to Dr. Gillespie, Secretary for Foreign Missions:

"Sir:—I am glad to inform you that as appears by dispatch No. 29, of the 5th, inst., from our minister at Constantinople, the persons accused of the assault on Miss Melton in June last, near Amadia, have been arrested and taken to Mosul for trial. The minister has assurances that the Governor of that Province is an honest man and a faithful

official. Mosul is distant from Constantinople, and the minister anticipates some delay in receiving information of the result.

MISSIONARY CALENDAR.

DEPARTURE.

From San Francisco, returning to the Canton Mission, August 1, Dr. Mary H. Fulton.

From San Francisco, returning to the Laos Mission, August 1, Miss Kate Fleeson.

From San Francisco, to join the Laos Mission at Lakawn, August 1, Miss Margaret Wilson.

From San Francisco to join the Siam Mission at Petchaburee, August 1, Miss Annie M. Ricketts.

From New York to join the Brazil Mission, August 1, Miss Laura Chamberlain.

From New York to join the West Persia Mission, August 23, Miss Lillian Reinhart.

From Vancouver, returning to the East Japan Mission, August 28, Miss Elizabeth P. Milliken.

From Vancouver, returning to the Shantung Mission, August 28, Dr. and Mrs. J. B. Neal.

From Vancouver to join the Shantung Mission, August 28, Miss Sarah A. Poin-dexter.

From Vancouver, returning to the West Persia Mission, August 12, Rev. and Mrs. J. A. Ainslie.

ARRIVAL.

At Vancouver, June 13, Rev. J. M. Leonard and family from Toyama, Japan.

At San Francisco, August 12, Rev. George Wm. Knox, D. D., and family from Tokyo, Japan.

At San Francisco, July 25, Miss Gertrude C. Bigelow, of Kanazawa, Japan.

Miss Jennie McKillican from Peking, China.

Rev. Daniel McGilvary, D. D., and wife from Chieng Mai, Laos.

Rev. and Mrs. T. H. Candor, August 13, from Barranquilla, Colombia.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN PERSIA.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia, population 200,000; work begun in 1873; laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward, and Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, Miss Mary A. Clarke, and Miss Mary J. Smith, M.D.; 2 licentiates, 12 male helpers, 5 female helpers. Under appointment, Dr. and Mrs. J. G. Wishard.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880; laborers—Rev. Messrs. James W. Hawkes and W. G. Watson, and their wives; Dr. and Mrs. G. W. Holmes; Miss Annie Montgomery, Miss Charlotte Montgomery, Miss Sue S. Lienbach, and Miss Jessie C. Wilson, M.D.; 1 licentiate, 8 male and 2 female native teachers.

WESTERN PERSIA MISSION.

OROOMIAH (600 miles north of west from Teheran, the capital): station begun under the American Board, 1825; transferred to this Board in 1871; laborers—Rev. J. H. Shedd, D. D., J. P. Cochran, M. D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Rev. W. A. Shedd; Mr. E. T. Allen; Miss N. J. Dean, Miss M. K. Van Duzee, Miss E. T. Miller, M.D., Miss H. L. Medbery, and Miss G. G. Russell; 31 ordained and 43 licentiate pastors, 98 helpers, and 3 Bible native women.

Mountain Station—MOSUL: opened in 1889; laborers—Rev. Messrs. E. W. McDowell and J. A. Ainalie and their wives; Miss Anna Melton; 5 ordained and 4 licentiate native pastors, and 21 native helpers.

TABRIZ (nearly 500 miles north of west from Teheran): station begun 1873; laborers—Rev. Messrs. S. G. Wilson and Turner G. Brashear and their wives; Wm. S. Vanneman, M. D., and Mrs. Vanneman; Mrs. L. C. Van Hook, Miss G. Y. Holliday, and Miss M. E. Bradford, M. D.; 1 ordained native minister, 7 licentiate pastors, and 25 native helpers.

SALMAS: *Haft Dewan* village; station begun in 1884; laborers—Rev. and Mrs. J. C. Mechlin, Rev. and Mrs. J. N. Wright, Miss C. O. Van Duzee, and Miss Jennie F. McLean; 1 ordained and 5 licentiate

native ministers, 10 native helpers, and 1 Bible-woman.

In this country: Rev. B. Labaree, D. D., and Mrs. Labaree, Rev. F. G. Coan and Mrs. Coan, Miss N. J. Dean, Mrs. L. C. Van Hook and Miss C. O. Van Duzee.

The statistics of the Eastern Persia Mission for 1892 are as follows: foreign missionaries ordained, 5; medical missionaries, 2; lady medical missionaries, 2; single lady missionaries, 9; married lady missionaries, 7; total foreign laborers, 25; native preachers and licentiates, 3; other native helpers, 30; churches organized, 3; communicants, 154; added during the year, 11; number of schools, 8; boys in boarding-schools, 44; girls in boarding-schools, 93; boys in day-schools, 239; girls in day-schools, 73; total number of pupils, 449; pupils in Sabbath-schools, 284; contributions, \$352.80; number of pages printed, 128,300.

The statistics of the Western Persia Mission for 1892 are as follows: foreign missionaries ordained, 11; medical missionaries, 2; lady medical missionaries, 2; lay missionary, 1; single lady missionaries, 11; married lady missionaries, 11; total of foreign laborers, 36; native preachers ordained, 39; native preachers and licentiates, 54; other native helpers, 185; churches organized, 34; congregations not organized, 42; communicants, 2,289; added during the year, 175; number of schools, 100; boys in boarding-schools, 194; girls in boarding-schools, 129; boys in day-schools, 1,980; girls in day-schools, 762; total number of pupils, 2,692; pupils in Sabbath-schools, 4,719; contributions, \$1,922.20.

The total statistics of both the Eastern and Western Persia Missions of our Presbyterian Board are as follows: foreign missionaries ordained, 16; medical missionaries, 4; lady medical missionaries, 4; lay missionary, 1; single lady missionaries, 20; married lady missionaries, 18; total foreign laborers, 61; native preachers ordained, 39; native preachers licentiates, 57; other native helpers, 215; churches organized, 37; congregations not organized, 42; communicants, 2,443; added during the year, 186; number of schools, 108; boys in boarding-schools, 238; girls in boarding-schools, 222; boys in day-schools, 2,169; girls in day-schools, 835; total of pupils, 3,464; pupils in Sabbath-schools, 5,003; contributions, \$2,275; pages of Christian literature printed, 128,800.

The churches in Oroomiah were favored with many tokens of divine favor last winter. In some congregations there were large gatherings of souls, and throughout the field there were most gratifying evidences of the Lord's answer to prayer for renewed spiritual blessings to heal dissensions among the brethren and to strengthen the church. Again have our brethren been taught the lesson: "Not by might nor by power, but by my Spirit

saith the Lord of Hosts." Conditions which threatened the peace and prosperity of the church, and to control which much labor had been expended, were removed by God's Providence and Spirit. The temptation to manufacture wine had in particular become an alarming one. The vintage being abundant, and also the rains, it was impossible to dry the grapes into raisins, and so many church members seemed to feel warranted in making their grapes into wine to save themselves from a dead loss. Pastors' remonstrances and Synod action in opposition to this perilous course, and appeals of godly wives, made little impression. But the Spirit of God began to work, awaking men's consciences, and the tide turned. Hundreds of jugs of wine, and some very large jars, casks in dimensions, were poured out into the streets by church members aroused to a sense of their sins. So mightily does the Spirit of God come in answer to prayer to rescue His Church from perils before which human skill falters.

Dr. G. W. Holmes, who spent last winter in Oroomiah, was himself a missionary at that station eighteen years ago. When comparing the work at the two periods, he gives it as his judgment that in these eighteen years it has increased threefold in its medical, educational, converting, and aggressive power. The statistics go to confirm this impression. In 1875 the number of communicants was 729, and now it is 2,389, more than threefold in fact.

An evangelistic movement of much interest and promise has been inaugurated almost entirely under the direction of native brethren with the counsel and co-operation of Dr. Shedd. Its object is personal evangelism among those who are outside the ranks of even nominally Christian sects. A few native workers of humble and consecrated spirit are employed upon modest stipend to circulate among the villages, and commend the Gospel of Christ in an unostentatious way to the hearts of all whom they meet. It is estimated that by this method between ten and twelve thousand souls have been reached during the year. One of these laborers has visited over one hundred villages. Mirza Ibrahim was one of this evangelistic band until he was arrested and cast into prison, whence God released him in the glory of martyrdom. A volunteer corps has also been formed in connection with this interesting enterprise. It aims to combine medical ministrations with evangelistic effort wherever it is practicable. The whole movement is full of hope, and has in it the promise of apostolic success.

The educational work in Persia seems to be well in hand, and several excellent schools are doing a most useful work. The Iran Bethel at Teheran, the Faith Hubbard School at Hamadan, the Fiske Seminary at Oroomiah, and the girls' schools at Tabriz and Salmas are all strong and flourishing institutions. The Oroomiah College, with 135 students in all departments, and the boys' schools at Tabriz, Teheran and Hamadan are offering equal advan-

tages to young men. In these nine higher educational institutions there are 801 pupils. There are also three boarding schools under the care of the Mosul station, with a total of 50 pupils.

A new presbytery has been formed during the past year to include the Tabriz and Salmas fields. The churches included are from both Armenian and Nestorian converts, and the union of two nationalities in one ecclesiastical body for harmonious and fraternal co-operation is an evidence of the unifying power of evangelical Christianity in harmonizing diverse peoples under the banner of Christian love and service.

A serious epidemic of cholera swept through our mission stations in Persia in the summer of last year. No reliable estimate of the number of victims is at hand, but in Teheran alone the number of deaths was estimated as high as 20,000, and in Tabriz 10,000, and a large number also in Oroomiah. The heroism and devotion of our medical missionaries have won the admiration and gratitude of the Government and people of Persia and of the Church at home.

The Papal intrigues in Kurdistan, with a view to the incorporation of the old Nestorian Church into the communion of Rome, have been actively carried on, but they received last year a decided check through the influence of Rev. Mr. Coan, who visited that region with the hope of saving the Nestorian Church from that lamentable blunder. Mr. Coan has given a graphic account of his journey to the Nestorian Patriarch in another column.

The attack upon Miss Melton has been a prominent incident in the personal history of the Mosul station. A full account of the mountain station, from the pen of our lamented Dr. Mitchell, will be found in the CHURCH AT HOME AND ABROAD for October, 1892, page 311.

In looking over the mission field of Persia with a view of summarizing results and taking a comprehensive survey of the outlook, read carefully the articles by Dr. Labaree on "The Revised Syriac Bible" (September CHURCH, page 193), and upon the religious movement known as "Babism," published in the present issue. Review also the story of Mirza Ibrahim. It begins in the October number of THE CHURCH for 1890, page 333, and is continued in the October issue of 1892, page 313, and that of March, 1893, page 169, and the record of its heroic ending is given in THE CHURCH for August, 1893, page 86, with another reference on page 97.

A series of articles upon Persia is announced to appear in *Harpers' Magazine*, by Mr. Edwin Lord Weeks, entitled, "From the Black Sea to the Persian Gulf." The first of these articles will appear

in the October number. Mr. Weeks traveled in company with Mr. Theodore Child, who was so seriously ill with cholera at Tabriz, and was attended by Dr. Mary E. Bradford of our mission. He subsequently died from a relapse near Ispahan.

In the statistics of the Church of Christ in Japan, published on page 195 in the September number of *THE CHURCH*, an item was inadvertently omitted which should have been inserted immediately after the statement concerning the number of churches. The item referred to is as follows: "Congregations not yet organized with sessions, 58." With this insertion the statistics of that church, which includes all Presbyterian and Reformed missions, are as follows: Japanese ministers, 53; licentiates, 103; churches, 74; congregations not yet organized with sessions, 58; communicants, 11,190; added during 1892, 789; contributions, \$16,740.

In the statistics of the Japan missions of our Presbyterian Board, published on page 197 of the September number, the number of churches, communicants, and additions was obtained by estimating that about one-half of the work of the Church of Christ in Japan may be properly credited to the missions of our Presbyterian Board.

In one of his mission tours during the year, Mr. Esselstyn, of Teheran, visited ten Moslem villages, and succeeded in reaching with Christian instruction and appeal about 300 Mohammedans during the trip. He and his wife have also made many calls on Moslem residents of Teheran, and during the summer service was held in the village of Dizas-hood, which was attended by about fifty Moslems. An article by Mr. Esselstyn, printed in another column, proposes a searching scrutiny of present methods of conducting work among Moslems. The point of his query seems to be, shall we push an evangelistic campaign in an aggressive spirit, regardless of possible complications and perils, or shall we be content to press forward upon conservative lines as God opens the way?

PERSIA IN 1893.

REV. J. H. SHEDD, D.D., OROOMIAH.

Persia is a large country that has recently been most thoroughly written up by Hon. G. N. Curzon, M. P., in two large volumes. Such a country is necessarily a large factor in the geography, politics, commerce, and missionary work of the East.

IN THE HEART OF ASIA.

Geographically, it lies in Asia much as Ohio among the states. The great lines of railway must pass through Ohio or go north

of the lakes. So in the future system of railways between Europe and Asia, the lines must cross Persia unless they go north of the Caspian. In the next half century tremendous changes will come over these Eastern lands and Persia must be on the railway route from either the Mediterranean or the Black Sea to India. The Indo-European telegraph is the *avant courier* of such lines of communication.

Commercially the country is important both from its resources, largely undeveloped, and from its position. It must fall either within the sphere of Russian or of English commerce and development. The diplomatic and commercial relations to the north are with Russia, westward and southward with Great Britain. The chances are in favor of the British from the fact that Russia is poor and England rich. The resources of Russia are exhausted on military affairs. The inexhaustible British surplus seeks investment in every vacant land, as the atmosphere presses into a vacuum. The British have also a great advantage in the Indo-European telegraph that crosses Persia and employs half a hundred intelligent and widely scattered agents. These men are on the ground with British enterprise, character and power behind them, and their experience and position render them watchful and influential.

THE BATTLE GROUND OF DIPLOMACY.

Politically, as commercially, Persia holds a very important position between the Empires of Russia and Britain. Under Gladstone's previous government British influence waned to almost a vanishing point. Under Lord Salisbury's administration the negative policy was changed to positive and able diplomacy, which probably will be maintained. There are now the British Bank and Mining Company, and numerous commercial houses, as well as the telegraph, to be protected, and the Herat and Meshed questions, the Candahar route and the Persian Gulf, all on the way to India, must be carefully guarded. England cannot possibly afford to lose her hold upon this great land entrance to her Indian Empire. For twelve years past the United

States have had a legation at Teheran. The relations thus opened are not likely to diminish, as missionaries increase in number and other interests follow with increasing intercourse.

AN ARENA OF RELIGIOUS STRIFE.

Religiously Persia is a very important link in the chain of Moslem lands from Morocco to the walls of China and the frontiers of India. This chain we may consider as broken in a measure by the French occupation of Algiers and the British occupation of Egypt, and Russia's annexation of the great khanates of Turkestan. Of the four independent Moslem powers, Morocco, Turkey, Persia and Afghanistan, Persia has probably the most innate vitality and the best prospect of national life, and is at the same time the most open to religious change. The established faith is the Shiah form of Islam, a sect that is bitter in its feelings to the Orthodox Moslems, and more tolerant than the Turks. This established religion is greatly weakened by divisions and protests from within itself. It is further weakened by the conflict between the civil and ecclesiastical powers. The chief ecclesiastic claims an authority superior to the State, demands obedience of the civil power, and often acts in defiance of the Shah. The Shah and his government reject this claim and strive to keep the ecclesiastics in subjection. The royal power is menaced by the Mullahs and the Mullahs are checked by the Shah. The established faith is further weakened by the new religion of the Báb. This new religion has now half a century of striking history and such a hold on the hearts of men that hundreds and thousands have become its martyrs. It is thought by some to have a future of growing influence, and that influence will be toward disintegration and change in the religion of the country.

A REALM OF UNREST.

The prevailing faith of Persia is at unrest from the causes first mentioned. The extravagant zeal of the fanatical party is increasing, and the Mullahs are ready to instigate mob violence on slight provocations. As I write, the yearly frenzy of the Passion Play is in progress, and it is prudent for all Sunni Moslems

to keep clear of the mosques and parades, and for all Christians and Jews to be absent from the streets and let the bloody processions pass without any object in sight on which they might vent their madness. Yet behind this temporary passion there is a holowness that reminds one of the Augurs of Rome, who laughed in each others' faces while they kept up their rites before the people. The following incident explains itself. One of the leading Mullahs of a Persian city recently had a company of his brother ecclesiastics at his house. A confidential servant heard the conversation as they discussed their own religion. One said: "You know that our faith has no real foundation. The arguments for it are a sham." To this the Chief Mullah assented and others echoed the same sentiment, but they all concluded "we must show no doubt before the people. Our standing depends on the people's faith." The next morning the servant presented himself before his master and begged dismissal. "Why! what cause have you of complaint?" "Nothing; but last night I heard your confessions. I supposed you believed what you taught; now that I have learned that our religion is false I must seek another." The teacher replied, "You are right, go in peace; I, too, would leave such a faith if I could. But be gone from here and beware that you say nothing about what you heard or it will go ill with you."

THE SPIRIT OF INQUIRY ASTIR.

A better sign we have in the spirit of inquiry. This has been much stimulated in the year past by the faithful witness of Mirza Ibrahim, now sealed by his death. In a place where he was well-known and where his death was widely discussed, there were fifty-five Moslems at the Protestant service two weeks ago. In many other places there are dozens and scores in doubt. The sale of the Scriptures and the searching of the Scriptures increase, but in this unrest the drift is not all toward Christ. Many are drifting before Bábism. It is a real east wind, rudely tearing away the traditions. The agents of this new religion are intense and positive; they deeply love and madly

hate; they discuss in philosophy and interpret the Scriptures, especially the prophecies, in favor of their doctrine. Last Sunday in one of our largest congregations two strangers appeared, and after the service they proposed a discussion on Daniel, and proved to their own satisfaction that the prophet, in his predictions, clearly had in mind their teacher, the Behà, who is now a prisoner in Acre, Syria.* Religious discussions are in the air, partly from the Persian curiosity to hear some new thing and partly from the unrest as to the old faith.

THE JEWS SEEK A SIGN.

Among the Jews—who number perhaps fifty thousand in these parts of Persia and Kurdistan—there is a similar unrest. Some are looking to Jerusalem for orders to return. Some are asking when will our Messiah come, and some are reading the evidence and saying He has come. Some also, who at first are drawn by the words of Jesus fall back into the subtle pantheistic doctrines of Bâbism. It is a singular fact that in Russia some of the dissenters from the established Church have embraced Judaism, and quite as singular that in Persia there is a tendency of dissenting Jews to accept Bâbism. But here again there is the better sign that Jesus Christ by his character and His Cross and His Spirit from on high is in the hearts of this long exiled people. Four young men here in Oroomiah have openly confessed Christ in baptism, and they hold their own against beatings and putting out of the synagogue, and have a large following. Our special worker among the Jews has many hearers, as many families are almost or quite persuaded that Jesus is the Christ. Other communities are in a similar ferment, and but a few days ago a delegation came from a distant locality asking for a teacher.

THE WORSHIPPERS OF SATAN PERSECUTED.

In our mission field in Kurdistan, and in parts of Persia, live the Yesidees or Devil Worshippers. Unrest in another form has come to them in the sword of the Turk. Hundreds have been killed in the attempt to force them under the yoke of Islam. These poor, heathenish people in their distress

turned to our missionaries and begged to be enrolled as Protestants, and to receive Christian instruction. They are verily a heathen race, with Satan enthroned as their chief deity. Their belief is that for ten thousand years the government of this world is committed by the Supreme God to his Satanic Majesty. All learning to read is forbidden except in a single family, who are the keepers of the sacred books. The secret rites and doctrines are taught orally to the initiated. One of their books has fallen into the hands of Christians, and I have learned its contents. Some of the contents might delight the followers of Madame Blavatsky. But really puerile and degrading teachings are woven in with obscene and revolting stories that give one a glimpse of the abominations of heathenism that linger still in hundreds of villages and darken many thousands of souls in these lands of Islam.

HEATHENISM COWED AND HELPLESS.

Little better are the Persian sects that are relics of heathenism. Here is a comment on the innate vice and sterility of the Mohammedan system that such communities of hundreds of thousands of souls have continued age after age completely in the power of Islam, and yet remain unchanged, unpurified plague spots, vile and corrupt as any heathenism. To a traveler they are counted as a part of Islam. To the missionary they are discovered as they really are, lost, helpless, ruined souls, practicing some secret rites with no meaning even to themselves, utterly ignorant, unable to read the Word of God, with no spirit to oppose or respond to its teachings, only stolid, blank ignorance of all spiritual things. If there were toleration to open schools and gather them under Christian influence there might be hope, but they are crouching under the skirts of Islam, bound by their civil or social condition to reject all Christian instruction and so continue in the shadow of death.

A LAND OF INTOLERANCE.

The state of toleration in Persia may be inferred from the feeling of the Prime Minister on the case of Mirza Ibrahim. It was a clear issue. Shall one who professes Chris-

*His recent death is reported.

tianity suffer imprisonment and death? Mirza Ibrahim was not put to death by governmental order, but by governmental neglect. He was thrust in the dungeon with a dozen brutal criminals. They inquired of him the cause of his imprisonment, and this led to his confession of Christ, and then to a fanatical assault upon him. They said, "You must confess Ali." He replied, "Not Ali, but Christ." They beat him and choked him, calling out, "Confess Ali." He replied, "Christ." They nearly killed him by repeated choking and beating, but his reply was firm to the last, "Not Ali, but Christ." At last he was removed and placed in a separate room, but his throat grew worse where they had choked him, and after three days his spirit was released. When this case was presented to the Prime Minister he first expressed surprise that one who had renounced Islam had been suffered to live at all. He referred to the law that the apostate must suffer death, and then said, "Of course the prisoners should not be allowed to choke each other to death, and the case will have to be inquired into." The Prime Minister is a young man who has visited Europe, and is considered one of the most liberal men in Persia. His view of the case shows how far we are from religious liberty. It is an oft repeated statement that all the world is open to the Gospel, whereas the death penalty hangs over the head of every Moslem who accepts Christ as his Saviour and the New Testament as his way of salvation, and there is no possible redress under Moslem law, and Russia is even more difficult to deal with than the Turkish Empire on all questions of religious liberty. We are thankful in Persia that the Shah grants toleration among his Christian subjects, and also among his Jewish subjects in a large measure, but these are but a small fraction of the population of the empire. If there were permission to labor among the non-Moslem sects mentioned above it would open an immense field for mission effort. As it is the door is slightly ajar, because the spirit of the people is inquiring and many of the district governors and heads of villages are liberal. The great resource at present is in prayer to God, for diplomacy can do but little.

CONDITION OF THE NOMINAL CHRISTIANS.

In the two old Churches, the Armenian and Nestorian, there are increasing difficulties, and the same spirit of change found in the other peoples. The Armenians are seeking a kingdom of this world. The agitation in Turkey and the Caucasus extends to the communities in Persia. The two bishoprics of Tabriz and Ispahan are under the direct appointment of the Catholicos of Echmiadzin. The new Catholicos, Kremian, is one of the advanced patriots, so much so that in coming on from Palestine via Constantinople, the Sultan forbade all communication between him and the people in Turkey. He is now arranging matters with the Czar. The Russian conditions are said to be very hard on the Armenians, and crushing to all their aspirations of nationality. This national movement may be overruled for good, but its present influence is perfectly chilling and destructive to spiritual things. The people do not turn to God nor to His Word, but are wholly materialistic in their desires. As of God's people of old it must be said, "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

The mission work in the cities of Teheran and Tabriz is very difficult, and contends with bitter opposition and intense worldiness. In the capital a breath of the Spirit of God has been felt. Among the feeble or scattered communities there is good opportunity for mission work, for they feel the need of instruction, and there is some awakening and turning to the Lord. The indications are that we should go after the lost and scattered ones, and we shall see again that God hath chosen the weak things of the world to confound the things which are mighty. They are widely scattered throughout Western Persia.

A HOPEFUL PRESENT AND A BRIGHTENING FUTURE.

The Nestorian people are more religious, or more impressible, than the Armenians. They have no hope of nationality, under Turkish rule, either in Persia or in Kurdistan. They have too much conflicting missionary work for

their good. Our American Mission came first, and its results are well known. The French monks followed to destroy Protestant influence and to build up the Church of Rome. The Archbishop of Canterbury fearing the old Church was in danger has come to the rescue to save the liturgies, fasts, feasts and other post-apostolic observances. With these three missions side by side, what wonder if a weak and needy people, so much looked after, should be confused and in a measure injured. In the perplexities of such a situation the need is just as great as ever to bring the souls of men to the living Christ. This need impels us forward. Our hopes too are brightened by the great readiness of the people to accept the Word of God as the sufficient and only rule for Christians, and to listen to the Gospel, and by the evident blessing of God on many parts of our work. Nor is the hope a vain one that we may see the controlling influence more and more Protestant and evangelical, and a living Church growing in power to be used of God to the evangelizing of the great populations about us. To this end we labor and pray.

A VISIT TO KOCHANNES.

REV. F. G. COAN, OROOMIAH.

West of the Oroomiah Plain, separated from it by a lofty mountain range that rises to an altitude of fourteen thousand feet, lies what is known as Kurdistan. Just over this range is the Plain of Gawar. This plain, about thirty miles by twenty, at an altitude of six thousand feet above the sea, is perfectly level and treeless, covered with fine pasturage. On the plain are about twenty Nestorian villages of the worst description. Built half under ground, in order to avoid the severe winters' cold, where snow lies for months at a depth of five or six feet on a level, the people, in order to secure warmth, live with the animals in one compartment, that has little light or ventilation, in a state of filth that beggars description. Their life is precarious, owing to their exposure to the lawless tribes of Kurds who live in the surrounding mountains, and are ever swooping down upon them to carry off flocks, to pillage,

and to burn up the stacks of hay on which their flocks are dependent for so large a part of the year. Nearly as much to be feared is the Government, with its extortions and oppression.

A NESTORIAN STRONGHOLD.

Surrounding the Gawar Plain and extending for 200 miles to the Tigris river, is an extremely wild and mountainous country. Among these mountains live from seventy-five to one hundred thousand Nestorians. When Tamerlane, the great Tartar, fell upon the Christians of the East, destroying thousands in his attempt at extermination, the scattered remnants fled to these mountain fastnesses, to the north of Mesopotamia, where they have existed to this day. It is not strange that those west of the Kurdish mountains, in the valley of the Tigris, united with the Church of Rome, while those who, as their perils became less acute, descended to the plains of Oroomiah, Salmas, and Sool-dooz on the east, have more successfully resisted the efforts of Rome, and welcomed the American missionaries, whose faith has always been recognized as closely allied to that of their own Church. What I shall have to say concerns only the Mountain Nestorians and a tour made among them in 1892.

A TOUR FOR A PURPOSE.

The object of the tour was threefold. First, an interview with the Turkish Government, in the hope of removing the restrictions placed upon our work, such as the closing of schools, confiscation of books, interception of mails, and intimidation and ejection of our preachers. A second object was an interview with the Patriarch, Mar Shimoon, residing at Kochannes. And finally, evangelistic work in the field. It had been for some time reported that the Church of Rome was making overtures to the Patriarch, in the hope of gaining an entrance into his field. The Patriarch of Mosul, Mar Elia, was especially active, and all the methods which that Church is able to use with such consummate skill were in full service. American, English, and French papers appeared with articles stating that as one of the miracles of the age, 500,000(?) Nestorians had decided to renounce



BRIDGE AND ENTRANCE TO MOSUL FROM THE EAST.

their errors and heresies and come back to the mother Church of Rome. The occasion was of such importance that it called for "special thanksgiving, etc." The urgent need was shown of sending priests up there to educate the Nestorians in the true faith, and a beautiful picture, well calculated to call up emotions of profound joy in the hearts of all true believers, was that of the throngs who on an appointed day were to stand in the valleys and along the road side, as the priests of Rome passed along to baptize them into the Church. One of the writers of such articles when called upon and asked to explain, said they had been a little premature. It was a clear case of "counting your chickens before they are hatched." So persistent were these reports, that it was deemed well to make investigations, and learn the true condition of affairs.

PROVIDENTIAL DETENTIONS.

Our business with the Government would have to be done at Van, from which point it would be much easier to reach the field, under government escort and protection. The necessary preparations having been made, such as tents, bedsteads, bedding, and the provisions essential for three months absence from home, on the 5th of July, we set out for Van, arriving there the 12th. The family, consisting of Mrs. Coan and the three children, accompanied me. At Van, we were,

as it seemed to us, strangely and mysteriously detained, by the sickness of our youngest boy, who after an illness of four weeks, was taken in the Good Shepherd's arms and safely carried over all of life's rough places, to the Upper Home. Soon after, a runaway with serious injury to Mrs. Coan detained us another week, so that it was the middle of August before we set out for

Kochannes, four days distant.

A JOURNEY AMONG THE CLOUDS.

The journey from Van to Kochannes lies for the most part over high rolling uplands and well watered mountains, that with their fine pasturage are capable of supporting thousands of sheep. They are the favorite resort of the Kurds and nomadic tribes of the plain, who bring immense herds up to graze during the summer. There are very few villages to be seen, and the only signs of life are the black tents of the shepherds, and the magnificent flocks of sheep. The fourth day after leaving Van, we found ourselves at six o'clock in the evening, at the top of a pass fully fourteen thousand feet high, with snow all about us. The view as we looked around was something sublime. One hundred and fifty miles to the north, rising high above the many mountain ranges that lay all about us, was one white cone that once seen can never be forgotten, Mount Ararat, the king of mountains. To the south, east and west, a sea of mountains, piled up range upon range, extended in unbroken succession as far as one could see, peaks of every form and height. Some sharp and naked, others glistening in their white robes as they caught the last rays of the setting sun. Far down in the shaded valleys and dark gorges silver threads showed the course of the streams that sped their way to the plains below. In one view

could be seen the mountains of Ti-yari, Tal, Chal, Tkhoma, Dis, Bas, Jeloo, Gawar, and Salmas; but grandest of all were the pinnacled tops of the wonderful Jeloos rearing their hoary heads 17,000 feet in the air. From their tops the river Tigris, and Mosul, Mt. Ararat, Lake Oroomiah and Lake Van are visible. We could have gazed a long time on the enchanting, awe-inspiring scene, but the growing shadows reminded of approaching night, and it was at least three hours of most difficult traveling before we could reach the Julamerik 'zoma,' or summer encampment, where we hoped to spend the night. Down we crawled over the most difficult of paths, the zigzag road scarcely discernible in the rapidly growing darkness. Cautiously leading my own animal, I did all I could to steady the panniers in which the children rode, fearing every moment that a slip in the dark would precipitate them on to the rocks below. Finally, when we were at a loss how to proceed, a guide was secured who brought us safely to the 'zoma,' which we reached at 9 o'clock, after being 14 hours in the saddle. A Turkish officer very kindly received us in his tents, and did everything in his power to make us comfortable. Supper was brought, and after we had partaken, we retired to a tent that had been vacated for us, and tried to sleep.

THE NESTORIAN PATRIARCH AT HOME.

Next morning the loads which had been unable to proceed overtook us, and after two hours descent we reached Kochannes, the Nestorian Patriarchate. Formerly it consisted of only a few dark buildings of hewn stone, but several new rooms have lately been added, far more comfortable and luxurious, with windows of glass, board floors, and ceilings beautifully paneled in black walnut. The Patriarch's room, which is the one he has always occupied, but now considerably reno-

vated, is right on the edge of a precipice, overhanging the ravine which forms the western boundary of the plateau, whereon the village of Kochannes lies. To the east some hundred yards is another ravine. Both these terminate in the Zab river which flows a few miles below. Near the village is a beautiful grove of handsome poplars, and a little below, a well built church nearly two hundred years old. The Patriarch was delighted to receive us as his guests and did everything in his power to make us comfortable. He would not listen to our proposal to pitch the tents, but put his new rooms at our disposal, and gave special orders for our privacy, a thing we deeply appreciated, for in the mountains a man's room is public property.

A few words as to the position and functions of the Patriarch may be of interest. He unites in his person the functions of spiritual and temporal ruler, and is regarded as the religious and political head of his flock, being held in great reverence by most of them, who make their solemn oaths by his head. He appoints lay rulers, called maliks, over each district. As the head of a hierarchy of priests and bishops, who are the spiritual advisers of the villages and districts, he also appoints these. The maliks are as a rule susceptible to bribes, and abuse their office. The priests, for the most part are extremely illiterate and ignorant, busy themselves during the



MOSUL ABOVE THE BRIDGE.

week days in working their fields and tending the fruit-bearing trees which are owned by the churches. Every village and member of the flock is expected to contribute something to the support of their head, and the districts are regularly visited by collectors to see that they do not shirk their duty.

Honey, grapes, fruit, millet, wheat, cheese, and wine, with other gifts, are continually pouring in to supply the patriarchal stores. The Patriarch on the other hand, is compelled to keep an open house and to entertain every visitor or stranger who comes, without respect to creed or nationality. No matter how long they may stay, they are fed and lodged according to their station, and the amount of hospitality dispensed is enormous. Every day delegations arrive from different districts with all manner of complaints and petitions. All visitors are expected to take some gift with them when they go. In addition to this the Turkish government pays him a salary of about \$90 a month. This is a shrewd move on their part, and much more of a snare than help, as it renders him powerless to interfere in case of oppression. It is one of the causes operating to diminish his authority.

HIS LIFE ONE OF UNREST.

Always chosen from the same family, different members of the same must from their birth refrain from all meat and remain unmarried, forming a school of candidates. When one has been chosen the rest are free to lapse back to the enjoyment of all from which they had been separated. In former years the Patriarch's power was much greater than now. The establishment of Pashaliks in recent times, with a much closer supervision on the part of the government of the provinces near him, has greatly diminished his authority. Another cause, no less potent, is the very sharp dissensions that have recently sprung up in the patriarchal family. The most bitter feeling is still prevalent, and unless the different factions can be reconciled the result will be most disastrous. Indeed the great danger is that it will extend to all the different tribes and end in bloodshed. The two parties were doing all they could to gain the ascendancy. The seceding party had already won quite a number to their side and

were doing all they could to cut off the revenue. At the time of our arrival the situation was most critical. The Turkish government was of course doing all it could to foment the discord, in order the better to cover up its own designs. It is really no wonder that the Patriarch in his desperation hardly knew which way to turn, and had been more or less accessible to Catholic overtures of help.

CHECKMATING PAPAL AMBITIONS.

One of the family on whom I called said to me, "You have come just at the right time, a few days earlier and the Patriarch had not fully realized the consequence of his step; a few days later and it would have been too late to avert the calamity." It seemed that the 16th of September had been set as the date for a convention to be held in Ashetha, the largest Nestorian center in the mountains. At that time Mar Elia, the Patriarch of Mosul, and Mar Shimoon, in company with their respective delegations, were to meet at that point to discuss the whole question, and if an agreement could be arrived at the Papal priests were to have access to the long coveted mountains. In other words if the considerations offered were sufficient the nation was to be sold out to the Catholics. As soon as possible I obtained an interview with Mar Shimoon and brought to his attention all these different reports. He acknowledged that correspondence had for some time been going on, and bitterly said, "They have been driving me to it." He at the same time said: "I hope you will do all you can to deny these base lies circulated about me by the Catholics, and publish these denials in all papers and in all languages." It was certainly a great error on the part of the Catholics to overlook the sentiment of the people in this matter. As soon as the facts began to leak out, delegations arrived daily asking what it all meant. A band in one village threatened if it were true to kill the Patriarch. It is certainly not too much to assume that the people who in 1843 witnessed the massacre in cold blood of 10,000 of their number, while a large number of the women and girls were carried into a slavery worse than death rather than to

accept of Mohammedanism, even though it promised life in this world, are not made of the stuff that can be converted at the rate of "500,000 a day," to a faith that has ever been recognized as allied to heathenism. In different conversations held with Mar Shimoon I tried to show him the utter impracticability of such a step as that contemplated, with all the consequences it involved; that it would be impossible to ever carry the people with him; and that should he attempt it he would be immediately deposed and become a cipher. He seemed very glad to talk the whole matter over and decided to give the thing up. Calling his scribe he despatched letters to all the different districts, and wrote a strong statement showing the utter impracticability of any such alliance, and calling upon all the bishops, priests, maliks and heads of the people to sign this paper, agreeing with him in pledging themselves to stand by him in resisting all that was opposed to the pure faith of their fathers. He asked me to take this paper with me through all his diocese, obtaining signatures to the same, and then to give it publication in all the newspapers, adding, "Let it be to the eternal shame of my calumniators."

IMPORTANT POINTS GAINED.

Leaving my family in Kochannes, as it would be very difficult for them to accompany me into the mountains, discarding all superfluous luggage, and exchanging our horses for sure footed mules, I set out the 23d of August for Jeloo, Bas, and Dis. A personal servant of the Patriarch accompanied me as a sign of his interest, and also a government guard. We were received everywhere with the greatest cordiality and respect, and as soon as it was known that I was the bearer of a letter from their Patriarch all the people of every village gathered to hear it. When produced the priest first kissed the letter as a mark of respect, and put it to his forehead, then passing it to the other principal men who did the same. As it was read many pious ejaculations were uttered and indignation expressed at the presumption of those who could thus malign their spiritual Head. Some clinching their daggers said, "We will kill any who at-

tempt to wrest our faith from us." Nearly all the villages were visited, and the 11th day after our departure we again reached Kochannes. The Patriarch was greatly pleased with the unanimity of the people on the subject, and after resting a day or two we visited Gawar with the same results. While there the people gathered from 16 villages and offered a petition to the government in regard to freedom for their schools and religious worship.

POLITE ATTENTIONS FROM OFFICIALS.

A good many calls were made and received from different government officials, and the promise was given that they would look into the restrictions placed upon the work. It is encouraging to be able to say that in the winter following our work was not so much molested, and the Anglican schools, also had the benefit of the same privileges. The 16th of September, after two and a half month's absence from Oroomiah, we again looked with grateful hearts upon its beautiful plain, thankful to God who had brought us safely through many perils.

THE NESTORIAN-PAPAL "LOVE FEAST" INDEFINITELY POSTPONED.

It may be interesting as a sequel to the matter between the Catholics and Mar Shimoon to say that Mar Elia, at the appointed time, proceeded towards Ashetha with his delegation, but was turned back by messengers who met him at Amadia with word that owing to peculiar circumstances there would be no "love feast." He returned to Mosul greatly chagrined, and tried to sue the Nestorian Patriarch for damages, but to no avail. At present date, August, 1893, the feeling at Kochannes between the factions in the patriarchal house is more bitter than ever, and unless a reconciliation can soon be effected there is danger of a complete disruption. The Catholics having failed with Mar Shimoon are now working the other party. Will not all who are interested in the Kingdom, earnestly pray, that God may overrule all to the advancement of that Kingdom among this interesting people.

MOVEMENTS FOR THE REFORM OF THE ARMENIAN CLERGY.

REV. S. G. WILSON, TABRIZ.

During the past year the Armenian Bishop of Azerbaijan, a Vartabed, who succeeded him, and two of the six priests have died in Tabriz. These deaths happening at a time when the Catholicos-elect is detained from taking his seat by some difficulties with the Sultan and Czar, make the condition of the Armenian clergy a topic of special interest. Who and what kind of men shall be their successors is a theme continually discussed by the people.

It is encouraging to see public sentiment demanding that men of a higher standard should be chosen to the priesthood, men of education and capacity to preach and instruct the people. This desire is expressed not only in conversation, but in the leading newspapers of the race.

THE PITIABLE CONDITION OF THE PRIESTHOOD.

The necessity for improvement is now evident to the people. The condition of the priests is truly deplorable. While some are excellent men, of good intentions, the majority are sadly deficient. In the villages especially they have little education, and simply reading or repeating by rote the Prayer-Book is the equipment of some. One priest in Karadagh was asked who was Jesus and who was Christ? He replied "They say that Hesus was a brother of Christos." An Armenian bishop asked us whether we were the descendants of Columbus or of the red men? When asked why they do not preach, the priests reply, "How can we, having never learned?"

One of their besetting sins is intemperance. At all weddings and funerals intoxicants are abundant. The priests must drink up the wine after the mass. "Drink ye *all* of it." Priests have been known to fall drunk in the streets. Some turn their houses into wine shops.

They have low views of the Sabbath. I have seen priests buying in the bazaars, working in the harvest field, and building their houses on Sunday. The priests are all married and are comparatively free from impurity,

though if Armenian novelists are to be trusted their monasteries are full of vice.

BISHOPS AND BARGAINS.

The priests have never comprehended their higher duties. Their standard has been low and nothing more has been expected of them. They are chosen from any occupation and very limited qualifications are demanded. The cook of our Boys' School has been asked to be a village priest. A village in Salmas selected a blacksmith and sent him to Tabriz for ordination as priest. The regulation was that he should spend forty days at the church fasting and perfecting himself in the Church ritual, then the bishop would lay hands on him. The bishop, however, demanded \$50 as an ordination fee, the people had only provided \$35, and the matter was under discussion, when the candidate fled to the protection of the French and Turkish consuls, and made affidavit that the Gregorians intended to kill him and charge it to the Protestants. Color was given to the accusation by the fact that a Gregorian monk had been killed in Salmas by some Gregorian roughs and the attempt made to cast the blame of it on the Armenian Catholics. The blacksmith was possibly the victim of a hoax. He escaped to Russia.

ECCLIASTICAL PERQUISITES.

Fees for ordinations, for his influence in litigations, and for dispensations from church rules, are a fruitful source of revenue to the bishop. A late bishop collected considerable wealth in a few years. The prohibition of marriage within the seventh degree is often dispensed. In one instance, a paper of dispensation was given to the man to take to the priest with instructions in a postscript to take a certain fee from him. He outwitted his "holiness" by cutting off the postscript. Lately a case created considerable excitement. The acting bishop, for \$40, granted a dispensation for fornication, with the privilege of marrying another than the injured girl. The circumstances of the case aroused public indignation, and the elders went to the bishop and told him to leave the city inside of 24 hours. He had the droopy and begged mercy, saying, "I am sick, give me 15 days to leave,

or if I die, bury me." He died on the morrow. Then to honor the office, though they despised the incumbent, they gave him a funeral, splendid beyond all precedent in Persia. For eight hours prayers and chants were continued in the church, streets, and at the grave, while a military band and representatives of the consulates, Persian Government and Mujteheeds added to the pageant.

A DEMAND FOR BETTER MEN.

The people are awake to the deficiencies of their clergy and despise them. A priest took a boy to apprentice to a tailor. The tailor said, "Oh, this boy is no good, make a priest of him." The sons of the priests are not willing to take the place of their fathers. Educated young men are ashamed and disinclined to assume the office. One desired to if he could be excused from wearing the robes, another if he could be a preacher and not have the burden of ceremonies. The bishop answered, "But then how would you earn your living," for the fees from funerals, masses, baptisms, weddings, house blessings, saints-days and church collections make up the priests' income. Educated men dislike to be bound down to the observance of these rites and to be dependent on them. Some therefore advocate a fixed salary for the priesthood that the demand for intelligent preachers may be met. There are some young men who are educated, yet spiritually deficient, who seem inclined to enter the priesthood in order to acquire political influence over the people. Our Armenian preacher, Mr. Guleserian, a graduate of Harpoot, has been invited several times to become a priest for the Tabriz Gregorians. Of course he can not conscientiously take their vows and perform the unscriptural rites required of an Armenian priest, even though they should consent to his preaching evangelical doctrines.

COMMON SENSE ADVICE.

The feeling in the Armenian Church in one phase of it is indicated by the following extracts from their Tiflis newspapers. The "Artsagank" says: "Every Catholic and every Protestant before being deemed worthy of receiving the Holy Communion for the first time is instructed in the confession of

the Church and is examined and after that is counted a member of the Church. This rule is of great importance, because it is not possible to be a Christian without a knowledge of the faith. Only a small part of the Armenian people are instructed in the principles of the faith, the greater part are ignorant of them. It is the duty of the Armenian Church to correct this evil. Armenian ecclesiastics must conceive well their calling and not be *ritualists*, but preachers of the living divine word. They must continually teach their people the confession, traditions and ceremonies of the Armenian Church, in public and at home. That priest who only performs the rites and does not teach the ignorant people, has a great accountability to men and God."

"Certainly it would be a perfectly heathenish arrangement if our priests were only for the celebration of religious rites. All formalism is contrary to the spirit of the Christian Church. Christ claims that one must love and serve God with 'the intent of the heart' not with 'lips only.' Such a Christianity is worse than heathenism, and that church is very far from the primitive Christian Church. It is the chief of all the important duties of our parish priests to care for the spiritual necessities of their parishioners, to instruct them in the truths of the faith, and afterwards to receive them to the communion."

"Our spiritual government must exercise much care concerning the religious instruction of our people. Until every priest turns into a teacher and every house and church turns into a school, it is impossible to scatter this darkness of ignorance."

A SPIRITED ARRAIGNMENT.

The arraignment of the priesthood in the "Meshag" is even more severe. "If you do not know your duty, Holy Fathers, let us teach you. To be ministers of Christ does not mean merely to repeat memorized prayers, to fulfill outward ceremonies, to cause the people to burn candles before the pictures and kiss the covers of the Gospel, without having the gift of interpreting its solemn contents, to exhort the people not to brotherly love, but only to more bountiful

gifts for your personal living. No, Christianity is not this! Has there indeed remained in you the real Christian spirit, a feeling of mercy, love and self-sacrifice, or has that long since been exchanged for selfishness? Have we not a right to say that, leavened with the bureaucratic spirit, you have killed the evangelical spirit of the Church and of Christian teaching with dry and barren rites, written prayers and outward ceremonies? Yes! Instead of the great contents of the Gospel, its mere externals rule; instead of the light of Christ, rouble-bought candles; instead of the divine thought, picture worship; instead of the spirit, form. It is dead; yes, the Christian spirit is dead; the meaning of the divine teaching is gone, and in their place, by the grace of Christ's ministers, there now rule in the Church two entirely different principles—dry, barren, empty, lifeless formalism, and money-worshiping, debasing covetousness."

IS IT THE BEGINNING OF REFORM?

These protesters show no tendency to break away from the Old Church, which embodies their patriotism and is the center of their national aspirations. They would reform from within. We bid them God-speed, though anticipating that a tradition-bound ecclesiasticism will not be easily broken through. Some anticipate that reforms will be instituted by the new Catholicos, Kremian. He is regarded as a spiritual and enlightened man, of marked ability and progressive spirit. Formerly Bishop at Van and head of the Monastery there situated, he represented the Armenians at the Berlin Conference, and for his part in it, was banished by the Sultan to Jerusalem. Thence he was called by election in the spring of 1892 to be Catholicos at Echmiadzin. The intervening year has been spent in making arrangements with the Czar and Sultan and he has not yet been able to take his seat. He will probably be much hampered, and expectations of reforms in the Church by his efforts are likely to be disappointed.

"Better to trust in the LORD than to put confidence in man; better to trust in the LORD than to put confidence in princes."

WHO WILL SOLVE THIS PROBLEM?

REV. LEWIS F. ESSELTYN, TEHERAN.

Persia has an area nearly as large as that part of the United States lying east of a straight line extending from Chicago directly south to the Gulf of Mexico. Some of it is rugged and mountainous, a large part of it desert, and the rest fertile. Owing to its many deserts, some of them salt, parts of the country are not inhabited at all, other parts have a sparse population, while the fertile districts are sometimes quite populous. The whole empire is a barren rather than a productive country, and this together with the oriental indolence of the people may account in some measure for their poverty and low degree of enlightenment.

THE PERSIAN PARISH.

The population is estimated at about 8,000,000, equal to twice that of London, and good authorities distribute it as follows among the different religions, viz: Fire Worshipers, 7,000, mostly in Yezd and Kirman; Jews, 15,000 to 20,000, mostly in Teheran, Ispahan and Hamadan; Armenians, about 40,000, mostly in the principal cities of Central and Western Persia; Nestorians, 30,000, located in the Oroomiah district; and Moslems, over 7,000,000, distributed through the empire.

THE MISSIONARY SITUATION.

English missionaries are located at Bushire and Ispahan. American missionaries are at Teheran, Hamadan, Tabriz, Salmas and Oroomiah. A number of out-stations are occupied by native helpers, and the rest of the eight millions are practically uncared for. A majority of the large cities and nearly all of the smaller ones are not even occupied as out-stations. Suppose we distribute eight or ten millions of people over the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Indiana, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida and Alabama, and then at seven principal points—that is, about one for each three States—establish a small band of Christian workers, fairly well equipped

to carry on preaching, educational and medical work, and in addition to these seven principal places, establish quite a number of smaller and less fully equipped stations for Christian work. Such a supposition fairly represents the extent of Persia and the number of its mission stations.

TWO SERIOUS DIFFICULTIES.

The two principal obstacles to the progress of missionary work in Persia are, the scattering of the population over so large an area, and the absence of religious liberty.

Now while steamships are crossing the Atlantic in a little more than five days, and railroad trains supplied with modern comforts and luxuries are running from New York to Chicago in twenty hours, if we in Persia wish to travel as much as a fourth of the distance from New York to Chicago, it takes us from three to ten days, according to conveyance, either by post horses or by caravan, with plenty of hardships and discomforts in either case. Hence, in order to present the Gospel to the people outside the locality of the mission stations, there must be a large expenditure of physical force which, of course, leaves so much less strength to expend upon direct spiritual work.

From the human point of view, the absence of religious liberty is the greatest obstacle to our work. The state religion is Mohammedanism, and any Moslem who becomes a Christian does so at the risk of his life. Only recently in Tabriz a convert from Islam was thrown into prison and, while there, was murdered by Moslem prisoners because he persisted in confessing Christ.

THE PROBLEM STATED.

Much indirect work and a good deal of direct work can be accomplished so long as it is done quietly, and public attention is not specially called to it. A public movement to reach the masses would perhaps encounter murderous opposition. We are thus placed in a position where we are urged on by Christ's command to "preach the Gospel," while at the same time we move with caution, lest by boldness we precipitate a persecution and perhaps cause the banishment or murder of all Christians and the destruction

of all Christian institutions in Persia. When one's heart is on fire with love for souls, this is a most difficult position to be placed in. Our Board is expending large sums of money every year to keep up this work. A large amount of missionary energy is also being expended. Granting that in the past the Church's policy of conservatism and cautiousness concerning the work in Persia has been the best policy under the circumstances; granting also that up to the present time valuable foundation work has been done, doors have been opened, the Bible has been printed in the Persian language, and some souls have been converted, it yet remains true that the great mass of the seven million Moslems have not been reached, neither can we hope to reach them by the present methods.

HOW SHALL IT BE SOLVED?

Is the conservative and cautious policy of the past the best policy for the future? Is the Church receiving a sufficient return for the amount of money and energy it is expending in Persia at present? If the same capital were invested elsewhere would it not give larger returns for God's glory? Is it not time that we take advantage of the preparatory work which has been done and attempt a popular movement in the name of Christ? Is it not time that the Church should have stronger faith and lean more heavily upon the promises? The work and the results are the Lord's. We ourselves are under orders to "preach the Gospel," and shall we not fear God rather than man? If He brings upon us a baptism of blood let us trust that the blood of the martyrs shall be the seed of the Church. Though Christians may be persecuted, Christian institutions destroyed and missionaries banished, shall we not leave all those uncertain results in God's hands and we ourselves "preach the Gospel" publicly and fearlessly? Are we justified in leaving so many millions of the present generation to die without the Gospel simply because if at some time in the future (the first indications of which are not visible) religious liberty should be declared, the Gospel could then perhaps be preached with less opposition?

WISDOM AND DUTY.

In general, the policy of the Church is conservative, and I am aware that such a change as that suggested above would perhaps receive the disapproval of some of the strongest and best men in the Church. But with due reverence for them, I beg THE CHURCH AT HOME AND ABROAD to invite a number of suitable men, including perhaps some laymen, to discuss the whole subject in the pages of the magazine. In counsel there is wisdom. We who are on the field personally and vitally interested day by day earnestly desire to know God's will, and the judgment of our constituents at home may throw valuable light on our path of duty.

Is the Church ready to sustain us if we pursue a more aggressive policy than has been pursued in the past for the purpose of reaching Persian Moslems? If not, is the Church ready to assume its share of the responsibility if the greater part of seven million Persian Moslems die without the Gospel?

THE BABI RELIGION IN PERSIA.

REV. BENJAMIN LABAREE, D. D.

Within the fifty years past a new religion has been developed in Persia, known by the name of Babism, which already numbers its disciples by the tens of thousands, and is steadily making inroads upon the Mohammedan religion, of which it is in fact an offshoot. It is thought by some to have a large future before it. Christian missionaries come in contact with it, and from the friendliness of the so-called Babis to the Christian religion, hopes have been cherished that it may prove a stepping stone for the Gospel into Moslem hearts. For this reason, if no other, it deserves the attention of all thoughtful Christians.

*Mirza Ali Mohammed, the founder of the new religion, was the son of a cloth merchant of the city of Shiraz, and first came to public

notice in the year 1848, when about twenty-five years of age. His early education was limited, even for the advantages Persia affords, but, with a strong spiritual bent in his nature, he seems to have given himself much to religious meditation and study. Paying a visit to Kerbela, the centre of theological thought among the Shiah of Persia, he sat for a few months under the teaching of a noted and rather mystical teacher of Mohammedan theology, and became his enthusiastic disciple. He entered with special zest into the study of the doctrine, which figures so conspicuously in Persian theology, of the coming "Unseen Imam" whose return as the "Imam Mahdi" is to introduce the Mohammedan millenium, in regard to whom some advanced and heretical views were taught by the school to which his teacher belonged. The impressions made on his mind by his devout contemplations on this doctrine are exhibited in the following passage which we find translated from his earlier writings. Addressing the absent Imam, he says, "When are the days of your Empire, that I may struggle for you? And when are the days of your glory, that I may obtain the blessing of your visage? And when are the days of your Kingdom when I may take revenge on your enemies? And when are the days of your 'Manifestation,' that I may be independent of all except you? And when are the days of the appearance of your Lordship, that by your permission, I may say 'Be,' and it shall become existent before you? And when are the days which God hath promised unto his servants for your coming?" From his long and earnest meditations on this subject he seems to have become convinced that he enjoyed the favor of special communication with the Imam. It was but one step further to imagine that his exalted thoughts were veritable inspirations from the supreme Fountain of all Truth, and that he himself was an inspired prophet. Upon his return from Kerbela the young enthusiast drew about him his particular friends, and revealed to them his inward consciousness of a prophetic call, and announced himself as the "Bab," i. e. the Door, or Gate, meaning, the channel of Grace from the Unseen Imam. He began

*The best account of the early history of the Bab and his doctrines is to be found in a French work by Count Gobineau, formerly Ambassador of France at Teheran; "Religions et philosophes dans l'Asie Centrale." Recently a very painstaking and exhaustive study of the Babi history and literature down to the latest day has been made by E. G. Brown, M. A., Lecturer in Persian to the University of Cambridge, "Episode of the Bab, Cambridge, 1891."

preaching in the mosques against the prevailing irreligion of the times, especially berating the Moslem clergy for their scandalous vices and unfitness to be spiritual guides to the people, emphasizing the need of a morality of deeds, rather than one of words and formal rules. He advocated temperance, opposed the growing use of opium, while he himself neither smoked tobacco nor drank coffee. He discountenanced polygamy, forbade concubinage, asceticism and mendicancy, prohibited divorce, and taught the equality of the sexes; encouraged the practice of hospitality, and demanded justice for all citizens alike. Though attacking none of the dogmas of Islam, the tendencies of his opinions were undeniably heterodox. The new teachings, however, became popular at once. Numbers of his fellow citizens assented to the pretensions and creed of the new claimant to prophethood with alacrity and fervor. Missionaries were sent out to other towns to announce the tidings and to explain the new doctrines. Adherents sprang up everywhere they went, men of all ranks, educated and unlearned alike, welcoming the good news, and in turn becoming their earnest heralds. This great popularity was due, not merely to the attractive program of reform presented, but largely to the reputation for personal sanctity conceded to the Bab, a quality to which the Oriental mind is ever particularly susceptible, to the sweetness and gentleness of his manners, to the eloquence of his voice, and to the apparent depth of meaning in his utterances, all of which exercised a spell over his hearers, even his enemies admired but feared.

Later on Mirza Ali Mohammed, like a good Moslem, made a pilgrimage to Mecca, which resulted somewhat as Luther's first visit to Rome, in further undermining his faith in the religion of his fathers, though he never actually cut loose from the authority of Mohammed as a prophet to be revered; and his estimate of Christ, we may say here, was much the same. His return was signalized by the renewal of debates and dissensions between himself and his followers on the one side, and the orthodox party on the other, which led finally to the arrest of the Bab by the Governor of his native province, and his

detention at Shiraz for a time. Subsequently he was removed to Ispahan, where a friendly Governor showed him much favor. Meanwhile his apostles continued more active in their proselyting work than ever. Notable among these were two of the regular Moham-medan clergy, of great learning and ability, who rank in the history of this movement as the foremost champions of the new doctrines, Mullah Husein and Haji Mohammed Ali. With these was associated a woman, who has attained a celebrity throughout Persia almost unparalleled in the annals of that land. She is admitted by friend and enemy to have been a woman of marvellous beauty and rare intellectual gifts. As a scholar she excelled in her knowledge of the Arabic language and of Islamic traditions and philosophy. She was a poetess, and her eloquence of speech was fascinating. Her name was Zerryn Taj, but she is commonly known as Kurratu'l-Ayn, or "The Consolation of the Eyes," with reference to her surpassing loveliness of countenance. She never met the Bab during her life time, but learned of him as a spiritual guide and the channel of the new revelation through Mullah Husein. From her correspondence with the Bab he became deeply impressed with her rare qualities and attainments and included her as one of the eighteen dignitaries of the first Babi Hierarchy. In the campaign that was pushed by the devotees of the Bab the persuasive eloquence of this peerless young Persian woman is credited with an influence second to that of no other.

By degrees the new sectaries became more and more bold, more and more sanguine of revolutionizing the ancient faith of the land. In all the principal cities of southern and central Persia some in every class in society, publicly or privately, hailed the reform movement as a welcome change in the old order of things. The orthodox clergy became alarmed as they saw their religious supremacy in danger of dissolution, while the turmoils and insurrections which followed from the labors of the Babi preachers opened the eyes of the Government to serious danger to State as well as Church. In the provinces of Khorassan and Mazanderan, and in the city of Zenjan, the

Babis assumed a fierce and defiant front, coming into violent collision with the local authorities. The King's ministers, as the first step towards checking the rising tide of revolution, ordered the Bab to be removed from Ispahan to Tabriz, and there secluded in some safe place. This was in the year 1847, only four years since the youthful Ali Mohammed first announced his prophetic mission. On arriving at Tabriz he was despatched by order of the Governor to the fortress of Maku, held by a semi-independent chieftain, situated at the base of Mt. Ararat, three or four days to the northwest of Tabriz; but his confinement here was not so close as to prevent the access of his friends, and an active correspondence was carried on with his distant and industrious lieutenants. To interrupt this freedom of communication he was removed to the fortress of Cherick near Salmas, two days from Oroomiah. The quiet of his retirement here, lasting two years and a half, was favorable to meditation and study and he busied himself in practices of devotion, and in the development of his theological opinions and his code of civil and social regulations. Gradually he assumed higher and higher position and authority, until he announced himself to be the "Iman Mahdi" himself. His pen was prolific of letters and theological treatises, among which deserves to be mentioned his most elaborate work, "The Beyyan" or "The Exposition," sometimes called the Koran of the Babis.

During this interval the religious war kindled by the Bab's energetic followers in Mazanderan and Zenjan grew into a blaze which taxed all the energies of the local Governments to extinguish. Meanwhile Mohammed Shah died, (September 5, 1848) and was succeeded by his son Nasr-ed Din, the present sovereign of Persia, who selected as his Prime Minister the very able statesman Mirza Taki Khan. Immediately upon coming into power this minister addressed himself vigorously to quelling the Babi disturbances in different districts and towns. That in the town of Zenjan, where the Bab's friends were very numerous and resolute, was only put down after a prolonged siege, lasting from May to September, 1850. While the contest

dragged on the Government determined on the death of the Bab, as absolutely necessary to the pacification of the Kingdom. On his way from his castle of imprisonment to Tabriz for trial and execution he passed through Oroomiah. In a communication from Dr. A. H. Wright, our missionary physician at that time in Oroomiah, addressed to the German and American Oriental Societies, we find some very interesting particulars in regard to the Bab's visit there and the sensation he created. We are told that vast numbers flocked to see him, and even the Governor did not conceal his sympathy with the prisoner of such engaging manners; the crowds shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Iman Mahdi," the great desire of Moslem nations. Traditions about the town relate that when he went to the bath, the people carried away in vessels the water in which he bathed, as if it were holy. But at Tabriz Persian officialdom, and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem High Priests and was condemned as a heretic to be shot, along with two of his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn, ratifying the sentence of death, while in the crowded streets through which he passed throngs of zealous fanatics grossly insulted and maltreated him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view, and a company of soldiers was drawn up to shoot them. At the first discharge the Bab's companion fell dead, but, strange to say, the bullets only cut the cords which bound the Bab himself, leaving him to fall to the ground, free, and he took to flight. It is thoroughly conceivable, indeed, it is altogether probable, from a Persian point of view, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims,

the whole town would have acclaimed his pretensions, and sooner or later the country itself would have acknowledged his authority to the overthrow of the Kajar dynasty. As it was, in his bewilderment, he fled to a neighboring guard house, where he was cut down and beaten to death by Mussulman soldiery. This occurred July 15, 1850.

The execution of the Bab in no wise discouraged the faith and zeal of his disciples; on the other hand, it exasperated them against the Government, and inflamed them to desperate efforts for its overturn. By the vigorous efforts of the military power the several insurrections in the country were brought to an end. But the spirit of vengeance for the death of their prophet was everywhere rife among the sect, and soon came to a head in a conspiracy against the life of the Shah. He was attacked while riding out with his suite one day by three Babis. The attempt was a failure, the King escaping with only a slight wound, but the recoil of the blow on the Babis themselves was terrible. One of the assailants was killed on the spot. The other two were tortured with fiendish cruelty to induce them to reveal their fellow conspirators, but without avail. Some thirty residents of the capital, suspected of being Babis, were seized, and, after a month's deliberation on the part of the Shah and his court, they were put to death in a variety of methods the most cruel and barbarous, large numbers of the nobility, the ecclesiastics, and other citizens of Teheran being forced to aid in their execution in evidence of their loyalty to the Shah. Among the victims was the gifted woman Kurratu'l-Ayn, who for some months had been under arrest and surveillance in the city. All the victims met their death with stoical, almost superhuman, fortitude, refusing the pardon offered them if they would but recant. Some even in the midst of their prolonged sufferings sang, or shouted, songs of triumph. The French writer Renan speaks of this massacre, as a day "without parallel perhaps in the history of the world." It should be borne in mind that some of these unfortunates had never seen the man whom they called Master, yet thus rapturously did they offer up their lives as a testimony of their faith in him.

This ferocity of vengeance checked, though it did not by any means extirpate, Babism. While it put an end to the revolutionary tendencies of its more restless spirits, secret partisanship continued to keep alive the heresy. Two brothers who stood foremost among the sect, one of whom had been nominated by the Bab as his successor, found it safe to escape over into Turkey, and made their residence for some years in Bagdad. Here their abodes became centres of rival missionary efforts, from which the Persian rulers took alarm, and at their earnest request the Osmanli Government ordered their removal into European Turkey; and finally one of them, Mirza Yahya, was sent to the Island of Cyprus, where he still lives; the other, Mirza Husein Ali, was removed to Acre, a Turkish stronghold on the Mediterranean coast.

According to the Bab no divine revelation is final. His was the latest but not the last manifestation of the Deity in human form. There are numerous passages in his writings which intimate that he is but the fore-runner of One to come. The expression frequently occurs, "He whom God shall manifest." His followers have never been agreed as to the exact meaning of this phrase. The prisoner at Acre came to interpret it as referring primarily to himself, and boldly claimed that he was the one predicted, setting aside the Bab's nomination of his brother to the headship. The larger portion of the Babis have come to acknowledge his claims, yielding to him divine homage. He assumed the name of Beha, i. e. Light. Often he is designated as "Beha' Ullah," or "Light of God," and his followers are known as Behais, as well as Babis. The younger brother is commonly known as Subh-i-Ezel, i. e., "Light of Eternity," and his disciples are called Subh-i-Ezelis. Though the Beha proclaimed himself to be the divine being incarnate, he made no pretense of working miracles, but like the Arabian prophet, and like the Bab, he offered as proof of his claims simply and alone the superlative excellence of his compositions. Up to the time of his recent death he resided in no small degree of comfort at Acre, in a mansion encompassed by orange groves, furnished him by the

Turkish government, numerous Persian attendants surrounding the place, carefully guarding all approach of strangers to their revered master, keeping up an air of impressive awe, as was supposed to befit the abode of so exalted a personage. In his writings more is made of himself and his own teachings than of the Bab and his prescriptions. Among other productions of his pen are noticeable several letters addressed to sovereigns of Europe and Asia, and to the President of the United States, in which he appeals, as by divine authority, for the cessations of wars, for international comity and good feeling, for the prevalence of justice and righteousness, and for the recognition of his claims as the present representative of God on earth. Since his death it is not known what position is taken by his followers with respect to a successor, but up to the present time the Behais have been gaining converts widely throughout Persia.

The central article of belief in the Babi creed is the continued presence in the world of some authoritative interpreter of the divine will. It is a fresh illustration of the craving of humanity for a mediator. The Babis charge the Christians with Jewish blindness in not recognizing their prophet as the returning Christ, with a new gospel. But no true Christian can study the principles of Babism without a painful conviction of its entire unworthiness to be called a gospel in any sense. It is a system of crude mystical ideas, barren of all spiritual value to humanity. Religion is made by it to consist chiefly in the worship of God as manifested in the assumed Incarnations. Nothing scarcely is taught of the divine holiness, nor of sin, nor of repentance; nothing of divine love, nor of a Saviour, nor of holy living. The principles of morality inculcated are indeed somewhat higher than those current among the Moslems, and emphasis is laid on *sincerity*, as all essential in religion, a quality conspicuously absent with the Shias; but in fact the followers of the Beha pay slight heed to these nobler teachings, while they seize eagerly upon the freedom granted them from the exactions of Mohammedan law. They neither

fast nor pray, except possibly the latter over the dead; they are addicted to wine drinking even to excess. As to the doctrine of the equality of men and women, which the Bab enjoined, it is but partially maintained in practice; and the same may be said in respect to other of his teachings intended to elevate the position of woman. Indeed, what valuable fruit could we expect from a religious system which argues against Creation and the Resurrection, which has no adequate conception of the nature of sin, presents no higher motive to goodness than the extinction and final absorption of the human soul into the Divine Being, and holds up no fear of punishment nor serious loss to transgressors of the moral law. It is indeed amazing that men are so ready to devote themselves to death at the hands of their enemies for a system of religious beliefs so empty of all practical benefit. We cannot regard it other than wild fanaticism, and the worst of it is that it is fanaticism which has instigated some of its followers to the assassination of their adversaries, giving color to the prediction of many, that if the Babis should ever attain to a position of political power they would prove the most intolerant and vengeful of all sects. Our sympathies can but go out to them for the terrible sufferings which they have undergone in behalf of what they hold to be the truth, and above all for their pitiful blindness and folly. The chief virtue to be laid to their credit is their mutual devotion and fraternal affection. This and the religious liberty they practice are the chief ties that bind them together as a sect, and in these doubtless lies the secret of their constant growth. It is a matter of some hopefulness to the Christian that these people listen to the Gospel with the greatest readiness, and consequently by reading with them it seems possible to lead them to see the errors into which they have fallen, though it must be confessed that past experience is not very encouraging of success in this direction. There is greater encouragement to missionary effort in the fact that these people are everywhere undermining or relaxing the orthodox Moslem belief, and so are opening the doors of conscience and faith among the Moham-

medans to the saving truths of the Gospel of the Crucified Son of God.

Letters.

SYRIA.

REV. F. W. MARCH, *Tripoli*.—I have recently visited a number of our outstations and have noted as of special interest the following items:

A FLOURISHING CHURCH AT MINYARA.

The Minyara church continues to grow rapidly, having now *ninety-two members*. They have meetings every evening. Religion is with them the one topic of thought and conversation. They spend the day in their various employment, as farmers, shoemakers, camel-drivers and muleteers. To gather together in the evening for prayer and Bible study, seems to them not an extraordinary thing, but the natural and proper way for every Christian to spend his time. The Greek Church also holds nightly meetings. Many go back and forth, one evening with the Greek, the next with the Protestant, comparing the teaching of one party with that of the other, and the result of all this discussing and investigation is that the Protestant Church daily grows stronger and the Greek Church weaker.

Many people come from neighboring villages to Minyara on business, and our brethren lose no opportunity for enlightening such persons. Some men from Khareibeh came for shoes and they got not only new shoes but new ideas; and a party of them declared themselves Protestants and were cut off from the Maronite Church, to which they had belonged. In Minyara, as well as a number of other places, the brethren are in the habit of going out on Sundays, two and two, to visit neighboring villages.

WAR UPON PROTESTANTS AT BEINU.

At Beinu the Protestants are not so strong and therefore suffer more persecution. On Sunday, a woman was seen standing by the path leading to our church, a big stick in her hand, and looking sharply at everyone who passed. After the service began, she came to the church door and stepping in, looked over the audience and then went away. She was looking for her son, a grown up young man, and proposing to beat him with the stick if she found him attending a Protestant service. She would give him nothing to eat and would lock up the food so that he could not help himself. Altogether, the young man could not stand it, and with a sad and heavy heart, he went back to the Greek Church.

Our preacher tells me that nightly a watchman stands at the door of his house. This watchman is employed by a certain rich man who is anxious lest his son should enter and be carried away by Protestant teaching.

The Greek Church at Beinu are exceedingly loud and violent in debate and that upon matters of the slightest importance. One evening they assembled in large numbers in the house of one of their number and persuaded our preacher, who is a thoroughly educated and able man, to join them. They then raised such a shout that his voice could not be heard and went away claiming a great victory. At the time of my visit, some leading men came to argue with me. The questions they proposed indicated their spirit and their mode of argument. One was the eating of things strangled, which they endeavor to make an issue between Protestant and Greek and a vital matter; another was the water and blood (I John 5: 8), which they claim proves that wine and water must be mingled in the Lord's Supper. One of their number recently made a visit to Tripoli and came back with a long and detailed account of a great debate between him and the American missionaries in the presence of a vast crowd on the principal street, in which he came out victorious—the whole story being false—but the Beinu people believed that it really occurred.

PRIEST VERSUS PEOPLE AT JIBRAIL.

At Jibrail, near Beinu, I was spending the evening at the sheikh's house, when the village priest came to call on me. He was in a very bad temper and complained bitterly of our teacher and the school, saying that the children no longer attend church. I asked the teacher about the matter and he said it was quite true; the children had studied the Bible and heard it explained, and of their own accord had decided that the Greek Church was wrong and that they would have no more to do with it. The parents of the children, moreover, sympathized with them. Then followed an angry discussion between the priest, the sheikh and others present, in which the priest was quite alone in his views. They laid down the law to him to the effect that the school was a good school and should remain; that religion was a matter touching the conscience of every man, and that whoever wished to become a Protestant was perfectly free to do so. Here I was more fortunate than at Beinu, for the loudest shouting was on my side.

HOW A HEART WAS WON AT GHARZUZ.

In the Gharzuz church I noticed a man I had

not seen before, and was told that for a few weeks he had been attending services regularly. His interest had been awakened in this way. He was on the road one day and met a missionary—not one of the Tripoli station—who spoke to him kindly and inquired the road. Only a few words passed between them, but the man was so impressed by the missionary's kind manner and the few words that he had spoken that he could not find words to express his admiration. "When he left me," he said, "and waved his hand in farewell, I kissed the ground he had trodden on." It was then an easy step, from regard for the man to a regard for the faith he professed.

A PROFITABLE MEETING OF PRESBYTERY AT HUMS.

The annual meeting of the Tripoli Presbytery was held at Hums, April 12 and 13. The church was crowded at all the evening sessions and well filled during the day. Mr. Ford of the Sidon Presbytery was with us and his sermons and addresses were especially enjoyed. We can see year by year that the Presbytery helps our churches in enlarging their views, exciting an interest in one another and teaching self control. At one of the sessions reports and statistics were given of the eight churches. Another session was spent wholly in devotional exercises, and at the others seven topics were discussed, each topic opened by an address and followed by a debate.

A BREAK FOR LIBERTY AT HADETH.

Mr. Nelson and I have been to Hadeth, where we summered last year, and have engaged houses for this summer. We were much gratified to find that the threats and excommunications of last summer did not deter the people from offering their houses again. We wrote the leases in the Mayor's office, a room eight by ten, his Honor being engaged at the same time in making shoes. Several of the leading men of the village were there, and they discussed among themselves the question of renting houses to Protestants. The head man gave his views as follows: they had been commanded not to rent houses, but as the renting of houses was not a religious question, they were not bound to obey their religious authorities in this matter. He said, moreover, that he had been in America and become well acquainted with Protestants and had been treated kindly by them, and that it was the duty of the Catholics to treat the Protestants well and as fellow-Christians. These views were heartily endorsed by all, and we felt that a great step had been taken in the direction of light and

freedom among these ignorant, priest-ridden Maronites.

MEXICO.

SPECIAL RELIGIOUS INTEREST.

REV. WILLIAM WALLACE, *Tlalpam*:—It is almost four months since I came to this suburb of Mexico City to take the direction of our Preparatory and Training school. Doubtless you would be interested in knowing somewhat of the work which has been done during this period. I had previously been engaged in missionary work but a little over two years in company with my father, on the Zacateccas field; and I confess that I took up the responsibilities of this position with a good deal of fear and trembling, not knowing what the issue might be. But God has been very good to us all and has blessed us with a very precious revival, which I know you will be glad to hear. But before speaking more particularly of the revival, it might be well to make a few preliminary remarks.

A THOROUGH COURSE OF TRAINING.

We have two distinct departments in our school, the preparatory and the theological or training. The first covers a course of three years and besides the ordinary grammar school studies, such as algebra, geometry, history, botany, physics, rhetoric, etc., includes a three years course in the Bible, in which we aim to read the whole Bible from Genesis to Revelation, and analyze each one of the 66 books. They also study sacred geography, history and catechism. In the theological department we give instruction in systematic theology, ecclesiastical history (including the Life of Christ and apostolic history), philosophy (including logic, moral science, and metaphysics) homiletics, Greek, (New Testament) and English. Our aim is to introduce the English into the preparatory department, beginning with the first year men, so that they can use English text books and have access to the treasures of evangelical literature in the English language, when they come to pursue their theological studies. We also aim to make all our class work as *practical* as possible, and the Bible the text book in every branch where it can possibly be introduced, employing to a greater extent than heretofore the inductive methods so successfully used in the last ten years in the biblical departments of our higher institutions of learning at home.

We have some thirty students this year, all boarders about half being in each department. But I must postpone general remarks to another

time and tell you about the spiritual awakening which has made us all very happy during the past few weeks.

EDIFYING SERVICES.

About two months after the opening of school I thought it would be well to have a celebration of the Lord's Supper,—especially as some of the second year preparatory boys had expressed a desire to make a profession of their faith in Christ. The week previous I had arranged that the active and saintly pastor of our principal congregation in Mexico City should come and preach to the students at the preparatory service Wednesday evening. He is a Mexican who has been in the work for twenty years, is an untiring pastor and besides preaching in his own church, carries on work in various halls throughout the city, something after the fashion of the McAll Mission. I felt sure that such a man could help the boys. Well, he came to us in the fullness of the blessing of Christ and preached a most impressive and practical sermon on "The Call to the Gospel Ministry" based on 1st Cor. 9: 16. He gave the students new views of the seriousness of the call to the ministry and laid it upon their hearts, that they should be convinced that not the mission, not their brethren, but that the Lord Jesus Christ had called them personally and directly through His spirit. He then prayed for the boys most tenderly, just as a father would pray for his sons. His interest in them was so earnest and so evident that all hearts were touched. The spirit of prayer, of confession of humiliation took hold of the students and each one talked and plead with God, as if they felt his presence. They besought God with tears and supplications that He should guide them in his ways, and teach them His will.

A HAPPY SABBATH.

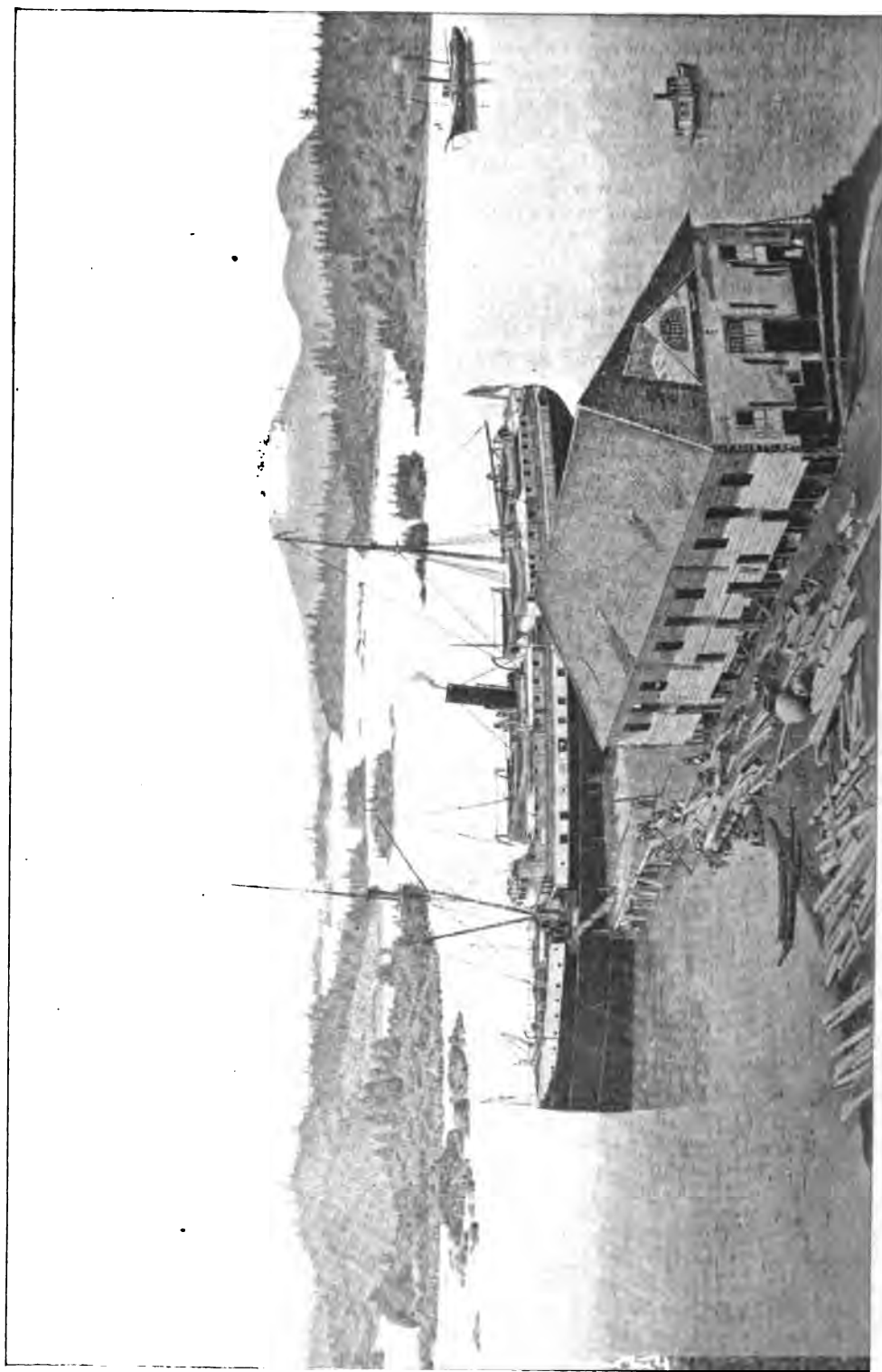
The next Thursday and Friday nights we continued our special services, and almost the whole of Saturday was taken up with private conferences and prayer. The following Sabbath was indeed a most happy one for me. Five of the students made a profession of faith. Two weeks afterward I baptized four members of a neighboring family who have long attended services, and since then the students have set actively to work distributing tracts, visiting from house to house, and studying their Bibles in a most practical fashion, searching constantly what may be the mind of the Spirit. But I must reserve a description of the organized work which the boys are doing to another time.

A USEFUL SERMON.

I will only add that a month later, that is June 30, our good friend made us another visit, and preached on the temptations to which young ministers would be exposed on entering work, basing his sermon on II Tim., 2: 4: "No soldier on service entangleth himself in the affairs of this life." He went on to speak of the peculiar temptations which would beset them here in Mexico, to use as aids Free-Masonry, (which is a free-thinking and political machine in this country), medicine, politics and business, and cited cases in point. He mentioned among other things that he personally had known sixteen ministers, native and foreign, who had abandoned the ministry through the above entanglements. He then called for prayers, and the boys kept on praying for two hours without urging, without even a suggestion on the part of those who led the meeting. In the morning, at Chapel exercises, the Spirit of prayer broke forth upon us again, and the boys prayed and sang from 8 A. M. till 10.30 A. M. There was no time spent in general exhortations; we simply wrestled with God for a blessing, and we received it. We prayed first of all for our poor selves, and then for this town of 8,000 inhabitants. Many touching prayers were offered for the conversion of the members of the families of the students, for several of them are the only ones of their respective families who have come to know Christ. I ask for your prayers that this good work may go on.

All light—and there are gleams in every land—comes from the Father of Lights. God is not the God of the English only, but is the God of the heathen also. In heathen hearts there are strange expectations of immortality, sentiments of responsibility, thoughts of the usefulness of prayer. These things are but starlight, a something whose restraint is feeble, that leaves darkness and questionings. To those who have only small glimmerings of light we ought to give the daylight.—*Rev. Dr. Glover.*

The report of the Rhenish Missionary Society states that in Sumatra more converts from heathenism and Mohammedanism were admitted in 1892 than in any previous year, namely, more than 3,000. In three villages the chiefs were baptized. Formerly the mission was restricted to work among the heathen, but now at each of the eighteen stations Islam has come to the front, and is the chief foe.—*The Chronicle.*



HARBOR AND WHARF, SEWARD, ALASKA.

HOME MISSIONS.

ALASKAN BOYS AND THEIR WORK.—Perhaps all our Sunday-school scholars have heard or read about our prosperous training school at Sitka, Alaska. There are in regular attendance upon it nearly one hundred and fifty Indian boys and girls. They are all poor, but many of them are exceedingly bright. Their parents, if they would, could not afford to furnish them with educational advantages. If left, on the other hand, to themselves they would wander about all their days in ignorance, indolence and wickedness. Fortunately for them and the country, the churches and the Sabbath-schools of the Presbyterian Church are unwilling to leave them in that sad and wretched condition.

Hence, to meet their ignorance the Women's Executive Committee in connection with the Board of Home Missions has put up at Sitka large and convenient school buildings and employed highly educated and devoted teachers as instructors. They have prescribed a course of study for the pupils similar to that which the children in the East enjoy in public schools. They are taught to read, write and cipher. Thus they are enabled to understand what is printed on the ballot which they will soon be expected to cast to decide the character of their rulers and the destiny of their country. They are prepared to keep books and enabled to correspond with their friends and relatives. They are also fitted to count money, foot up bills and balance accounts, and thus enabled to carry on business by which they may some day make a respectable living. They are taught further how to read their title clear to mansions in the skies, how to have their names written in the Lamb's book of life, and how to solve the all important problem, "What is a man profited if he shall gain the whole world and lose his own soul?"

To keep the boys and girls from indolence, different departments of work have been wisely established. The boys, as you will

see from one of the Alaska letters in this number, are expected to fell trees and bring the timber into the Mission wood house, catch salmon for food, work at all the trades, the manufactured articles of which are needed in that part of the country, and lay out, as skillful gardeners, the grounds which surround the Mission buildings. They have this summer been unusually successful in securing fuel for their winter use and in catching fish and deer for their food. The boys, we are told, made one haul of 1700 salmon with the new seine which was sent them by some of the Sabbath-schools, East. We read that they had lots of fun over it. The writer of the letter asserts that they had to hold up the seine with tons of fish in it until the tide went down, and then, bring them ashore. The fish and the wood have to be hauled frequently from a distance of fifteen or twenty miles. Think of this. But, by this means the boys' disposition to be indolent is counteracted. Who will venture to say that the money expended on such an institution is wasted or not wisely used?

To keep them from wickedness, there is a neat church built at Sitka, with the Rev. Mr. Austin, a most excellent man as its pastor. He watches day and night over the souls of the pupils and visits also their parents when they are ill or in affliction. In these three ways the liberal people of our Presbyterian churches and Sabbath-schools care for the growing Indian children of far-off Alaska. They are doing all they can to prepare them not only to become good citizens, but also heirs of eternal life.

THE GOSPEL THE POWER OF GOD ABOVE THE CLOUDS.—In an altitude of 6,000 feet above the level of the Gulf of Mexico we find two of our devoted Texas missionaries pointing a few strayed pioneers to the Cross of Christ. Everything connected with the scene seems to have been sublime! The mountains were

lofty, rugged and awe-inspiring, the atmosphere was clear as crystal and covered thick with stars like the sky of Syria, and the moon cast her soft beams over every object that met their eyes. Their dwelling-places were tents which reminded them of patriarchial days and the Oriental mode of communing with God. The gospel was there preached three times a day and four times on Sunday. The hearers were shut in by mountain peaks that seemed like munitions of rocks, until they could see nothing above them but the blue sky and hear nothing around them save the voice of prayer and the preaching of the Word. So intense was the solemnity and so anxious became all who were present that every impenitent person among them rose for prayer. After the preachers had retired to their tents, greatly exhausted by their day's labors, an anxious soul thrust his head through the folds of Dr. Little's tent, and exclaimed: "If you will come over here you can do a lot of good." Weary as he and Brother Bloys were, they accepted the invitation and talked until midnight to a band of eighteen anxious souls on the awful realities of eternity. The spirit of earnestness pervaded the whole camp, and such questions as "How shall we know when we have become Christians?" "Can we tell whether or not we have committed the unpardonable sin?" "What shall we do to be saved?" were asked. It is comforting to be assured that the gospel as preached by two plain Home Missionaries on the tops of the great mountains of the Lone Star State has the same saving effect upon the souls of men as it had when preached by our Lord's apostles around the top of Carmel and of Hermon, or on the shores of Galilee and the Dead Sea.

GREEKS AND ROMANISTS BROUGHT TO CHRIST.

—The above heading may strike some of those who have seen the Greek and the Romish Churches only in New York, Washington or Chicago unfavorably. They may claim that they are both Churches of Christ and that their members need not be brought to the Saviour through the instrumentality of Protestant missions. That some of the adher-

ents of Greek and Romish Churches are true Christians no one will undertake to deny. That the great body of the adherents of both, on the other hand, are as ignorant of the way of life as the heathen, is the undisputed testimony of those evangelical missionaries who labor among them. We are assured that the members of the Greek Church in Sitka and Killisnoo, Alaska, are in no sense higher than the neighboring Indians who have never heard the gospel. All those who have been converted through the efforts of our missionaries, and they are not a few, openly acknowledge that they were in their old church relation absolute heathen except that they were familiar perhaps with some well known Christian names. In a letter from Alaska the language of the uncle of Willie Wells, a convert from the Greek Church, is quoted as declaring with telling emphasis: "That the Greek Church is not a true Church, that the Russian Christians do not live right lives, and that the teachings of the priests are not those of God's Word." Another Alaskan convert charges the priest of the Greek Church with telling him "that whiskey was good and that Jesus made it and drank of it himself." It is folly, if not wicked, to reason on general principles that the members of the Greek Church are Christians when our own missionaries, who labor among them, find that they are ignorant of the first principles of the gospel and show by their life and conduct that they have never known the way of life.

The Romish Church is not at heart much better than the Greek. In our large cities, and in the face of Protestant civilization and the light of evangelical truth she may present a little better outward appearance. But ask those who have been missionaries in New Mexico, Arizona and Southern Colorado how much saving knowledge of Christ do they find among the Romanists. They will unhesitatingly tell you, scarcely any. Hundreds of these people have been brought into our Church and not a few of them are to-day Bible readers and preachers of the gospel. What is their opinion of the Church in which they were reared? Their zeal and devotion to the work of saving the souls of their

countrymen tell the sad story. They are sure that none find salvation within the pale of the Romish community, except perhaps a very few persons. The letter of the Rev. W. Williams, of Santa Fe, is convincing regarding the deplorable moral and spiritual condition of the Romanists of that part of our land. A member of the Romish Church lately said to him, "I have never heard the pure gospel preached; how glad I should be to hear it."

For the sake of precious souls let no one from mere sentimentality or feelings of charity, having no basis in fact, neglect the important work now carried on amongst the ignorant Roman Catholics within our bounds. The Home Board finds that they are in many quarters as accessible and as ready to receive the gospel as any other people. One of our New Mexican missionaries asserts that if the Presbyterian Church could be induced to furnish the appliances necessary for their conversion she would, in the near future, be permitted to count among her church members 15,000 Mexican Romanists. Even with our present half-hearted policy, hundreds, if not thousands, of these people have been brought to Christ. A number of them feel called upon to tell their friends and neighbors of the Saviour whom they have found. Not a few of them are more than willing to devote their lives to the work of preaching, if they and their families can be supported, but we have no means for that purpose. How long shall this continue?

EXTREMES SOMETIMES MEET.—Among this month's interesting letters from the field, there is one from the sunny glades of Florida and another from the cloudy and rainy district of Alaska. They lately met on the desk of one of the secretaries of the Home Board, thus giving not only importance, but sublimity also, to the work of that great arm of the Church. Without stating it in so many words they publish to the world the general and cosmopolitan character of the gospel of Christ. Its living truths quicken, enlighten and convert the heathen inhabitants of Alaska, as well as the old Spanish residents

and the later settlers of the Southern peninsula. Its comforts and consolations are as much demanded under the brilliant sky of the South as under the cloudy atmosphere of the extreme North. The missionaries in both regions have the same story to tell of God's love and of the joy of pardoned sin. The converts need the same spiritual care and direction in their efforts to adorn the religion which they profess. They need the same sympathy and encouragement in their trials and afflictions, and look for the presence of the same Saviour in the hour of death.

It is a beautiful thought that the pennies of the poor and the dollars of the rich thus meet in the same treasury in New York, and that they receive there a new baptism of prayer and benediction, and are then sent out on their mission of love, as messengers of Christ into every portion of the land, halting not until they reach on the one side the Gulf of Mexico and on the other the Polar sea. The success achieved by the missionaries who labor among all classes of our people between these extremes, is just as great. Under the influence of the gospel the son of the Alaskan chief as you see in one of the letters from that land calls to his death-bed Edith, his loved wife, and his two children, and charges her with his dying breath to see that those little ones receive careful Christian instruction and training. Our Synodical Missionary in Florida tells us that the future of that State depends largely on what the Presbyterian Church is ready to do for the spiritual well being of the present generation of her citizens.

AT BOULDER CREEK Rev. Alexander Eakin became pastor six months after organization, laboring also at Ben Lomond and Felton. In six months more a fine church was dedicated at Boulder, and in six months more the field became self-supporting without Felton, and with a good church building at Ben Lomond. In another year Boulder became self-supporting without Ben Lomond and a church was dedicated at Felton,—all by faithful gospel work seven days and nights in the week with no increase in the population. Then fire destroyed the Boulder church, with the

pastor's library of 1200 volumes. Every manuscript and memorandum is gone. Two thousand dollars insurance on church building, nothing on library. In twenty-six days they began rebuilding and will soon dedicate a sanctuary even better than the first. All this in Brother Eakin's first two and a half years out of the Seminary. He and his people have a mind to work.

REV. ROBT. CLELAND, descended from a long line of Presbyterian ministers, came from Kentucky to Monrovia and Azusa. Monrovia is settled by cultured people blessed with and enjoying a number of churches. In Azusa whiskey has been abundant, and churches very scarce. He saw at once that Azusa is the place needing the gospel and bent his energies for its redemption, while doing faithful work at Monrovia. His Azusa work prospered so greatly that in two years he asked to give his entire time and strength there, letting some one else take the Monrovia church. At length this was arranged for, and, to the surprise of all, Azusa is able to raise \$600 of his salary. It is very pleasant for a minister to live in and labor with a thoroughly Christian community where most are going to heaven any way. But what is a minister for if not to seek and save those who are not on their way to heaven?

If the Church in America is not ready to use all the means in her power to bring to Christ the numerous representatives of the different nations, kindreds and tongues now living among us, she is surely not in the right frame of mind to turn her attention to China, India, Africa and the Islands of the Sea. This thought is powerfully put by the Rev. Dr. Gregg, of Brooklyn, in the following sentences, namely: "Instead of sending out her colonies to distant lands and bringing other people under sway by conquest, America has opened up her vast territory to be colonized. On her own soil she gathers the children of all nations and races. The polyglot populations are thrown upon her to be fused into one nationality by one culture, and one liberty, and one civilization, and one

religion." The Church must do her full duty or the America of our fathers will not be the America of our children.

The enemies of Christianity, through ignorance or perversity, often misrepresent the comparative growth of the country's population and the membership of the Protestant Church. One would infer from their figures that the latter was about to be smothered under the rapidly accumulated mass of the former. But it is untrue. For, at the close of the Revolutionary War, the members of the evangelical churches only numbered 200,000; but the census of 1890 credits them with 13,500,000. From this we find that while the nation has increased twenty fold since 1788, the membership of our churches has increased no less than *sixty-seven fold*.

It is to be feared that our patriotic and liberal Christians fail to comprehend the full import of the rapid growth of our home and foreign population. During the short period of ten years 5,246,618 immigrants have landed on our shores, and if the same were substituted for the people of Pennsylvania, the new comers into that great Commonwealth would be only 11,401 fewer than the old, who number 5,258,014. The increase of the population of the whole country, during the same decade, "is," according to Mr. Fink's statement in his "Significant Facts and Figures," "very nearly as great as the population of Spain, greater than that of the Empire of Brazil, equal to Persia and Portugal combined, or to Scotland, Ireland, Wales and Denmark put together." Is not this alarming?

Brother Meyer, of Tecumseh, Oklahoma Territory, utters in his letter from that newly opened region of *country* a loud call for men. The Board deeply sympathizes with him and with all others similarly situated. "Here is a district," he tells us, "of at least six miles square where no preaching service has ever been held." The sound of the gospel, we are sorry to inform the reader, has not been heard in multitudes of other places in our

broad land. "In this destitute district," "there are 144 families to which we have a clear field." Some emphasize the work in cities, and I add my solemn Amen, but what is to be done, on the other hand, with the communities that will soon send their children to fill and decide the destiny of our cities? Both classes must be cared for, and cared for far better than we have done.

THE MINISTERIAL DEAD LINE. — Judging from the following interesting letter of Rev. F. D. Seward, this line is a myth in the case of a number of our missionaries in California. Is it not everywhere like the State line known only to have existence, but beyond the power of man to say "lo here or lo there?" There is in both as much that is imaginary as there is that is real. That congregations in a large number of cases take particularly to our young ministers, is a fact too well known to be denied. There is a charm to all about youth that the more advanced in years do not possess. A young face, a lithe form, a quick step and a fervent utterance possess great fascination for old and young alike. Even the defects and mistakes of a young preacher not only amuse but often please the most fastidious of his hearers. The florid style, the overwrought figures, the poorly digested matter, and the intense earnestness lying back of all catch the ears and move the heart. For one, the writer thanks God that this is the case. For it would be unfortunate for the Church if her young ministers had to work themselves by many years of toil, like our lawyers and physicians, into places of usefulness.

Whilst congregations may be more or less partial to young men the practice of preferring them to those who are older is less serious in its effect upon the latter than is generally supposed. There is a feeling quite general among ministers that their inability to secure suitable fields of labor is attributable to the unwillingness of congregations to call men to be their pastors who have passed fifty years of age. That there is some ground for this is beyond all question, but long observation has convinced the writer that the diffi-

culty lies largely with the ministers themselves. California cannot be the only State in which is found a Dr. Marks as acceptable as pastor and preacher to his congregation at 80 years of age as he was at 40. His people could not be persuaded to exchange the loved veteran who is now surrounded with the bright halo of a setting sun, for any youthful Apollos with all the sweet radiance of early morn. Nor can we think that the brethren of whom Mr. Seward writes have found a secret on the Pacific Coast not to be found by their brethren elsewhere. We firmly believe that the same thing is attainable by the majority of our ministers, if they are only willing to pay the price which is in general terms to hold at bay all the forerunners of decrepitude and old age, to use all diligence to keep well versed in the best literature of the day that their minds may continue well furnished with fresh thought, to enter into every legitimate movement in Church and State that they may not be regarded as old fogies, to interest themselves in the youngest of their flock that there may be no time-gap visible between them, and to keep a youthful heart even after their temples have been adorned with gray hairs. In our judgment it is practicable to make the minor defects and weaknesses of old age as inoffensive to congregations as the harmless deficiencies and weaknesses of youth. This, of course, will involve labor, but are not ministers expected to labor and be on the watch until the Master calls them up higher? I am persuaded that the dead line so much dreaded in our day can in the great majority of cases be reduced into an imaginary one. For it is not to be supposed that Dr. Marks and his California confreres stand alone as acceptable pastors and preachers after reaching the advanced age of four score years.

MR. SEWARD writes:—Rev. Alex. Parker is getting well toward the middle of the sixties; but his people at Orange do not want any other minister. Indeed, when we wanted to organize a separate church at Olive, three miles distant, after a series of meetings, the Christian people, old and young, made a

serious protest, fearing that if organized into a church by themselves they would be grouped with some other church and lose Mr. Parker. So we had to receive them all into the Orange church; and now, for more than three years, he has been preaching three times a Sabbath, because the people will not let him off.

In like manner, Rev. R. S. Syminger, of Cambria, though 74 years old, can not stop preaching because his people will not let him. It is "a Home Mission church of the self-supporting variety" as long as he remains with them.

But the Home Mission patriarch is Rev. J. J. Marks, D. D., at Cucamonga. He must be about 85 and has been preaching 63 years. His intelligent people wonder why he is not called to a larger church. They have no desire for a boy minister. Each of these brethren is walking with God and with men, and any one, wishing to learn the way to Heaven, would like to go and have a good talk with either of them.

Elder Wm. Vandever of Ventura, has been called up higher. A prince and a mighty man in Israel has fallen asleep. He was elected to Congress from Iowa in 1858, and again in 1860. After the first battle of Bull Run, he introduced the resolution, which Congress passed unanimously, pledging men and money to prosecute the war till the rebellion should be crushed. Resigning his seat in Congress he became colonel of the 9th Iowa; then brigadier general, and later brevet major general, serving till the close of the war. Coming to Ventura in 1884, he joined our Home Mission church there, and was soon chosen elder. In 1886 he was elected to Congress from southern California and again in 1888 by over 4,000 majority. He had a great mind, and a large warm heart; and every talent was consecrated to the service of Christ. For nine years he was a tower of strength in the Session, the Sabbath-school and the prayer meetings, and in the entire community.

And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah xxxv. 10.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE TREASURY.

Though this is a plain, matter-of-fact subject, yet it is one of the most important that can occupy the attention of God's people at a Monthly Concert. In their high spiritual moods some may look down upon gold and call it sordid dust, nevertheless the land cannot be brought to Christ without it. Until God undertakes to conduct the work of missions without human agency collections must be taken up in all our churches.

The Gospel can no more be carried to Arizona, Oklahoma, the Indian Territory, Utah and Alaska by prayer alone than a train of cars can be propelled across the continent by steam without an engine with its piston, boiler, wheels and smoke-stack.

Then, the alms of Christian people are just as acceptable to God as their prayers. Both went up as a memorial before God in the case of the centurion in the New Testament. And both must ascend to heaven in our day ere we can secure the full approval and benediction of the Great God our Saviour. Our willingness to consecrate a certain proportion of the productions of our mind and of the sweat of our face, is an evidence to ourselves, if not to the Hearer of prayer, of our sincerity in pleading for the conversion of our fellow men. It may be safely said that the two wings of the angel sent from heaven to proclaim the everlasting Gospel are prayers and alms. If both are not equally long and equally broad the angel must move with difficulty and come shortly to a dead halt. It is not right to emphasize one Christian

agency above another of equal importance. Being a believer in wrestling with God in prayer morning, noon and night, I have frequently urged people to become Jacobs in this respect, and I have just as frequently urged them to give of their means as God had prospered them.

The year 1892-1893 opened with a debt on the Home Board amounting to \$71,160.66. Repeated appeals were made to individuals, churches, Presbyteries, Synods and to General Assemblies for relief, but without many responses. Some have a strong and almost instinctive aversion to giving money to pay a debt, forgetting that in the case of Home Missions the grand results of the debt they are asked to help paying have already been reaped in spiritual progress and national blessings. Notwithstanding all the difficulties with which the Board has had to contend, it was able to undertake, during the last year, new and necessary work amounting to \$31,444. Its success was never greater, perhaps, during the same length of time.

The most encouraging fact that may be mentioned in connection with the treasury is that it has made a steady and healthful advance during the last decade. It may be of help to our contributors to be furnished with all the receipts for the same period that they may be able to study them for themselves and draw therefrom their own conclusions. They are as follows:

The receipts of 1884 were	\$611,428
" " " 1885 "	513,875
" " " 1886 "	659,580
" " " 1887 "	640,087
" " " 1888 "	783,627
" " " 1889 "	832,647
" " " 1890 "	831,170
" " " 1891 "	953,206
" " " 1892 "	925,949
" " " 1893 "	967,455

In spite of the various fluctuations in business that took place during the time covered by the figures given above the contributions have, with two or three exceptions, been steadily on the increase. It should be noted with sincere thankfulness to God that our people have rarely, if ever, allowed monetary troubles to interfere to any extent with their gifts. I knew a ruling elder in New Jersey who was in the habit of crediting the

Lord with so much money at those seasons when he was unable to command funds, and pay the same with interest as soon as he was able. He regarded himself a debtor to the Lord in the same sense that he regarded himself a debtor to his fellow men when he failed to give the portion of his income he thought was due him. It is hoped that many will be willing to make a special sacrifice this year in order to even increase their gifts, notwithstanding the hard times. We sincerely hope that the report of the Board to the next General Assembly will not show that the monetary troubles through which we are passing have deprived the bestower of all blessings of his due. During this year a full, round million should come into the Board's treasury, independent of that which the Woman's Executive Committee may receive for school work.

Before this can be realized, however, our churches, Sabbath-schools, and different religious societies must make a substantial advance on the contributions of last year. Though it is not pleasant, yet candor compels us to state that the contributions from the churches and the Sabbath-schools have not for ten years increased to any appreciable amount. It is generally conceded that the wealth of the members has been gradually increasing. No one can surely suppose that their willingness to contribute has not increased with their ability. Where then lies the difficulty? To be frank it seems to lie largely with our ministers and sessions, who fail for some reason to touch the heart and open the purses of the people. We are convinced that if they could be persuaded to have sermons preached and tracts distributed setting forth the importance, needs and encouraging prospects of our Home Mission work before taking up the collections this year, an advance in the contributions of at least 20 or 25 per cent. would be the result. In view of the deep distress now threatening our missionaries the Board trusts that this will be done. If any of our ministers should be unable to find time to get up such a sermon on the subject as they would be willing to preach to their people, let them prepare an address from clippings out of the yearly

Report, the address delivered before the late Assembly, and the tracts that will be cheerfully furnished them if desired by the Board. Is it indelicate to beg of our sessions to try the experiment in all our churches? Should it not be the pleasure as well as the duty of our officers to afford all the members of our churches and Sabbath-schools an opportunity to give as the Lord hath prospered them towards the salvation of our beloved land?

The present *embarrassment* of the Treasury is three-fold, namely, the old debt, the falling off of receipts, and the difficulty of securing funds to pay promptly our missionaries. Nearly \$40,000 of the old debt still remains unpaid. It is like a mill-stone tied about the Board's neck, impeding its progress and causing considerable friction in our churches. The question is frequently asked why does the Board run into debt? This is easily answered. First, the Presbyterian system makes the contracting and the paying parties largely independent of each other. The two hundred and twenty-one Presbyteries organize churches according to their judgment of the needs of their fields, and apply to the Board for what appropriations they think necessary to secure them pastors or stated supplies. The Board is expected to respond fully to these demands, or they are liable to protest, if not send complaints, to the General Assembly. But the Church does not furnish the Board with enough money to meet even the grants made, hence a debt. Secondly, a sudden and unexpected financial crisis comes like that of 1873, or that of the Baring Brothers, or the one upon us to-day, to cut short our ordinary and expected receipts. Unlike business houses the Board has no way of fortifying itself against such things. No reserved fund is allowed to accumulate to meet emergencies. This is probably wise, for the existence of such a fund

render it impossible for the Board to answer any of the applications from churches and committees causing friction, and, in many cases, joy upon the part of the churches. Thirdly, the inability of the Board to raise money in any other way, and the gladness, as a corporation to curtail its expenses. — Isaiah xxxv. The con-

tracts entered into with the missionaries are for twelve months. And it is felt that nothing should be allowed to change them until the time expires except failure to fulfill the conditions. The moment the agreements are signed by the Secretaries in the name of the Board, they are regarded as fixed and inviolable. Christian people would not think it right or honest to offer a compromise under these circumstances. When it is said or published that the Board has cut down the salaries of the missionaries, it does not mean that it pays them one cent less than the agreement demands. It simply means that the Board from lack of funds was not able to grant all that the church applied for. Any reduction of the salary, after it has been agreed upon by both parties, would work hardship to the missionary and his family, and bring dishonor upon the cause of Christ.

The Church will be glad to know that our missionaries thus far through our financial troubles have been promptly paid. As far as that part of their salary, which is met by the Board is concerned, it has been sent to them as regularly as if the times had been prosperous. How much longer the Board can borrow for this purpose, it is impossible to tell. It will continue to do as it has done as long as it can borrow. No one, it is hoped, will accuse the Board of recklessness for doing this. None of its members believe in borrowing money and paying interest, if it can in any way be avoided. But they do believe that if from one thousand to fifteen hundred dollars must be borrowed for every working day during the seven months when little comes into the Treasury in order to carry on the great work, then the money should be borrowed by the Board in New York at a low rate of interest, and not by the poor missionaries on the field at a high rate, and, in some cases, at the loss of their character as honest men. Oh, that the Church could inaugurate a united effort that would bring into our Treasury a sufficient amount of money to carry on our work without the necessity of borrowing a dollar or paying a cent of interest.

HOME MISSION APPOINTMENTS.

S. Conger, Portland 1st,	Maine.	C. E. Sharp, Olive and Pease Valley,	S. D.
G. Lovell, Batchellerville,	N. Y.	A. E. Kiser, Conway, Prairie Chapel and station,	Iowa.
N. Grummon, Binghamton Ross Memorial,	"	C. E. Fulton, Mount Ayr and station,	"
Ordway, Marathon,	"	W. S. Flanagan, Norwich and Yorktown,	"
V. J. Gregory, Nichols,	"	C. E. McOane, Emerson,	"
D. Angel, Mooers,	"	J. W. Stark, Allerton and Lineville,	"
L. Benedict, Warrensburg,	"	W. M. Grafton, Des Moines Highland Park,	"
Gilmor, Congers,	"	M. E. Krotzer, Manning,	"
Vuillennier, Clarkstown, German,	"	S. W. Steele, Estherville,	"
F. Pape, Nyack, German,	"	E. E. Flickinger, Pomeroy,	"
Bergen, Redfield,	"	O. H. Carmichael, Hartley and stations,	"
Thompson, Shavertown 1st,	"	S. W. Pollock, Inwood,	"
M. Penland, Beech,	N. C.	R. L. Alter, Marquette,	Neb.
F. Guille, New Decatur, Westminster,	Ala.	N. B. Allen, Republican City,	"
M. Alexander, Caledonia, New Salem and Spring Place,	Tenn.	C. F. Graves, Shelton,	"
V. M. Burgess, Cloverport,	Ky.	D. Caldwell, Wilson Memorial,	"
C. Overstreet, Gaston, Hogensville, Plum Creek and Penn Run,	"	J. A. Bardill, Buffalo Grove and Salem German,	"
Bliss, Worthington and Dublin,	Ohio.	W. H. Niles, Table Rock,	"
N. Boyd, Chicago 10th,	Ill.	J. Wittenberger, Meridian and Thayer German,	"
F. Flint, Harvey,	"	W. E. Kimball, D.D., Madison,	"
L. A. Bradford, Chicago, Gross Park,	"	W. E. Bassett, Norden,	"
W. Smith, Avondale,	"	A. M. McIntosh, Osmond,	"
O. Hough, Green Valley,	"	J. V. Findlay, Hartington and Coleridge,	"
T. Pressly, Perry,	"	W. Nicholl, Millerboro' and Willowdale,	"
W. Carrick, Morrice,	Mich.	W. T. Findley, Winnebago Indian,	"
A. Dodge, Hesperia 1st and stations,	"	D. E. Van Gieson, Osceola 1st,	"
V. Oxtoby, Sebawa and Sunfield,	"	C. E. Fowler, Bolivar, Mount Zion and Grand Prairie,	Mo.
A. Greene, Tekonsha and Eckford,	"	W. F. V. Lippe, Springfield 2d,	"
E. Fisher, Kalamazoo, North,	"	J. E. Leyda, West Plains 1st,	"
Y. Hill, Bay Shore and Greenwood,	"	R. Pugh, Ardmore and Bevier,	"
G. Caldwell, Clayton,	"	J. B. Brandt, St. Louis (Mission work),	"
W. Russell, Boyne Falls and Boyne City,	"	J. A. Baldrige, Mulvane,	Kan.
M. A. Allen, Bessemer,	"	T. B. Thomas, Emporia 2d,	"
K. Fisher, Ellsworth, Hager and Hartland,	Wis.	W. N. McHarg, Blue Rapids,	"
V. W. Hendry, Amberg and Wausaukee,	"	R. Ward, Syracuse, Hartland and Lakin,	"
V. H. Ware, Cloquet,	Minn.	C. T. Henry, Richfield,	"
G. Miller, Marshall 1st,	"	J. O. McElroy, Thayer 1st and Mound Valley,	"
Dudycha, Montgomery and New Prague, Bohemian,	"	J. Baay, Smith Centre, Prairie View and Crystal Plains,	"
McArthur, Kasota,	"	W. C. Axer, Clinton,	"
A. Alexander, Revere North Hero and Leavitt,	"	A. C. Keeler, Norton and Calvert,	"
S. McCornack, Howard and Winsted,	"	J. J. Bagaley, Beaver,	O. T.
V. T. Wilcox, Minneapolis, Lyndale,	"	H. F. Albright, Dundee, Holliday and Bella,	Tex.
V. H. Sloan, St. Paul, Park and station,	"	T. C. Moffett, Flagstaff,	Ariz.
A. Schwarz, Jr., Canton, Henrytown and station,	"	R. C. Bryant, Weld Co. (Mission work),	Col.
B. Loughlen, Houston and La Crescent,	"	H. W. Bainton, North Park Circuit,	"
Sutton, Glencoe and Buffalo,	N. D.	E. H. Pence, Georgetown,	"
T. Wagner, Grand Harbor, Penn. and Dry Lake,	"	R. P. Boyd, Paris,	Idaho.
A. Gillingham, Willow City,	"	F. W. Pool, Helena, Central,	Mont.
B. Vance, Corinne,	"	J. C. Willert, Calvary, of Tacoma,	Wash.
V. M. Hamilton, Webster Chapel and New Hope,	"	G. B. Greig, Puyallup,	"
Hartman, Tower City 1st,	"	B. F. Miller, Roslyn, Mt. Pisgah,	"
Hunter, Devil's Lake Westminster,	"	W. A. Mackey, Fairhaven,	"
V. L. Oliver, Lucas,	"	C. J. Godaman, Fairfield,	"
Bradley, Ellendale,	"	L. W. Sibbet, Waterville,	"
I. McGilvary, Brantford and Castlewood,	S. D.	S. Whitman, Spokane River and Wellpinit,	"
S. Rodd, Raymond and Bradley,	"	B. F. Harper, Cleveland and Klickitat 2d,	"
Wray, Forest City,	"	E. A. Holdridge, Forbes, of Portland,	Oregon.
C. de Bruyn Koops, Andover, Pierpont and Hutton,	"	G. A. McKinlay, Sellwood,	"
P. Cooper, Hot Springs,	"	J. Stone, Crescent City,	Cal.
Mazawakinyanna, Enemy Swim Lake and Big Stone Lake,	"	J. Guerrero, Los Angeles, Mexican Helper,	"
V. L. Hays, Alexandria,	"	F. Johnston, Elsinore,	"
		B. W. Perry, Redding,	"
		W. B. McElwee, Madera 1st,	"
		A. H. Croco, Columbia and Sonora,	"

Letters.

ALASKA.

SITKA.—The past quarter has been a very busy one. It is well for us that we do not have the sultry heat that you have in the East, for the summer season brings no vacation to most of the laborers in Sitka Mission, but rather an addition of labor and care. Even to our children, vacation means that they will have to work all day, instead of a part of the day as during the school term. We have done more this summer towards improving the grounds around our buildings, than has been done in all the years since they were erected. It takes an enormous amount of labor to bring an acre of lumber land in Alaska into a state of cultivation. As our boys dig, chop and pull to remove the remains of some ancient monarch of the forest, it does seem as if the heaviest part of the Adamic curse was resting on Alaskan ground. I hope to send you a picture of the grounds but not until I send those ordered by your good wife, which will show you the improvements we have made. The boys made one haul with our new seine last week and caught over seventeen hundred salmon. They could not land them on the beach, but had to wait until the tide went down, leaving them high and dry. They filled one large boat and they had to leave the net, etc., on the beach and return for it the next day, a distance of fifteen miles. Please do not publish this in connection with my name, as I was regarded as an Oriental in my statements by some people in a Pennsylvania town for stating in my address that we caught six hundred and thirty-four salmon in three hauls of the net. It was true, nevertheless.

I have just had the roofs of the girls home and hospital as well as the trades building painted. I did not have a painter to oversee the boys as has been the custom. The boys brought in their second raft of wood last week, containing seventy-one large trees, and left again yesterday for what I hope will be the last effort of the season. They have to bring them a distance of fifteen or twenty miles using a rope of some two thousand feet long, one end of which is fastened to a capstan on the raft, the other end is attached to an anchor. The boys take the anchor in their boat, carry it ahead of the raft the length of the rope and then throw it overboard. The boys on the raft wind up the rope on the capstan, thus pulling the raft up to the anchor. This is repeated until the raft is landed on the beach in front of

the Mission. If the wind and tide are both against them they can make no headway, if the wind favors them they unfurl sails made of tents and blankets. Every year we have to go farther from the mission for our wood, as we can only get the trees nearest to the beach into the water by the aid of jackscrews, ropes, pulleys, etc. It looks now as though it were only a matter of time when we shall either have to burn coal or have a steam launch to tow our rafts long distances. So far, we have not had as many tourists this year as we had expected. We have had the pleasure of meeting Miss Kennedy and Mr. and Mrs. Wetmore, both of New York, also Rev. Dr. Brown and wife, of Portland, Oregon, on the first trip of the "Queen" in July. We were glad to meet our fellow missionaries, Mr. and Mrs. Jones, of Killisnoo, and to get well acquainted with them. They came to attend the meeting of Presbytery. Their field is a hard one even for Alaska—but faith, prayer, and hard work in abundance, with the blessing of the Master are bringing about blessed results. The Spirit of God is moving in the hearts and minds of the poor natives, and already some are inquiring the way to Zion. The time seems to be close at hand for a church to be organized there. They have a nucleus of a dozen or more men and women who are anxiously waiting for it. They need substantial aid in the way of a church building, etc. I think it very desirable that Brother Jones should be relieved of school duties that his whole time might be devoted to mission work. Killisnoo, is the half-way-house for the natives in going from Sitka to Juneau, Hoonah and Chilkat, and for this reason, I urged the Board years ago to occupy the field before the Russians came in there. We were too slow, and they went there before us and built a church edifice. They baptized nearly all the natives, some willingly and others by force. The history of this church is a scandalous one, and now that an opportunity is afforded us to enter the field successfully it ought to be done. As usual our people are scattered far and wide this time of the year. Our services are as well attended as we can expect. The uncle of Willie Wells came to see me last week to find out when our next communion service would take place and said that he wanted to leave the Greek Church because he "did not think it was a true Church; it did not teach right. The Russian Christians did not live right." He said that he had "felt very happy since he made up his mind to leave it and come with us." Willie has been talking with him on the subject of religion for years, reading and ex-

plaining the Bible to him, and now he is permitted to rejoice greatly at the result. Another Russian, a friend of Rudolph, came with him to see me. He said that he wanted me to "help him." What kind of help do you want, I asked. "The devil has me down and is on the top of me and I want you to counsel me," he replied. It seems that while he was out sealing, he found a barrel of whiskey floating in the sea. They landed it on an island, got drunk, brought some of it to Sitka and made a number of the Indians here drunk, and it ended in his arrest and being heavily fined. He does not now believe what the Priest has been telling him: "That whiskey is good, that Jesus made it and drank it himself." He says that the policeman told him not to come here, but he answered, I cannot stay in such a church any longer. "My word shall not return unto me void." Brethren in the States pray for the missionaries and the people of far off Alaska.

MRS. R. R. GOULD, *Hydah Mission, Jackson*:—As you know, Mr. Gould has been away since the last of May, but sadly as he is missed we have kept the wheels turning and affairs of the mission going on as well as could be expected in his absence. There was, sometime ago, the usual exodus to the fur sealing and sea otter camps and return. At the former place there were many natives from the villages on the other side of Prince of Wales Island, and much more than the usual amount of drinking and gambling carried on. When the word was brought to us, how we wished that Mr. Gould was here. They are so weak and yield so easily to temptation. We rejoice that there were some among them strong enough to say *no*. One of the saddest occurrences of the quarter was the fatal, accidental shooting of Peter Sanheit, one of our most promising young men. He was a church member, also an earnest and enthusiastic member of our Y. M. C. A. Five years ago he married Edith, one of our home girls. He was the son of a chief, and promised to be one of our finest silver carvers. He lived long enough to call Edith and his two little ones to him and to pray for himself and them. He also told her to see to it that their children should have Christian training. We were glad to know that among the white men at the Fishery was one who prayed with him and remained with him to the last, reading the Bible to him, which he asked to have done. We feel that so far as we can know he was ready for the call that came so unexpectedly. When he started away from the mission he came to tell us all good-bye, and while

holding Mr. Gould's hand he said, "Please don't forget to pray for us while we are away."

The people generally remained at the mission much later this spring than usual, and, until within a few Sabbaths, we have kept up the regular services with an attendance of seventy-five or eighty.

OKLAHOMA.

REV. WM. MEYER, *Tecumseh*:—I have been preaching in two places where we have members, and where during the summer no one else has preached. During the last month I held services ten miles from Tecumseh. Here is a district of at least six miles square where no preaching service had yet been held. Persons told me that until I came they had not heard a sermon since coming to the country. Before I had preached to them I was told that they were *hungry* for a sermon. At the close of the first sermon two men arose, signifying by that act that they accepted Christ as their Saviour, and both gave their names as desirous that we organize a church in that community. I have arranged to visit them once a month at present, and purpose to organize a church there. The point is near the Kickapoo lands, so that when that is opened to settlement we can stretch our cords over into it. In this six miles square I suppose there is a family on every quarter section, which would make 144 families to which we have a clear field. Some emphasize the work in the cities. What is to be done with these communities whose children, many of them at least shall become the young men, who will be residents of our cities?

NEW MEXICO.

REV. WILLIAM WILLIAMS, *Santa Fe*:—At the Penitentiary we have a regular audience of about one hundred men and six women—Americans, Mexicans and colored. They all take great interest in the services and a number of them seem to be deeply impressed. One Sabbath especially, quite a number of the hardest cases utterly broke down under the sermon. Four Mexicans have applied for membership. Week ago last Sabbath a young American—a murderer—asked me to preach on "The Sympathy of Jesus with Sinners," saying, "I like to hear of His sympathy with one like me." I preached on the text, "For we have not a high priest that cannot be touched with the feeling of our infirmities." After the sermon many besides this man came to thank me.

At the Indian School we have an audience of about two hundred, mostly boys from the ages of ten to twenty, with the teaching staff averaging about twelve in number. The last two Sabbaths I have preached to them on the Christian Life, under the simile of walking with God, based on the history of Enoch. The subject has been a source of great interest to me and them. About three weeks ago a little Indian girl died in the Institution, of cholera morbus, and this after an hour's sickness. The sad event left a deep impression on the whole school. I took charge of the burial service. This death has given an opportunity to teach these young Indian men and women our noble Christian doctrines respecting death, resurrection, and the future life. The Indian has an extreme horror of death and the grave. Mr. Cart, the Superintendent of the school gave all the pupils an opportunity to be fully impressed with our way of handling the dead—our care, respect, and love. It was very touching to see these young people, who having just left their uncivilization stand with us at the grave, in the glorious hope of the resurrection of the Christ. One representative, at least of this Indian tribe (Navayo), is to-day with Jesus. She was a very sweet young girl.

A strict Catholic offered his house in which to hold service, the most commodious in the whole village. This we gladly accepted. Though the people were busy in their fields, we got a full house. Miss Manning took charge of the lantern and I of the "talking" on the views (scriptural) presented. The whole audience was completely carried away, the oldest women smoking their cigarettes, in appreciation of what they had seen. The meeting lasted an hour and a half. As the people passed out, they all, even to the youngest child, came and shook hands with us. About a dozen beds were offered us by the strict Catholics. On Wednesday we went to the village where is found the shrine—Potrero (Physician). It is in this church that the great Catholic miracles of New Mexico are said to have been performed. Sick people flock here from all parts. It is a church of the sixteenth century as I found from a Latin tablet over the inner door of the shrine. The miraculous power is said to be in the soil of the floor of the shrine, the small internal room, which the people eat after paying a sum of money for a small quantity of it. One of the men, seeing my clerical collar, asked me of what Church was I a priest. I answered, the Presbyterian Church, which has no priest, being an evangelical church. He said, "I have never heard the pure Gospel preached and how glad I

should be to hear it." During my next visit promised to come and preach in this very Catholic place, the pure Gospel of Christ.

TEXAS.

REV. H. S. LITTLE, D.D.:—I have been away from home for five weeks, have traveled 2,000 miles, including six hard, dusty stage rides. Have conducted three protracted meetings where I preached from one to three times a day. And I am here for the Sabbath, so as to give Rev. L. H. Morey an opportunity to spend a week with a Home Mission church.

My last meeting was held near Ft. Davis, and was a camp meeting. Bro. W. B. Bloys has, for three years, been the only ordained preacher, of any name, in a district of 500 by 165 miles, and people come from various parts of this section. One man came, in a wagon, 80 miles, with a wife and nine children. A number came 45 miles. One man had not heard a sermon for eight years.

The altitude of the place was about 6,000 feet, and I was 700 miles from home and still in Texas.

The scenery was grand, and the only unfortunate thing about it was the absence of the overcoat, that I neglected to take with me. When the sun went down it was too cold for comfort.

I have rarely preached to such audiences. There was not a cavalier among them. No railroad convention ever sought its object more earnestly and singly than this religious convention did. We had three sermons a day, and four on Sunday. People were more than attentive, and between services gathered to ask honest questions. I have not seen such a meeting since 1866, when Dr. Hutchinson gathered a harvest of souls near New Albany, Indiana. At our last meeting every impenitent person present rose for prayer. At the close Mr. Bloys and myself went to our tents (his tent being a wagon) exhausted. Presently a man thrust his head through the folds of my tent and said, "If you will come over to my tent you can do lots of good." So we went over to talk with an earnest company of 18 until 12 o'clock. We sat under the sky for a roof and the moon for a candle. They pressed upon us with such questions as, "How shall I know when I have become a Christian?" "Can I tell whether or not I have committed the unpardonable sin?" These were very intelligent people who had come from the older States and been accustomed to good

surroundings. Among other things they contributed \$40 to Home Mission work. What an example to others!

It is rare even for Home Missionaries to witness such scenes as the one described above.

FLORIDA

Rev. H. Keigwin.—In advance of my quarterly report I seize an opportunity that presents itself to give you some encouraging facts as to our Florida work. It may perhaps tax your patience and call out *perspiration* in dog days, but I am confident that a careful consideration of the facts and the figures I shall briefly present will convince you, and I hope the Board, that the labor which we have expended on Florida is not in vain in the Lord. I trust also the encouragement of the past may induce you to be willing to make in the future still larger investments in the Lord's work in the State of Florida.

1. The census returns show that during the last decade the wealth of the State has increased 146 per cent.!! I believe that the statement made by one of our editors is true, that not another State in the Union can show so large a percentage of increase. This fact does not necessarily mean a free circulation of money, or exemption from the stringency of the times, but it does indicate an increased valuation of the orange groves approaching the period of larger productiveness and profit, and also the discovery, during the last decade, of minerals which are destined to yield large returns in wealth.

2. The following table shows an advance in the contributions of our people during five years past:

	1880	1890	1891	1892	1893
Home Missions...	\$123	\$140	\$296	\$342	\$425
Foreign Missions	126	103	213	267	485
Education.....	16	6	4	61	64
S. S. Work.....	47	21	75	102	106
Church Erection.	63	62	83	76	74
Ministerial Relief	40	8	13	20	58
Freedmen.....	21	14	19	31	26
Sustentation.....	12	4	3	5	7
College Aid.....	6	3	4	6	12
Gen'l Assembly..	43	44	47	46	44
Congregational...	4886	2823	4216	5188	8967
Miscellaneous.....	26	95	240	154	266
Total all objects.	4929	3123	5213	6301	10,534

The foregoing table will show that in the Presbytery of South Florida the contributions have more than doubled in five years, and, during last year, gave to the Boards \$1,257. I regret that I have not access to figures showing the development in this line of the Presbytery

of East Florida for the last five years. The Stated Clerk of East Florida Presbytery has sent me the following:

FIGURES FOR MAY, 1893.

Home Missions.....	\$ 224
Foreign Missions.....	284
Education.....	50
Sabbath-school Work.....	40
Church Erection.....	61
Relief.....	112
Freedmen.....	39
College Aid.....	2

Total for all Boards.....	803
Congregational.....	10,064

Total for all objects.....\$10,867

IN 1892.

Total for Boards.....	\$ 785
Total for all Objects.....	8,695

The total amount contributed by the two Presbyteries of Florida during the past year is \$21,401. This gives an average of about \$16 per member.

3. During the year 248 persons were added to all our churches. At Auburndale forty-nine out of fifty-five present membership were added during the past year, and at Winter Haven the membership was nearly doubled.

4. The following table will show that the churches made a commendable advance toward self-support during the past four or five years.

In the Presbytery of South Florida the following churches were receiving aid respectively during the years 1888 and 1893:

	1888	1893
Titusville.....	\$700	\$400
Eustis.....	400	000 self-support
Kissimmee.....	500	400
Auburndale and Winter Haven...	550	400
Lakeland and Homestead.....	300	400
Paola.....	550	350 with Chuluota
Bartow.....	600	360
Seneca and Sorrento.....	540	400
Chrystal River, 1889.....	600	500
Tarpon Springs...	550	450
Orange Bend and Centre Hill.....	500	000 not supplied
Altoona and Tracy	650	550
Total.....	\$6,440	\$4,210

or an amount of \$2,230 less than the Presbytery of South Florida was receiving five years ago. This Presbytery has adopted a rule requiring its churches to ask for 10 per cent. less on each new application to the Board for aid.

I have not the figures for the Presbytery of

East Florida for 1888, but from data in my hands it will be seen from the following figures that it also has advanced toward self-support.

REC'D FROM BOARD		1889	1898	
San Mateo...	(6 mos.)	\$360	\$000	(Dr. Phraner, no aid asked.)
Green Cove Springs....	(6 mos.)	360	200	(3 mos.)
Crescent City	(6 mos.)	360	450	(12 mos.)
Waldo and Hawthorn.	(6 mos.)	500	500	(12 mos. will be asked.)
Candler & S. Lake Weir.	(4 mos.)	300	350	
St. Andrews Bay.....		400	000	(Not supplied since 1889.)
Starke.....		600	600	(12 mos.)
Total.....		\$2,720	\$2,100	

The churches of East Florida Presbytery are asking \$620 less this year than in 1889, and both our Presbyteries are receiving from the Board the sum of \$2,940 less than in 1888 and 1889. Besides, the salary of the Synodical Missionary in 1888 was \$200 more than that of the present incumbent, which when taken into the calculation will show that we are now getting from your Board for our Florida work \$3,140 less than five years ago!! I beg you to ponder this fact in connection with what I shall ask later on.

5. A comparison of the two Presbyteries as to the present working force and the time of service rendered may be of interest, as showing that while the Presbytery of South Florida receives more aid the fact appears that the East Florida Presbytery receives larger appropriations in proportion to the service rendered.

MINISTERS AT WORK IN EAST FLORIDA PRESBYTERY

D. N. Freeland (ab.).....	8 mos.
J. K. Wright (ab.).....	7 "
T. C. Potter.....	12 "
Wm. H. Hopkins (Jacksonville).	8 "
S. C. Faries, D. D.....	12 "
H. I. Stern.....	12 "
W. E. Partee (colored).....	12 "
C. H. Uggami ".....	12 "

MINISTERS AT WORK IN SOUTH FLORIDA PRESBYTERY.

Geo. Case.....	12 mos.
S. T. Wilson, D. D.....	12 "
J. H. Potter.....	12 "
L. M. Stevens.....	12 "
John Foy.....	12 "
E. G. McKinley.....	12 "
S. T. Thompson.....	12 "
J. F. Sundell.....	12 "
S. L. Houghawout (ab.).....	12 "
D. W. Cooper.....	12 "
C. E. Jones.....	12 "
H. Keigwin.....	12 "

AVERAGE PER MONTH FOR SERVICE.	
In South Florida Presbytery.....	\$38
In East Florida Presbytery.....	42

In East Florida Presbytery our working force this summer is six men; in South Florida Presbytery our working force is twelve men. In East Florida there are three self-supporting churches—Jacksonville, St. Augustine and San Mateo. In South Florida Presbytery there is one self-supporting church, viz: Eustis. In East Florida there are three Freedmen churches, supplied by Partee and Uggami. In the East Florida Presbytery we are working eleven fields, grouped and single. Of these six are missions, two freedmen and three self supporting. In South Florida Presbytery they are working fourteen fields, of which thirteen are missions.

6. In view of the foregoing facts I beg of you to disabuse your mind of the impression that is said to prevail in the Board, namely, that Florida is a slow and discouraging field, and that it fails to respond to the money spent upon it by the Board.

And, in view of the further fact that we are now receiving \$3,000 less than was granted us by the Board five years ago, we ask whether you will not grant us for "*new work in the State*," and also for the more liberal support of our ministers, an amount of money corresponding with what we were receiving five years ago. We have been assured that what we may be able to save from one of our fields may be used in another, or for the development of new work. If then we can be assured that you are willing to grant Florida the amount we have saved the Board we could secure for our vacant fields the class of ministers needed by our churches, and we could push out and beyond into fields inviting us to occupy them.

In this State the *minimum* salary of a Presbyterian minister ought to be \$800. Men write me repeatedly that they are willing to come to Florida, and say that they are even desirous of coming, but they cannot take the risk of paying travelling and moving expenses for nearly a thousand miles and of living on the meagre salaries received after getting there. I have been since last May trying in vain, by advertisement and voluminous correspondence, to fill five vacant fields. All of them say they cannot afford to come so far for salaries so limited as \$650 and \$750.

The Southern Presbyterians are too poor to do the work that opens up to us in Florida. Hence, if our cause is to advance as the State is developing, and as other denominations are going forward, our branch of the Church is to do the principal share of the labor, and this means more money and more men for Florida.

COLLEGES AND ACADEMIES.

THE BOARD'S CIRCULARS.

Have you read them? Please do; they are short, not dull, and very likely have a special message for you.

Pastor brother: have your people seen them? Please send for enough to give them all a chance to learn about us.

THE ANNUAL REPORT.

Have you read it? We have letters from many ministers and others who find its little ten-year history and argument interesting. It may be had by writing to the Secretary.

TO OUR TEACHERS.

Presidents, Principles and Instructors:

Dear Co-Laborers:—I call you "our" teachers, not for that we have any authority over you, for we have none; but because you have so large a place in our hearts and prayers, for the success of our Church's educational work depends in large part on your ability and spirit,

No words of mine can increase your ability, but a few words may well be said in recognition of it. The Board is proud of its teaching body and of the work it does. While you have "gifts differing," yet the average is so high, and the incompetent so exceptional that we are not afraid to match you with any other pedagogical force in similar institutions anywhere. But your spirit, as I have seen it in interviews and correspondence, makes me very happy.

You fight not for your own hand, but for the Lord; you work not for yourselves, but for the blessed Kingdom of Christ. You realize that a track spike is as essential to a railroad as a locomotive; it can no more be run without a switchman than it can without a president; the fireman gets less wages than the engineer, but neither could be useful without the other. So your part in the Kingdom's work is an essential part. The King needs you; He needs your best, bravest, truest, faithfulest work. One cannot afford to miss

one bit of the drudgery, or to slack effort for slights or non-recognition, or to sit down to sigh for wider ways and grander outlooks, because then the Kingdom's coming is just so much hindered. "The Lord is at my right hand; I shall not be greatly moved;" there is a text for you!

Your pupils—what can you not make of them if you give, not time and pains only, but yourself to them as Christ gives himself to us. Have you read Jean Paul Richter's "Levana"? Every one having children in hand should read it. That, with Christ's spirit, will make you make yourselves good teachers and faithful "laborers together with Christ."

God bless you in the year's hard work, noble living and great opportunity now before you.

THE SALT LAKE COLLEGIATE INSTITUTE.

BY PRINCIPAL ROBERT J. CASKEY.

The cut on next page represents the home of the Salt Lake Collegiate Institute.

The stone basement in the foreground is the beginning of a building which has become an absolute necessity.

The success of our academy work depends upon our ability to receive boys from the Territory and furnish them a home under the direct supervision of the school.

The "Brigham Young Academies," "Latter Day Saints' Colleges," and Catholic schools are now receiving pupils who have been prepared for higher work in our mission schools, and who ought to be cared for by our own academies.

With the prospects of a Presbyterian College in Salt Lake City we cannot afford to let our academy work deteriorate.

The proposed building is to contain on the first floor the academic department with superintendent's office, recitation rooms, laboratory, etc. The second story will be

devoted to rooms for boys. The basement will contain kitchen, dining room, furnace room and other apartments.

The stone walls were laid to the top of the basement, several years ago, at a cost of over three thousand dollars. The estimated cost of finishing the building is twenty

Will they have to find it in the Mormon and Catholic schools, or shall Presbyterians furnish them sound learning and Christian culture?

The scholastic work of the Institute is of the highest grade and thorough. The graduates take satisfactory rank and their full



THE SALT LAKE COLLEGIATE INSTITUTE.

thousand dollars. Of this amount eleven thousand is now in the treasuries of the Board of Aid and the Board of Home Missions.

We must look to our friends for the remaining nine thousand dollars. We are in the enemy's country. There are few Presbyterians in Utah. There are no men of wealth in our Church to whom we can turn for assistance.

This is a crisis in our work. Utah is awaking to the importance of education. The young people are seeking instruction.

share of prizes and honors in Eastern colleges. Presbyterians may be proud of it.

The Bible is thoroughly taught. Christian influence is steady and strong. Our holy religion is set before the young people in a light new to many of them. It gets their confidence and allegiance. Christ gets their hearts and their life-long service. Our Church gets their loyalty and love.

Our Church has no more important outpost. Shall it be sustained and equipped for usefulness?

FREEDMEN.

GOOD TESTIMONY.

At Biddle University there are eleven professors in charge of the various departments, and of this corps of teachers, Rev. A. P. Bissell, D. D., Professor of Hebrew, is the only white man on the ground, as is now very well understood throughout the Church. In a letter to the Corresponding Secretary of the Board of Missions for Freedmen, not meant for publication, he expresses his views so clearly and forcibly that the Church at large would be a loser if this spontaneous testimony of Dr. Bissell should be withheld from the readers of the CHURCH AT HOME AND ABROAD. The Doctor writes as follows:

I hope something very decisive in the direction of enlargement of the work at Biddle will be entered upon promptly and pushed energetically. It seems to me a critical juncture in the history of the University. It is a great pity that so much investment as we already have at Biddle should not be made to yield larger results, when these results are so readily attainable. We ought to have a very large increase in the size of the upper classes—the college and theological classes. But this takes *time*, and we ought to have the students in training for that as *early as possible*. Certainly the demand for such men as Biddle is sending out is imperative, and there is scarcely a limit to the number of such men who can be used on the field. I think there can be no doubt of the advantages in educating the men in close contact with the communities in which their life work must be carried on. This makes the position of Biddle strategic, and emphasizes the importance of such equipment as shall enable her to meet the demand upon her. Things are already several years behind what was to be reasonably expected, and what would have been easily enough reached if sufficient means had been put into the work some years ago. It will surely be a great mistake if the Church allows this to go on longer. We need such equipment as will enable us to invite comparison with work done at the best institutions of the land, and means to attract and welcome and give the necessary accommodations and support to every worthy, capable, efficient boy and young man

that desires such advantages. With such equipment Biddle would speedily make a name for such power and influence as would, in itself, be all the needed recommendation for further support.

Unless something *very positive* in this direction is done speedily I fear the Church will find a little later that she has missed her opportunity in reference to the Negro; and it will then probably be too late to recover what has been lost, by even increased outlay.

I wish our wealthy men and churches could see the things I see in Biddle. I can think of no better investment for any man who wishes a place to bestow his goods for the Lord, and for humanity and for his country. I believe that nowhere would a million-dollar endowment bring larger returns in the course of the next decade. This conviction grows upon me the more I see the work and its possibilities. It is a conviction which would be shared, I think, by any one who could see what I have seen in living through the experience of a couple of years in immediate contact with the work.

But I have written enough on this matter. I write not so much to convince you, since I am persuaded that you are of the same mind. But I have wished to relieve my own mind on the subject. Pardon me if I seem tedious.

The value of this testimony constitutes my only apology for offering it to the public without first getting the consent of the writer. His deep, intelligent and abiding interest in the work is my reason for believing he would not object to what I have done. Friends of Negro Education frequently make flying visits to our institutions and afterwards write glowingly of what they have seen and heard. All this is helpful toward exciting a wider and deeper interest in the education and elevation of this unfortunate race, and we are heartily glad when such visits are made and such testimonies are given; but here is a man who, gifted with unusual discernment as well as rare scholarship has for the last two years been most intimately associated with both professors and students, in class-room, on the

campus, and in their homes. Of all men who write on the subject, Dr. Bissell is one who surely knows what he is writing about. I commend his statements to the consideration of conscientious men and women of means, of whom there are not a few in our Church, who are quietly asking, "Lord, what wilt thou have me to do?"

Besides Biddle University, there are almost a score of other educational institutions un-

der the care of the Board of Missions for Freedmen scattered all along from Virginia to Texas, where a residence on the part of any earnest Christian worker, even for one year, would remove all lingering doubts as to the expediency, the wisdom, the pressing importance of doing *liberally* and *quickly* what we have to do for this people. Seeing is believing.

E. P. C.

EDUCATION.

AN APPEAL TO CHRISTIAN YOUNG MEN.

Calls are coming from various quarters for active and devoted young men to go to the front and preach the Gospel to the large and various populations that are pouring westward into our unoccupied territories. The emphasis, be it observed, is laid upon the qualification *young* because such are most likely to be unencumbered with families (though suitable wives are desirable), and most ready to adapt themselves to the irregular conditions of new settlements. They must also be energetic and determined, for the work to be done is often hard, and requires a will that is resolved both to do and endure, as the case may demand. And in such men it is to be hoped that our Church is not lacking, whether it be in our literary and theological institutions, or among our Christian Endeavorers, at any rate when touched by the motives which ought to prompt to the work. And such motives it is our aim to present in brief.

First, there is gratitude and love to Christ for what he has done for us all. The work for which our young men are wanted is pre-eminently His work—one which He has appointed, and with which His honor and glory are closely identified—one which will better enable Him to "see of the travail of His soul and be satisfied." Now if a person really feels that he has been redeemed by Christ, that through Him his sins are for-

given, and he may cherish the hope of eternal blessedness, one of the first promptings of his soul will naturally be to show some adequate appreciation of the inestimable favor done him, and to consider how he can best improve his talents to this end. Failure to feel thus would indicate either that he has never really received the favor mentioned, or has but little sense of its boundless magnitude. Now we say to our Christian young men, if you are truly what you profess to be, and have the natural gifts that would enable you effectively to preach the gracious Being to whom you owe so much, and see that the noblest requital you can render for what you are enjoying is to proclaim His Gospel to others, we do not see how you can resist the impulse to consecrate yourselves to this service, even though it be at the sacrifice of fine secular prospects, saying, "Lord I am thine to be made instrumental of advancing thy Kingdom wherever I am most needed, and at whatever cost. Thy love constraineth me."

Again, your country appeals to you to engage in this divine service. Its welfare and permanence as a republic demand the general spread of a pure Christianity in order to promote sound morals and to qualify the people for self-government. Thus only can we prevent our civil liberty from degenerating into lawless license, and guard against the prevalence and public sanction of the great evils which are sure to corrupt a people and undermine their government. Wrote

the celebrated German historian Neander : "True liberty exists only in God. Only whom Christ makes free are truly free. All other freedom is mere show. Man promises freedom, but brings only slavery." This is most true. Though we here hold to no union of Church and State, yet the constitution of our government demands the best material among its subjects for its happy working; and this the Church must provide. If then you would serve your country with the most effective patriotism, hesitate not to devote what gifts and energies you have to the diffusion of the Gospel throughout the country, especially where it is most needed. Put on the whole armor of God and array yourselves for a victorious conflict with those gigantic forms of evil which are contending for mastery here, and are threatening every precious interest. They are many and various, resolute and thoroughly organized, on the alert to seize every advantage, and they must be met and overcome in the might of the Lord of hosts by our well-trained young men. Therefore, it is "we write unto you, young men, because ye are strong and have overcome the wicked one," it is to be hoped.

Our appeal is also in behalf of the young men themselves. A pretty wide observation confirming all natural suppositions and all statements of Scripture convinces us that there is no calling in the world like that of the Christian ministry to insure for a true-hearted Christian the keenest enjoyment. Whether we consider the nature of the studies he is obliged to pursue, which are of the highest and most elevating kind, or the results of his labors in preaching Christ, in drawing men to Him, establishing churches and promoting the moral and spiritual welfare of the communities in the midst of which he labors, we affirm the ministry to be unparalleled by any secular profession. There is a peculiar sweetness in the fruits produced that challenges comparison. Especially is this the case, when, like Paul, the minister is ambitious to build on no other man's foundation, but plants the Gospel and its institutions in new regions where he can watch the great changes wrought from the beginning, and shape them in accordance with his best judg-

ment while the material is plastic. Attendant on such commencements there will of course be peculiar difficulties. Foundation work is always hard work. I have tried it and know what it is. But it is work that pays. Here is an instance: *The Evangelist* of August 3d announces the death of Dr. Jeremiah Porter at Beloit, Wisconsin, in the ninetieth year of his age. He was born at Hadley, Mass., of well-to-do pious parents in 1804. I knew him well, being for a time an inmate of his father's family, and recollect hearing him preach for the first time in the Congregational church of that town sixty-three years ago. Instead of looking out for a settlement at the East, he pushed directly after licensure for the then remote West, and organized the first church in Mackinaw. In 1833 he went to Chicago when it was a village, numbering less than three hundred inhabitants, and had the pleasure of delivering the first sermon ever preached in that now noted city, and of organizing the first Presbyterian church there. He also labored with good success in other places, and as the paper states "The early history of the Church at the West is intimately associated with him; and so active and faithful was he, that thousands will lament his death." The last time I met him, was at Synod, about three years ago, and a happier face on an old man I never saw. It shone with the satisfaction of having given his best to the service of his Saviour and his country. A noble specimen of the pioneer worker was he, and a worthy example for all our young men who are inquiring how to make the most of themselves. All that is needed is zeal and devotion, a willingness to sacrifice self for the good of mankind and the glory of the Master. And ought we not to have hundreds thus qualified to meet the great demand made upon us?

An earnest appeal has just now come from Oregon, corroborative of all that has here been said. We give its closing paragraphs:

We are in great need of recruits for this work. We do not invite the aged ministers, for they could not bear the privations incident to the work. We do not invite the young unmarried, especially those who have been long tied to their mothers' apron strings, for fear they will

grow homesick and put somebody under the necessity of paying their return railroad fare.

We think the young married ministers best adapted to this field. Men who have wives like themselves, ready to answer God's call to go anywhere his spirit may direct; young men who would grow up with the country, willing to toil and wait, willing to endure hardship as good soldiers of Jesus Christ. No weaklings need apply. We have men in this far west in every walk of life who are giants in intellect; men who have been brought up in religious families; men who have had the best of education—many of them graduates of Eastern colleges, but alas! having come out west, and thrown aside every

religious restraint, are sunk into the depths of degradation and sin, and are troubled with the worst kind of skepticism—that of the head and heart. We need mighty men to cope with these, to help them, to save them.

There are, or soon will be, twelve vacant fields in this synod; and there are twelve other vacant points that should be taken up at once, if we had the men and the means. Will not some of our young men in the East take this to heart and heed this call and say: "God helping me I'll go and help win the State of Oregon for the Saviour," and thus secure a good name, which is better than rubies, and win many stars for their crown in glory.

PUBLICATION AND SABBATH-SCHOOL WORK.

OUR MISSIONARY FIELD.

Notwithstanding the financial depression of the past summer our work has gone on without interruption or retrenchment. The good effects of the general observance of "Children's Day" have been felt in the steady stream of contributions flowing into our treasury from Sabbath-schools, as well as in the growing interest of the children and youth of our Church in our missions. This of itself is an ample vindication of the policy of making a special feature of this beautiful anniversary. In common with the other Boards of our Church we have watched with anxiety the gathering clouds in the financial sky, but we have been greatly cheered and encouraged by the thought that not only was the Almighty with us but that the dear "children" of the Church "were about us." It is the multitude of contributions, each made up of smaller offerings down to nickels and pennies, placed week by week in the mite chests, beyond and below the reach of panics, that has given us a full exchequer, and enabled us, so far, to meet all our obligations.

STUDENT WORK.

Letters from our student missionaries afford interesting glimpses of toils and triumphs. One brother, laboring in Missouri, writes:

July 24.—My work of the past two weeks has been the most satisfactory of all to me. A week

ago yesterday I organized two Presbyterian schools, and yesterday a third. As these are the first Presbyterian schools I have been able to start it makes me feel better. I find much to encourage me and a great deal to discourage. I have organized seven schools and reorganized two, visited seven, and preached four times. I am enjoying the work very much, and it will be of great value to me in after life.

NOT THEORY BUT ACTUAL EXPERIENCE.

Another student writes from Wisconsin:

As Sabbath-school missionary in this district I have had experiences I shall never forget. I went into a section a few weeks ago where there had never been a Sabbath-school. There were two families of Adventists, eight families of Danes and four American families, amongst whom I found one lady who was a member of a Presbyterian church. We organized a school with forty permanent members, collected money for supplies from our Board and for a library of fifty volumes. Quite a change has come over the community. The more I see of Sabbath-school work the greater is my respect for it as a force not only capable of Christianity but of softening and civilizing. Go into a neighborhood six or eight miles from any church and with no Sabbath-school. What do you find? Quarrels over magnified "nothings!" Brothers who never speak to each other! Denominational differences magnified, though nobody professes to be a Christian! No true home life! Much swearing! This is not theory but actual experience. Then go to a locality, similar in all

respects, excepting that a little Sabbath-school has been kept alive there. There we find another moral atmosphere.

The principle of putting the Bible out of the public schools in Wisconsin is a bad one, but not an unmixed evil, for now every Christian teacher feels it a duty to teach its doctrines more zealously.

NEEDS FOLLOWING UP.

A student writing from Minnesota refers to the experimental character of much of his work which has been in a mixed community of Norwegians, Germans and Americans of different sects, but with not one Presbyterian in the entire district. In one case the only person to be found as superintendent was a girl of fourteen, fortunately an earnest Christian and intelligent Sunday-school worker. The school is a successful "summer" school. The writer says that he has organized several such schools, and he thinks that by properly following up the work, results of a permanent character can be reached. Another brother in South Dakota says: "I have gathered over two hundred scholars into seven Sabbath-schools. One school will probably very soon develop into a preaching station."

TROUBLE TO FIND LEADERS.

From Nebraska, where our work has brought forth such rich results, a student writes:

My greatest trouble has been in finding leaders. In only one of my eleven schools now organized was I able to put a Presbyterian superintendent. I have four counties. There were four Presbyterian organizations in two of them, but all except one have gone back in the last four years. I have put our literature in several of the schools, and feel that I have been permitted by the grace of God to do something in His name. The whole country is filled with foreigners and becoming more so every year. Yet many of these schools I have been able to revive and the children of foreign born parents are attending. I have several schools in which Roman Catholic children take part. In a certain sense all my work has been reorganizing, yet I feel encouraged and have worked hard.

THE SOUTHERN STATES.

We turn now to southern Virginia, where a great work is going on among both the white

and the colored people. Mr. L. L. Downing, who was the first Sabbath-school Missionary of the Board in this State, has done good service during the past Summer, laying new foundations and building upon those already laid. Up to August 1, he had organized eight schools, and reported three Presbyterian churches, the outgrowth of our work in Henry and Patrick counties. The missionary here has to encounter the worst forms of ignorance and iniquity. From a long letter we quote a few sentences:

My next point to visit was the Meadows of Dan. To meet that engagement I traveled through some of the most picturesque scenery of my life. It is also dangerous to walk alone through the mountains. I visited as much as I could and then held our meeting in the open air, with oak branches for our ceiling and the lofty mountains for our walls. I organized a school with thirty children and three women. There was not a man at the meeting, but the women said they would keep the school going Winter and Summer with God's help. I invoked God's blessing upon them and then went to Stuart. There had been a heavy rain, but I crossed in safety seven swollen mountain streams, and thanked God for what I had been able to do through Christ on that day.

South Carolina is a large field which we are only partially occupying. A student from Biddle University, Mr. W. B. Middleton, has been at work there the past Summer and writes frankly of his difficulties with which, happily, successes were also blended. He says: "Truly the work calls for earnestness of purpose and deep consecration. The road is not monotonous, it has lights and shadows. It was my heart's desire to establish six schools, but up to this time (July 26) I can point to only one." In closing an account of his experience, Mr. Middleton says: "I have visited and addressed several schools, and it is indeed a pleasure to see the progress many are making in the catechism and in Bible reading. The presence of a visitor enlivens them very much. Not only the children, but parents and friends give a cordial welcome and attentive ear."

UNSOLICITED TESTIMONY.

We occasionally receive letters from persons who have been benefited personally or in their families by the labors of our missionaries, or who are desirous of helping on the work. Here

are two communications which tell their own story. The first is evidently from a colored brother, and the second is from North Dakota. The colored brother writes from Little Rock, Arkansas, as follows:

I write you with a heart full of thanks and gratitude for what you have done for our poor down-cast race in this State. You have sent us a Sabbath-school missionary, (Mr. Miller). I want to say for myself individually, that I believe God sent him here to spread the gospel in its true light. I have never had the gospel explain to me as he explain it. I am now going over 54 years old and I never except Christ until he point out the road. He told me when I ask him who sent him here that you did, and now I want to tell you that you have been the means of converting me. I hope God will bless you for it. If you could keep Mr. Miller a few more months here I believe he would soon have a church here out of this school of ours.

THE WIDOW'S MITE.

Enclosed is one dollar. If the amount is sufficient, please forward to my address 5 copies of *Forward*, 8 *Sabbath-school Visitors*, 7 *Morning Stars*, 10 *Sunbeams*. I am a widow with four little ones, depending on my salary as a teacher, which makes my dollars rather scarce sometimes, but my heart mourns for these people, none of whom attend a Sabbath-school; so in much weakness but trusting in a dearly beloved Heavenly Father, I have opened a Sabbath-school. The people here are Scandinavians, but the children speak English well. I would be pleased to think that you remembered me at the throne of grace, for this is a godless community, and to be a Christian one must be willing to be "peculiar," which is not always pleasant. Wishing you success in the Master's work, I remain, ———

CHURCH ERECTION.

A PICTURE OF FIFTY YEARS WORK.

In the June number of this magazine we gave a brief resumé of the work accomplished by this Board since its first inception in 1843. We now print upon the opposite page a miniature of the map prepared for the Columbian Fair and intended to be included in the Presbyterian exhibit.

This map which is about four feet high and six feet long shows, at a glance, the work accomplished in each State and Territory.

The aggregate amounts are given in plain figures at the top, and upon each State is printed distinctly a statement of the number of grants it has received, their total amount and the approximate value of the property thus secured. It seems to us that such a bird-eye-view of the scope and results of the work of the Church through this Board is not only interesting to see, but suggestive of the power that results from the careful distribution for fifty years of amounts which, considered individually, have never been large.

It is an illustration of "staying" power, of the value of sustained and continued effort in one direction.

It is greatly to be regretted that owing to the vacillating course of the authorities directing the great Fair with reference to Sunday opening, the Presbyterian exhibit, much of it carefully prepared, should remain boxed up and invisible. In consequence, the best we can do, so far as the part of this Board is concerned, is to give to the miniature reproduction of its map, as wide a circulation as possible.

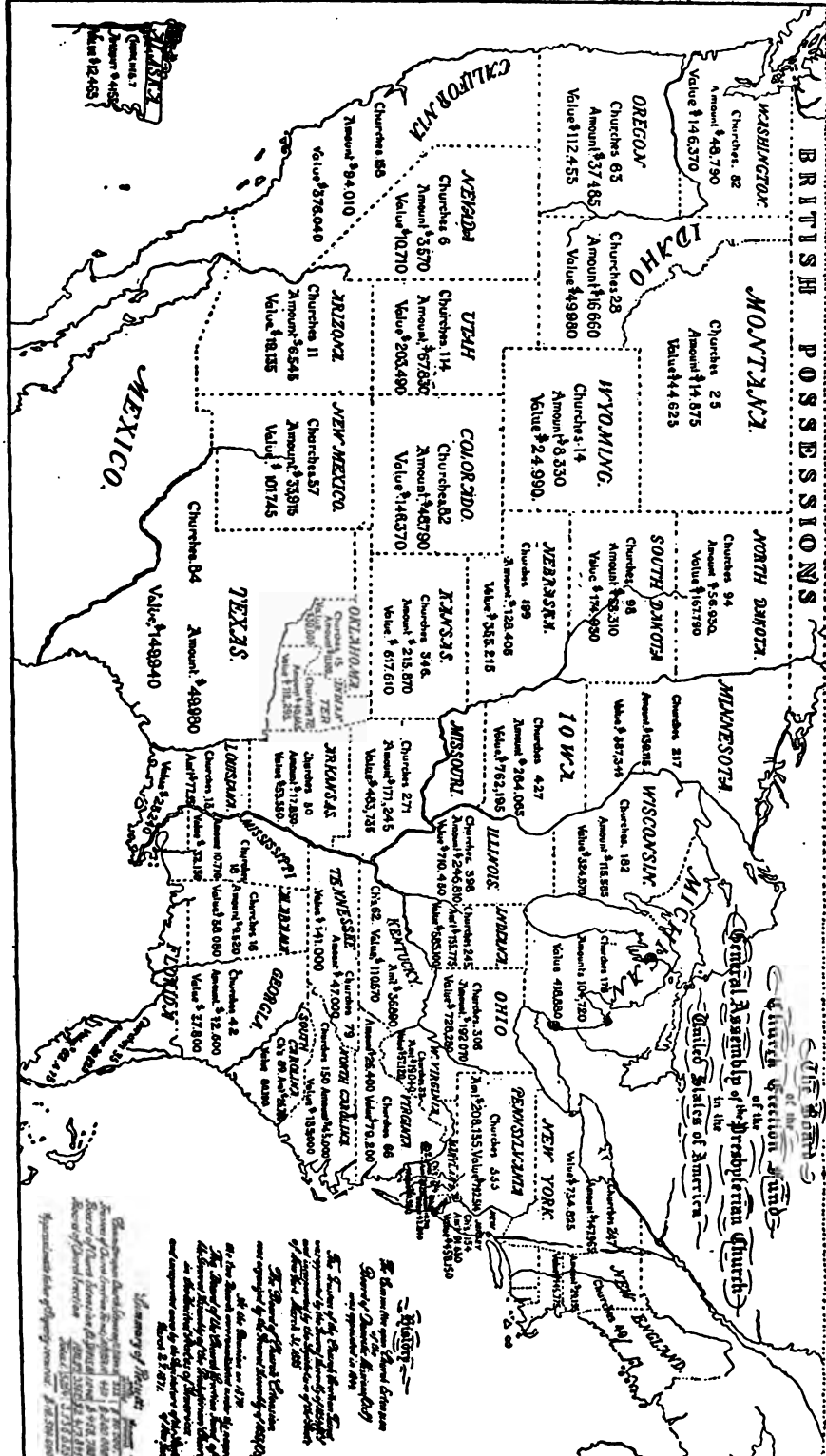
ENLARGEMENT OF PLAN.

In this connection, we would call special attention to an enlargement in the plan of the work which was directed by the last General Assembly.

In view of the fact that as the work has matured, there are now many applications from churches more favorably situated than was usual in the past, and in view of the additional fact that some systematic plan is needed for increasing and maintaining the



NUMBER OF CHURCHES AIDED, 5,264.
TOTAL AMOUNT OF GRANTS, \$3,136,625.
APPROXIMATE VALUE OF PROPERTY SECURED, \$10,500,000.



income of the Board, the Assembly passed the following resolution:

"Resolved, that the Board be directed whenever practicable and in accordance with the best interests of the Church aided, to engage with said Church that the amount granted shall be regarded as a loan, not bearing interest, and to be repaid to the Board in specified annual payments, to be also credited to the Church as its annual contribution."

While there are doubtless many churches that must, from the nature of the case, remain permanently weak and struggling, and yet as doing a good work and upholding the banner in the waste places, ought to be aided in building by actual gifts, even though they may never be able to assist excepting by their prayers in the more general work of the Church; there are also quite as many which with a little foresight, method and economy are abundantly able to return to the Church at large the amount received in days of infancy. Many of these, indeed, in view of the greater need of others, ought not to tolerate the thought of absorbing permanently the contributions of churches no stronger than themselves. But with entire propriety they may ask for the use of money while they are gathering their forces, engaging to repay it, by substantial and definite contributions annually to the treasury of the Board.

It is hoped that this plan will commend itself to all churches that while needing present aid, cherish the inspiring hope that they are speedily to become self-supporting, independent and joyful contributors to the common stock upon which they have been permitted to draw.

Long ago the word was written,
Word to generations blest,—
Hear it children sorely smitten,
Hear it ye of troubled breast,—
Cast thy burden
On the Lord, who giveth rest.

—MACKELLAR.

WISE AND HELPFUL WORDS.

The following letter from Dr. Marshall, Field Secretary of the Board of Foreign Missions will be read with interest, and we trust with profit. What he says of the influence and power of our pastors, is eminently wise and true:

MY DEAR BROTHER:—Herewith please find my check on the First National Bank of Chicago for the sum of ten dollars, contributed to the Board of Church Erection, for I remember that this is the month in which the General Assembly asks our great and rich church to cast in her offerings unto the Lord for the purpose of raising temples for His worship among the poor, and also among the scattered sheep of His flock in the new and destitute regions of our fair land. Every house of worship thus reared to the Lord assists in hastening "the year of jubilee."

I very much regret that the time for contributing to a cause so worthy of a gift from every member of our great church, should fall upon a month when the people are so scattered from home as to leave this noble Board dependent upon the few who are left to endure the burden and heat of the day.

If every pastor would adopt some systematic plan that would not stop short of securing a gift, however small, from every member of his church, a new impulse would be given to the work of Church Erection, those in waste places of our land would be made to sing for joy, the children and youth would be taught the fear of the Lord, and a far greater wave of blessing would roll over our entire land.

May God's blessing rest upon the work of the Board of Church Erection. Six and a half years of hard work as Synodical Missionary of Missouri, from 1881 to 1888, and the building of a score or more of churches during that time, enable me to speak from experience of the very great blessing attending the open handed gifts of your Board. I can but hope that the thousands of feeble congregations over whose heads the Board of Church Erection has built a roof will show their appreciation of the benefit done by those more favored, and also their gratitude to God for His goodness in providing a place of worship, by sending in their memorial gifts that the Board may be able to enlarge its noble work and extend its blessing wherever in all our land the need is felt or known.

Thoughts on The Sabbath-school Lessons.

October 1.—*The Power of the Gospel.*—Rom. i: 8-17.

Paul spoke out of his own experience when he bore witness that the gospel of Christ was "the power of God unto salvation." Transformed from a bitter persecutor into a devout believer and developed into an earnest apostle of this same gospel, his testimony was that of one who knew whereof he spoke. He had tested that power for himself and was not ashamed nor afraid to urge it upon all whom he could reach. And all through the centuries that gospel power has been at work, exerting its transforming and purifying and uplifting influence in lives and communities and nations. Biography and history and missionary records and the individual experience of every believer add their testimony to that of Paul.

October 8.—*Redemption in Christ.*—Rom. iii, 19-26.

Redeemed—"not with corruptible things, as silver and gold—but with the precious blood of Christ;" *justified*—fully and freely; there is a depth of meaning in the very words that can only be appreciated by those who have tasted for themselves the sweetness and richness of that redemption and that justification. The consciousness of broken laws, of unfulfilled responsibilities, the high standard of holiness laid down in God's word, the perfect justice in his government,—the soul trembling under such a weight finds the burden falling from his shoulders as his faith grasps the assurance that these words bring; and, like Bunyan's pilgrim, he is "glad and lightsome, and says, with a merry heart, 'he hath given me rest by his sorrow, and life by his death.'"

October 15.—*Justification by Faith.*—Rom. v: 1-11.

Faith is "to believe on the Lord Jesus Christ," and "to believe on Him" is simply to take Him at His word, as we would any other faithful one in whose honesty and power we had full confidence. Thus, this faith does not, to our consciousness, differ from the

trust that we may exercise in other departments of life when such trust is implicit. It may not exclude every doubt, but it may be such as makes us willing to risk everything upon Him who offers thus to save us.

You are lost in the shades of a pathless wilderness; you wander until exhausted and disheartened, you are convinced that it only remains for you to lie down and die. At that instant you hear footsteps approaching; there stands before you a man clothed in the livery of the King. You sob out your distress and danger. He answers that he has heard your cry for help, and has come to save you. He shows you his credentials. You look into his face; it is all honesty and compassion. He holds out his hand to support and guide you, and tells you to trust him absolutely and entirely. What does he mean? That you shall answer that every doubt and fear are gone! That you already see the path plainly before you. That every anxiety for the future is fled! No! He simply means that you are so to trust Him that you will gladly risk everything upon his words—put your hand in his, and without questioning go whither he leads you.

Such is the faith that Christ asks of the weary, lost soul. Erskine N. White, D. D.

October 22.—*Christian Living.*—Rom. xii: 1-15.

Where true piety exists, fidelity to man is transmuted into worship before God. This is the great truth which sanctifies all human life. Broken up as life is into myriads of little, insignificant acts, it is hard sometimes to redeem it from contempt. It becomes a holy thing, when we realize that, with the heart unreservedly given to God, even the most trivial duty becomes an act of worship. Glowing with the warm affection by which it is inspired, it glides into the frame of devotion itself; which, as grateful incense, goes up to Heaven from the altar of God within the heart. Our worship consists not only in formal acts of praise and prayer, when we bow before God in the sanctuary, or kneel at His feet in the closet; but in the work shop, in the counting room, in the office, everywhere, and in the hourly transaction of common business, the whole life becomes a sacred chant. The

ten thousand little obediences are the sweet notes which compose it, rising above the din of this poor world, and mingling in the universal psalm of praise that is heard before the throne. Duty is felt in all its sacredness, and a soft radiance beams upon the path of the most obscure and patient of the Lord's saints upon the earth. B. M. Palmer, D. D.

October 29.—*Abstinence for the Sake of Others*.—1 Cor. viii: 1-13. (A Temperance Lesson).

It is often objected that the requirements of charity may become unreasonable and oppressive, that there are narrow minded and captious persons who, upon any pretext, will seek to obstruct our freedom and to spoil our innocent pleasures. Where, then, shall the line be drawn? When shall we conclude that our personal enjoyment is of less value to the world and of less esteem in the sight of God than the gratification of others.

The only answer must be that a line can-

not be definitely drawn. We are left to the impulses of our natural or gracious hearts. They will put their own construction upon every principle laid down for guidance. The problem is not, "Who is technically right?" nor, "Who has the better head and more enlightened conscience?" nor, "Who is more prominent in the world's work?" This is not a matter of pride, but of self-forgetting charity. The stress and point lie in the question, "What will save this brother whom my liberty might offend?" The more unreasonable the prejudice, likewise, to which we yield, the weaker the opinion to which we make our offering of peace and good-will, the more tenderly will God be sure to regard it. Nor in such an offering shall we be losing anything half as precious as are those graces of meekness and patience and love which, in following the apostles' example, we shall preserve and promote.

H. A. Edison, D. D.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

NOTT, LUKE.—Born in England, August 12, 1815; married and ordained to the Gospel ministry before coming to this country in 1851; spent several years with churches in the State of New York; his wife died in 1865; organized the Presbyterian church at Taymouth, Saginaw Co., Mich., in 1867, and was its pastor until 1871; organized the Presbyterian church of Mt. Pleasant and served as pastor five years; served several other churches in Michigan. For ten or twelve years increasing infirmities have prevented active labors. Died of cancer, August 12, 1893. Three sons and two daughters survive him.

OSBORN, HENRY.—Born at Cairo, N. Y., May 18, 1821; graduated, Williams' College, 1842; Union Theological Seminary, 1845; ordained, November 12, 1846. His life has been spent in preaching, mostly in home missionary churches, and in teach-

ing. His name has lately been on the roll of the Presbytery of Topeka, followed by the letters H. R. He died at Lawrence, Kansas, July 3, 1893.

WELLS, JOHN O.—Born, Riverhead, L. I., N. Y. May 1, 1818; studied under the superintendence of his pastor; licensed to preach by L. I. Congregational Association, 1844; ordained, 1846; pastor of Congregational church at Northville, L. I., 1846-1857; pastor of Presbyterian church, Greenville, N. Y., 1857-1866; pastor of Presbyterian church, Vineland, N. J., 1866-1887; prevented from further labor by failing health; died, July 22, 1893, at the home of his daughter, Mrs. Sylvester W. Strong, Greenville, N. Y.

Married, August 1843, Miss Charlotte Glover, of Wading River, Long Island. Two sons and three daughters survive him.

WERNER, JULIUS E.—Born in Karbetie, Prussia, July 17, 1849; graduated Williams' College, 1874; Auburn Theological Seminary, 1877; ordained by the Presbytery of Geneva, 1877; pastor, Presbyterian Church, Oaks Corners, N. Y., 1877-1881; pastor, Presbyterian Church, Haddonfield, N. J., 1881-1893; died at Colorado Springs, July 10, 1893. Married, Canandaigua, October 6, 1890, Miss Mary S. Robinson, who with three daughters, survives him.

Young People's Christian Endeavor.

PROMPT AND KIND WELCOME TO STRANGERS.

An excellent method and arrangement for fulfilling this part of Christian duty and privilege is illustrated by the following circular, a copy of which has been kindly sent to us by the Correspondence Committee of the St. Louis Christian Endeavor Union.

A similar plan may be already in use in other cities. We hope that this will become true in all. We earnestly commend this to the consideration of all Christian Endeavorers in cities to which so many youth go to find work and homes, and equally in the greater number of places from which they go:

We, the Christian Endeavorers of St. Louis, have formed a Correspondence Committee which is organized for the purpose of extending a Christian welcome to young people, strangers, who locate in our city. Thousands of young men and women come to St. Louis to make their way in business, not knowing, when they come, a single person. To them the saloons, theatres, concert halls, billiard rooms and other temptations open wide arms of welcome.

Dear reader, if you have any friend or relative who has come or is coming to our city, and whom you wish surrounded by Christian influence, send us the name and address and such information as will aid us, and we shall extend to him or her every privilege Christ's Church can offer. Any reader wishing to improve this opportunity, may address, The Correspondence Committee, 8068 Marcus Ave., St. Louis, Mo.

The above circular gives the object for which the Correspondence Committee of St. Louis C. E. Union was formed. There is a vast field of work for such a Committee, but to be successful in accomplishing results, the co-operation of individuals is necessary. The Committee should be represented by an active worker in each Society, not only in St. Louis, but throughout the State and Country. The duty of such a one might be outlined as follows:

1.—If a member of your Society, or a friend in whom you are interested, moves to another part of the city, or to another town or city—no

matter where—send the name of that person, and where said person moves to, giving street and number, at once to Christian Endeavor Correspondence Committee.

2.—When you receive a communication to the effect that some one has moved into your neighborhood, call at once and also have as many others as possible call upon this person, giving invitations to Church and Christian Endeavor services, and be not content until this person is a regular attendant.

3.—Be prompt in acknowledging all communications.

Please send me the name and address of your Society Correspondent, if you have any; if you have none please have this matter presented to your Society at once, and see that a representative is elected and send name and address to the undersigned.

Sincerely yours,

CHARLES A. FORSE, Chair. Cor. Com.,
8068 Marcus Ave. St., Louis.

WAITING FOR THE DAWN.

It was vacation and for several mornings I had indulged myself in the luxury of lying in bed later than usual, but this day I rose early and stole quietly out of the house before any one else was astir, to watch that daily miracle of the sunrise, for which we have no opportunity among the closely built houses of the city. A very quiet world it was that waited for the day, only disturbed by the crowing of cocks, answering one another back and forth from the different barn yards, and the twitter of the birds consulting together about the morning's flight. A little cloud of mist rose from the tiny pond that was the one bit of water in the midst of this beautiful landscape, and floated toward the fields. The circle of hills that bounded the horizon were some of them veiled with light mist, but others stood out clear and distinct against the pink-tinted sky. Very pink it was when I first took my seat in the rustic summer house on the hill, with splashes of golden light that faded away as the dawn drew near. For a quarter of an hour I waited, watching the changing colors of the sky, when, suddenly, not just at the point where I had expected it, appeared the edge of the great disc, copper-colored at first and turning to gold as it

mounted higher in the heavens. I almost held my breath as I watched it until the circle was complete, and I realized that the day had come. Even the birds seemed to feel that it was time for business to begin, for a great flock of them rose from the valley and flew over my head, pausing for a moment's rest on the trees around me; and down below a train of cars rushed along the track, leaving its cloud of smoke behind to rival the mists. Very soon rising bells would ring, sleepy eyes must be rubbed open and the work-a-day world would be in full blast of life and bustle. The day had come—another vacation day for me—but there were busy lives around me, and in the busier days that were soon to come to me the memory would linger of that quiet morning hour, when I had waited for "the day to dawn and the shadows to flee way."

Was there any parable for me in that early morning's experience? Perhaps the lesson was taught by contrast rather than by illustration. More than two thousand years ago the last of the prophets recorded the promise of the coming of the "Sun of Righteousness," a promise that has found its fulfilment in the hearts of thousands and tens of thousands of them that "fear his name." But still the world and the Church wait for the perfect dawning of the day "when the light of the knowledge of the glory of God in the face of Jesus Christ" shall be seen and recognized in all the earth.

Waiting and watching, yes, but not in idleness. There was nothing that I could do to hasten the coming of the King of Day or to speed him on his course as he rose above the horizon; but "blessed is that servant, whom his lord when he cometh shall find so doing" is the beatitude of those who spend the time of waiting and of watching in faithful service, preparing for the coming of the King. Homely service it may sometimes be, quiet household ministry of which no record is written; but "ye are the light of the world" and in the home and the school, in business and in society the quiet, steady shining of those reflected lights is clearing away from the world the mists of doubt and ignorance and sin. Active, well organized, united service there must be, too, that the light of

Christian homes and Christian lands may reach far out into the dark places of the world.

"Therefore let us not sleep, as do others."
"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

"So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say:
'Surely it is the shining of His face!'
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly
In my home;
'Only a few more shadows,
And He will come.'"

FATHER AND FRIEND.

[The following lines, never before printed, were written in the album of a young girl, by her father, more than fifty years ago. Father and daughter have both been in Heaven a good many years. But many fathers' hearts now breathe the same prayer and any young girls now who may read and heed these fatherly counsels, will be the safer and happier.]

Will then my writing give you pleasure,
Because a father's hand it shows?
My counsel seem a richer treasure,
Since from a father's heart it flows.

And to each place in after pages
Will you with special care attend,
Because what most the heart engages
Is what is spoken by a friend?

How much delight then should you gather
From God's own writing in his word!
There counsels of your Heavenly Father
May pardon, peace and life afford.

What ceaseless care, too, should you render,
While faith and wonder sweetly blend,
To read the words so sweetly tender,
Which Jesus speaks—the sinner's friend.

And by the word, O may the Spirit
Direct your steps in all your road,
And mould you, as you read or hear it,
The Saviour's friend—a child of God.

Children's Church at Home And Abroad.

OLD FRIENDS AND LITTLE FRIENDS.

A letter came lately to our Business Superintendent, enclosing two dollars for the CHURCH AT HOME AND ABROAD, for one year. One dollar was from an old subscriber and one was from a new subscriber whom he had obtained for us. After saying what he had to say of that business, the old friend sent a very friendly message to the editor. He says that he knew me when I was a child, his father and mine being near neighbors in Amherst, Mass., and my oldest brother and sister and himself being young people together. He says that his father and mine were "brothers in the church, and thought a great deal of each other, and worked together in the church." You may be sure that all this is very pleasant to me. I was too young when my father moved far away from that place, to remember him who so kindly remembers me as a little child, or his father who was my father's "true yoke-fellow" in the service of Christ. Those two good men long ago went away from this world, and now their sons feel, no doubt, as Mr. Cowper did, when he wrote that sweet verse:

My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The child of parents passed into the skies.

As a little child, I remember listening to the talk of my father with another man about moving to "*the West*," and finally they concluded to do so. "The West" then was western New York. It was as new a country then as the Dakotas and Washington are now, and, with only wagons and canal boats to travel in, it seemed as far away as those new states now seem. It took us about a week to travel from Hampshire County, Mass., to Madison County, N. Y.

But the pleasant letter from that old friend comes from South Englewood, Illinois, which I understand to be a part of Chicago, just as Germantown is a part of Philadelphia and Carondelet is a part of St. Louis. So these

rapidly growing cities spread themselves over little old towns and take them in as parts of themselves. But where do you think Chicago was in those days when Rufus Clark and Eben Nelson were neighbor lads, and perhaps played ball or husked corn together in Amherst, before the corner-stone was laid of Amherst College's oldest building? Why! if Rufus Clark had gone West when he came of age, he could have bought all the land that Chicago stands on for \$1.25 an acre, and he would have found it such a muddy swamp that, I dare say, he would not have thought it worth that money.

This good old friend writes to Mr. Scribner that he has taken the CHURCH AT HOME AND ABROAD from the first number and now he "would not know how to do without it." This is on account of what he finds in it about the work of God, in all parts of the world. He finds interesting accounts of that holy and grand work sent from every continent of the earth, and the thoughts upon it of many good men and women in many lands. He says:

I give my papers away after I have read them. About two weeks ago one of the church ladies called on me, and I gave her the July number, and she said that she would take the magazine soon. Mrs. C. called on us last Saturday, and I gave her the August number. She said she would take it, and it is her dollar that goes with mine, to pay for one year. I think that I can get some more subscribers, and I will try to have the magazine taken in our church. This church is only a little over a year old, and we have some sixty members, nearly all young people. We have had to meet in halls, in three different places. Next month we dedicate our new lecture room. We are a home missionary church, and have an excellent young minister, and we like him very much. The church is growing rapidly, and is interested in all missionary work.

My little Presbyterians, if a man who is more than eighty years old thinks so much of the CHURCH AT HOME AND ABROAD, and finds it so easy to get people whom he tells about it to become subscribers and readers, do not you think that its young friends—even its little friends—could do some good in the same way?

I wish you would talk to your mothers and fathers about this, and ask them if there are

not some people in your church to whom they will let you go and show them this October number and ask them to read it, and see if they will not like to send a dollar to Mr. Scribner, just as it says on the cover, so that he will send it to them for the year 1894. Ask them to read the prospectus at the very beginning of this number. H. A. N.

A QUEER GUIDEBOARD.

[From the Union Gospel News.]

There were bright lights flashing from the farm-house windows and a cheerful fire blazing and crackling in the fire-place when Willie rode up to the door. A long ride and a chilly autumn air had combined to make this home-scene very pleasant, and Willie drew a long breath of satisfaction as he dismounted and led Kelpie to the stable. Aunt Hannah, knitting by the firelight, smiled as the boy entered.

"I am glad you are safely home again; I began to fear you had lost your way," she said.

"So I did, aunty—lost my way in the old forest, and wandered around there for two hours or more."

"The old forest?" Aunt Hannah's kindly face paled. "How came you there, Willie? It is no safe place for strangers. People have sometimes wandered there for days."

"Well, I thought it would be a somewhat shorter cut home than going around by the road; but it's like a good many short cuts, aunty. The long road that you know is right is safer than the short one that you are doubtful about."

Willie had found his favorite low seat, and was looking up into Aunt Hannah's face.

"I followed what seemed to be a path into the middle of the woods," continued Willie, "and then lost it and my way together. I wandered around in every direction, and I suppose I might have been wandering yet if I had not suddenly come across a guideboard."

"A guideboard in the middle of the forest?" questioned Aunt Hannah; and Willie's eyes twinkled.

"Yes'm; found it in my pocket, and it was a queer one, too, but it brought me safely here. I drew out my handkerchief, and a little pink card fluttered out with it and fell on Kelpie's mane. It was my Sunday-school card—one of the Golden Texts, you know; and what do you think it was? 'The ox knoweth his owner, and the ass his master's crib—.' I didn't read the rest of it, for all at once there came the thought that if

the ox and the ass knew so much, the horse must too, and maybe he might find his way to his crib if I let him alone. So I dropped the rein, and sure enough, old Kelpie picked the way, and here we are. Now, auntie, wasn't that a queer way to use that verse? I don't suppose that was what it was meant for when it was written—of course it wasn't, but then my having it in my pocket and it falling out, and all that didn't just happen."

"No; it was providence—God's way to save you. Oh, Willie boy! that is one of the wonderful things about the Bible. Its words hold not only the general truth and teaching that are for all and all times, but in hours of danger and trial some words unthought of before often come with a new, peculiar meaning that makes them seem sent to us alone, bearing the very direction and comfort we need. Guideboards in the wilderness they surely are."

"I've been thinking about the last part of that verse, auntie," said Willie softly. "The ox and the ass know—but my people doth not consider. It really does seem as if I ought to know my Master and the way home as well as Kelpie. I shouldn't wonder if that guideboard pointed a long way."—Sel.

A DOLL MISSIONARY.

"God moves in a mysterious way, His wonders to perform." And He uses sometimes the most unlikely means to draw a soul to Himself.

Last Fall one of the Beirut missionaries with a heart large enough to take in the needs of all sides of human nature as it is found on Syrian soil, brought back with him from America a queer little figure that I presume the boys and girls in America would recognize at once as "McGinty."

Needless to say, his brother and sister missionaries, as well as native callers, enjoyed the antics of the little creature and had many a hearty laugh over his "last kick."

The idea was imported into Tripoli and one afternoon as a number of women were lingering after the weekly meeting "McGinty" was brought out and was received with awe and admiration, as they were not sure whether he might truly be alive. His fame went abroad and the next meeting four new women came and after the meeting asked to see the "wonderful doll." The next week that

were other new ones, and the next and the next, so that in all there were thirteen new women who came and heard the truth and several of them came every meeting and have promised to come regularly hereafter.

But there was one bright woman who said "I came at first to see the doll, but I thank the Lord I heard the blessed gospel and now I mean to be a true, faithful servant of the Lord all my life." She is persecuted by her friends and family who do not wish her to become one of those "Gospel-followers," but God will be with her and we pray that her faith may not fail.

Who would have thought that that little toy would be used to bring one woman and perhaps others to the true knowledge of our loving Savior?

E. H. N.

"TAKE ME ON SHORE."

A godly minister had a careless and idle son, who left home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo when the sailors went on shore, and brought back with them a little native boy, who could play some curious kind of music. He amused them for a long time; but at last said: "You must now take me on shore." The sailors told him that he must not go yet. "Oh, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him." The sailors were overcome by the boy's entreaties, and at once rowed him ashore. The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!" In great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and

great was the joy in his English home when the happy tidings reached his parents.—*Ashore and Afloat.*

Gleanings

At Home and Abroad.

—The Chinese in and about Singapore largely exceed in numbers the Malays.—*Gospel in All Lands.*

—The best things in New Japan are the creations of men from Christendom.—*Dr. W. E. Griffie.*

—Says a missionary in Tientsin, There is a growing tendency to link success here with prayer at home.

—The proportion of native missionaries to those sent from Christian lands is estimated at about six to one.

—"We want more work, more give, more pray," was the plea of Mrs. Layyah Barakat.

—There are in Italy, according to the estimate of Dr. J. Murray Mitchell, 60,000 Evangelical Christians in a population of 30,000,000, or one in 500.

—If Christianity is to be an unmixed blessing to India, it must be Christianity on the basis of total abstinence, said Sir William Hunter.

—"No member shall be permitted to drink the white man's grog," is one of the by-laws adopted by a recently organized Zulu church.

—The Leipsic Mission in India has ordained a Pariah. Though beaten and threatened with death he was not turned from his purpose to preach the Gospel.

—The Burmese confess that they are the breadth of a finger nail inferior to the British, but hold themselves superior to the natives of India by the length of an arm.—*H. C. Moore.*

—Mr. Robert L. Stevenson had conceived a great prejudice against missions in the South Seas; but having arrived at Samoa that prejudice was at first reduced and finally annihilated.

—The true art of the missionary is to profit by the great amount of moral force reservoid in every race, and to expand, change and fit that power to new ideas and to new possibilities of advancement.—*R. L. Stevenson.*

—The ambition of Burmese parents was formerly to have a son in the priesthood; now they desire to place him in government service. The number of Buddhist priests has diminished, and several monasteries are deserted.

—When I arrived at the Fiji group my first duty was to bury the hands, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast.—*James Calvert*.

—The intelligence and refinement of the Fijians surprised me, said a recent traveler. I saw men, who in spirit, in manners and in general appearance were true gentlemen.

—If we had to choose between sending consuls and sending missionaries to foreign countries, we would get a great deal more for our money out of the latter than the former.—*David Dudley Field*.

—"You make the people of Madagascar Christians? Impossible! They are mere brutes, and have not as much sense as irrational cattle." This was the language of the French diplomat to the first missionaries to that island.

—During the present century, says Gen. J. W. Phelps, Madagascar has passed from a state of barbarism to one of Christian civilization.

—The Medical Missionary Conference at Bombay placed on record the intense conviction that medical work is merely the means to an end, and that spiritual work should never be lost sight of as the one end of all medical mission effort.

—James Hudson Taylor believes that missionary meetings in the ordinary meaning of the term are not wanted, but such meetings as may deepen the life of God's people. If the people are right with God there will be no lack of laborers or money.

—Says one who describes the beginnings of the China Inland Mission: "It was deeply felt from the first that not many men and not large means were the supreme necessity; but just to get God's man in God's place, doing God's work in God's way, and for God's glory."

—Dr. Legge, who, while a missionary in China, baptized 900 adult Chinese, and wrote extended commentaries on Confucius, thinks that China, as a whole, is politically, socially and morally what it is through the teachings of that sage.—*Sunday-school Times*.

—Chinese statesmen are early risers, says Rev. Arthur Bonsey. They have sleeves, and spend a good deal of their time laughing in them at the expense of our Western statesmen who do not commence work at five o'clock in the morning.

—Dr. W. D. Eastlake in the *Popular Science Monthly* finds the keynote of the wondrous ancient heroism and present rapid advance of Japan in the words *Mikune no tame*, "For my country's sake."

—"You are going out on a wild goose chase," said some one to Rev. Mr. Grout when he started

for Africa. Thirty years later he was able to reply. "If I did go on a wild-goose chase, I caught the goose."

—There are 200,000 lepers in Japan, and only one institution for their relief—a Roman Catholic hospital at Gotemba, near Tokyo. The C. M. S. is about to establish a hospital at Kumamoto.—*Missionary Review*.

—The Japanese sense of music, as the people of the West apprehend it, is almost entirely unawakened. They have, as a race, no conception of what it means, nor do they particularly care to have any conception.—*Japan Mail*.

—The success of the attempt to plant the Mohammedan religion in the United States would have been impossible at any time, but after the recent collapse of Mormonism it becomes doubly impossible now.—*Indian Witness*.

—The Japanese house is the offspring of the earthquake, says Henry Norman; that is, it is built with the idea of swaying easily on the earth-billows, and floating on solid but constantly agitated land without being capsized.

—"I am thankful to the Protestants," said the wife of a converted Moslem in Eastern Turkey. "My husband used to blaspheme and beat me. Now he treats me with gentleness and consideration. The lion has indeed become a lamb."—*London Presbyterian*.

—A deeper reverence in worship, a truer appreciation of the object of assembling together, a more thorough realization of the power of prayer, are among the results reported by the Friends' missionaries in Madagascar after 20 years of labor.

—Self-denial is a real denial of self, and not simply a denying one's self of something. It means the dethronement of self, and the exaltation upon the vacant throne of Jesus Christ our Lord.—*Rev. Eric Lawrence*.

"I have bank stocks, railroad stocks, and United States bonds," says a wealthy Christian. "These all draw interest seven days in the week. One of these days is the Lord's Day. So one-seventh of my income I devote to benevolent purposes."

—The greatest need of the Japanese, writes Mrs. Joseph Cook, is to be taught that they must give up their chief vices, licentiousness and lying—for this was Neesima's verdict against them—if they are to take the place they covet among the enlightened and progressive Christian nations of the world.

—The instruction given by all the German societies previous to the performance of the rite of baptism, is far more thorough and protracted

than that imparted by some of the English and American missionaries.—*The Chronicle*.

—Study the great subject of missions systematically and sympathetically, said Mr. Albert Spicer, M. P., before the English Congregational Union. Do not delegate that part of the education of your church to the annual visit of a missionary delegation.

—Nautch-dancing, by women who represent the immorality of Hinduism, has been an accepted feature of social entertainments in India. It is an evidence of the leavening influence of Christianity that the Hindu Social Reform Association of Madras has entered a crusade against the evil.—*Missionary Record*.

—There is no regular medical missionary in New Zealand, but all missionaries are expected by the natives to understand medicine, and are thought unkind if they can do nothing for those who are ill. So every missionary keeps a supply of drugs to treat the simpler cases.—*Miss Butler in "Glimpses of Maori Land."*

—A convert in Madagascar picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

—The Liberia exhibit at the World's Fair is shown, writes Carl Bowen Johnson, by an intelligent looking Liberian, whose skin, by no means, betokens his nationality, and whose English is as faultless as that of those with whom he converses. He rather opens the eyes of his hearers as to the intelligence of the better class of his countrymen.

—I have spent a life time in travel, wrote an English tourist, and have visited all the accessible portions of Europe, Asia and America; and I have to tell you that I know of no such wonderful combination of scenery on the face of the earth as I have found up here in Alaska.

—Among the communicants in the Japanese churches there are 5000 more men than women. The state of society makes pastoral work among women difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in the cities.—*Missionary Review*.

—The idea that all dark skins are of a race innately "lower," in the sense of being unfit for progress and civilization, is an idea born of imperial insolence, an inhuman religion, and a narrow conception of human progress.—*Frederic Harrison in The Fortnightly Review*.

—A missionary in Japan, reporting an evangelistic tour, after speaking of the discomforts of touring in summer time, adds: But the delight of preaching the glad tidings to intelligent hearers, who listen for the first time, of being pioneers in gospel work—who does not envy us the honor God has conferred upon us?

—Three attributes of the Persian character lead the Hon. George N. Curzon to think that there are chances of a possible redemption. These are irrepressible vitality; an imitativeness long notorious in the East, and capable of honorable utilization; and a healthy freedom from deep-seated prejudice or bigotry.

—Reverence is one of the Indian's strongest traits. His language contains no oath, nor any word to express even disrespect to the Great Spirit. If he swears it is because white men have taught him to do so. A missionary said that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at his messenger.—*North-western Congregationalist*

—Dr. Grieve, a missionary in Casablanca, Morocco, says one has to stoop low indeed in entering the filthy, pestilential huts of the country districts—no windows, no chimney, only a small hole for a door; but he adds: Christ stooped far lower in coming down from high heaven to dwell among sinful men, to raise us to holiness and glory.—*London Presbyterian*.

—The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ.—*New York Observer*.

—The Moravians entered Dutch Guiana knowing that no worse climate existed. Many died before they could begin to preach. In the first fifty years there were more deaths than converts. To-day Paramaribo has 14,000 Christians out of the total population of 22,000. The four large Protestant churches, holding 8,000 persons, are crowded long before the hour of service. In a populous district in Bushland, a few years ago indescribably foul, there is not a single idol or idol-house, and only two persons remain unbaptized.—*Regions Beyond*.

—Except for exceptionally gifted men, the preaching days of the foreigner in Japan are about over. The native Japanese can preach Christ better than the alien. Rare is the foreign-

er who speaks fluently, accurately, acceptably, in the vernacular of the people, or in polished style to the educated native.—*Dr. W. E. Griffie in The Missionary Review.*

—The religious idea at the bottom of our civilization, says W. T. Harris in the *Atlantic Monthly*, is the missionary idea. The lowest must be lifted up by the highest—lifted into self-activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

—Said a brilliant Oxford student, who died soon after beginning his missionary career: "I think it is with African Missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa.—*Missionary Review.*

—The Rev. A. Turnbull of Darjeeling expresses the opinion that drunkenness, which has rapidly increased in India, and is becoming endemic, is

in the popular native mind the great scandal of Christianity, and that the evil must be dealt with in the most vigorous fashion if missionaries really intend to Christianize the Empire.—*Indian Witness.*

—At the last Continental Missionary Conference, in Bremen, it was said that the Christians in India lack backbone and independence. They lean too much on the missionary, whom they call the "mother-father." This is strange, as many of them have had a hard fight to take their place as Christians. One missionary thought that more confidence bestowed upon them would strengthen their character.

From the *Journal des Missions Évangéliques* we learn that the S. P. G. Mission in Basutoland is gradually seeking to counterwork the efforts of the French Protestant missionaries. Near Kalo, a French station, the Anglicans have established a school at Sekabu; and a catechism has been prepared, in which the First Commandment is paraphrased thus: "Thou shalt not go to the French Church. It is a sin."—*The Chronicle.*

NOTES FROM KOREA.

The repairs on Kong-Tong-Kol are ended and the missionaries have moved in. There was need of a chapel, and the members of the Seoul station



THE GOVERNOR OF PYENG YANG AND SUITE.

gave each according to his ability the money to build it—Mr. Bunker of the Government School lending a helping hand. The chapel opens directly on the street—one of the broad streets of Seoul, and all that is necessary to secure an audience is to open the four doors—throwing the whole end of the room open—and start up a hymn. Meetings, pure "Gospel meetings," are held there every afternoon from four to six o'clock. At each service books are sold and inquirers instructed. Dr. Underwood is "Mercurius," the chief speaker; our evangelist Sæ, and another native brother, who comes every day from love to the work, with a couple of the larger boys from the Boys' School and the new resident missionary who, of course, cannot talk much yet, make up the corps of workers. The outlook is exceedingly full of promises—God's exceeding great and precious promises first and the readiness of the people to hear and to buy and read the books. One Mr. Pæk who cannot read—one of a large class in Korea—heard one day for the first time. Next day he came saying that he had forgotten much and wanted to hear again about the Heavenly Father and his love for sinners and how he sent Jesus to save them. He is now a regular attendant when his work permits and seems ready to teach those who know less than himself. Pray much for this neighborhood.

S. F. M.

A KOREAN'S CONVERSION.—A very clear case of Conversion was that of a recent applicant for baptism before the church session at Seoul, Korea. It was that of a man who had for a year been employed as gateman by one of the missionaries, but who for some time had been engaged in other work. While in the employ of the missionary he was instructed at daily morning prayers and was given books to read. He also attended the Sunday services and continued to do so after he left our employ. A short time ago he appeared before the session and was asked by his former employer, "How long have you known Jesus?" "Three months," was the reply. "Three months—why, you have surely known Him longer than that." "Oh!" said he, "I have known of Him for more than two years, but I have *known Him* only three months." Afterward he spoke of the many months in which he failed to understand what all the teaching about Jesus meant. Said he, "it was only when the Spirit shined into my heart that light flashed upon the truths which I have been learning."

From that time forth he has been most earnest in telling to others the story of Jesus, but he always impresses upon them the necessity of receiving the Holy Spirit in order to have any understanding of the meaning at all. S. A. M.

EVANGELISTIC WORK IN CHICAGO.

[We take the following from an article by H. B. Hartzler in *The Advance*.]

Some of the remarkable facts about this movement are worthy of our consideration.

The first fact is that a great evangelistic campaign for the salvation of men has been in progress in Chicago for three months. This is a fact of great significance, for no such organized effort, on so large a scale, and for so long a term, during the summer months, has ever before been undertaken. And the work is only in its beginnings, with promise of much greater extension and achievement than has yet been realized.

The second fact is that this evangelistic campaign was begun with the World's Fair, in the midst of the endless distractions and clamorous interests that occupied all minds and drew the eyes of all the earth as the supreme glory of the land and the time, and that it has gone on without cessation, with ever-increasing reach and power, parallel with the Fair. This is the first time that such a thing has been attempted at any world's fair. It is purely a work of

faith. It had no precedent to rest on. Probabilities were against it, rather than for it. Circumstances were forbidding and discouraging. The possibility of doing what has not been done before has now its demonstration in over three months of successful effort.

The third fact is that this religious crusade has been carried forward without cessation during the busiest, hottest season of the year, at a time when even the ordinary religious services of the churches are to a great extent suspended, and when it is taken for granted that little if any evangelistic work can be done. In the hottest weather, Sunday and week-day, the people have crowded tents, halls, theatres and churches to overflowing, to hear the gospel in song and sermon.

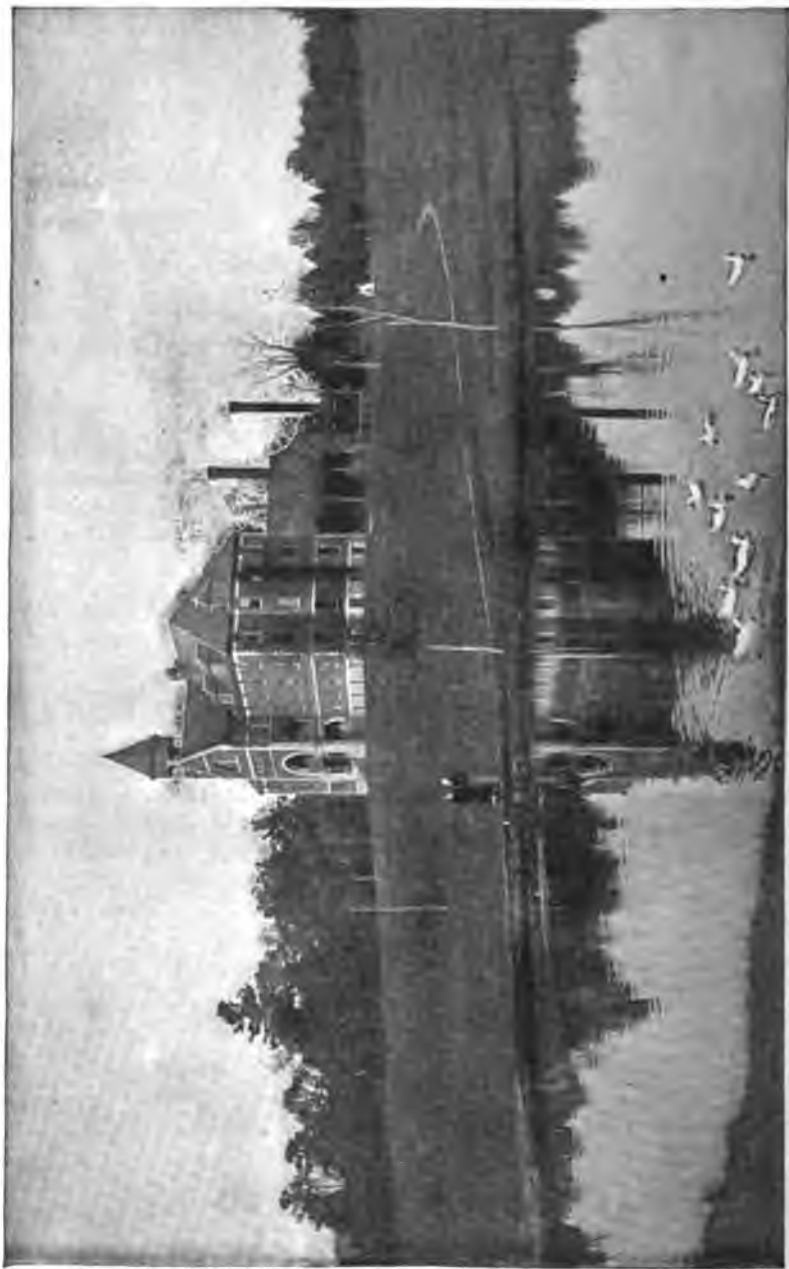
The fourth fact is that these religious meetings have proved a successful counter-attraction to places of sinful amusement, liquor saloons, and other vile resorts. It is a fact that Sunday performances, of which so much was expected by theatre managers and by the mammoth Forepaugh circus, have proved failures alongside the religious meetings, and have been abandoned. A number of saloons have been compelled to close, and others are on the point of failure. On one night, while Mr. Moody was preaching in the Standard Theatre to a crowded house, the theatre adjoining, which had been opened for a performance, was almost empty.

The fifth fact is that, notwithstanding the great magnitude and enormous expense of this religious campaign, the men and means have never yet failed. God has in truly wonderful ways met every emergency of need. "Your Chicago campaign is most remarkable," writes one of God's faithful stewards from New York, enclosing a check for \$500 in support of it. Others send various amounts, large and small. At an enthusiastic meeting of the Northfield Christian Conference some days ago, in Mr. Moody's absence, while the Chicago work was presented, a magnificent response was given to the intimation of the urgent need of help, and liberal pledges were made for the further prosecution, which greatly cheered Mr. Moody's heart because of the work so dear to him.

The sixth fact is that a world-wide interest and sympathy in the movement has been created, one can hardly tell how. It is most affecting to learn how all over the world God has laid it upon the hearts of Christians to pray for its success and to give their moral support to it by expressing in letters and tele-

grams their sympathy and favor. . The enterprise has been made the special subject of public, united prayer by a number of great conferences of Christians and churches, while multitudes are pledged to pray for it without ceas-

ing. Nothing more hopeful or inspiring has yet come to light than this wonderful "passion and concord of prayer in behalf of the work. Is it not God's gracious token and pledge of favor and blessing?



MARQUAND HALL, NORTHFIELD, MASS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

BALTIMORE.—Baltimore—Baltimore Westminster (M. C. D.), 5; Paradise sab-sch, 2.	7 00
CALIFORNIA.—San José—Cambria, 10.	10 00
COLORADO.—Boulder—Valmont, 27 cts. Denver—Georgetown, 48 cts.	75 cts.
ILLINOIS.—Freeport—Prairie Dell, German, 5; Winnebago, 11. Mattoon—Moweaqua, 5. Rock River—Aledo, 4 50; Woodhull, 21 70. Schuyler—Augusta, 25; Kirkwood, 4 50; Monmouth, 10 42.	88 12
INDIANA.—Crawfordsville—Romney, 6 20. New Albany—Livonia, 1 63.	7 53
INDIAN TERRITORY.—Choctaw—Lenox, 1.	1 00
IOWA.—Corning—Brooks, 3; Nodaway, 2. Iowa—Keokuk Westminster, 29 30. Waterloo—Tama, 1 34; Toledo, 4 75.	40 40
KANSAS.—Emporia—Osage City, 4 31. Highland—Horton, 7. Solomon—Concordia, 19 44.	30 75
MICHIGAN.—Kalamazoo—Plainwell, 5.	5 00
MINNESOTA.—Red River—Western, 3 79. Winona—Chester, 4 75; Kasson, 23.	33 54
MISSOURI.—Platte—King City, 5 45.	5 45
NEBRASKA.—Kearney—Salem German, 4. Nebraska City—Lincoln 1st, 24 45. Omaha—Omaha Westminster, 23 17.	50 62
NEW JERSEY.—Elizabeth—Elizabeth Westminster sab-sch, 29. Jersey City—Jersey City 1st, 50 52; Rutherford, 51 84. Morris and Orange—Myersville German, 5; New Providence, 14. Newark—Lyon's Farms, 11 40; Newark 2d, 57 91; Park, 18 87. New Brunswick—Dayton, 6 17; Holland, 7; Milford, 19 15. Newton—Bloomsbury, 7 86.	278 73
NEW YORK.—Albany—Albany State Street, 47 51; Charlton, 24. Brooklyn—Brooklyn 2d, 161 43;—South 8d Street, 48 52. Buffalo—Buffalo Westminster, 23 82. Cayuga—Aurora, 13 54. Chemung—Big Flats, 13 50. Hudson—Greenbush, 13 57; Ridgebury, 2. Long Island—Cutchogue, 7 30. Lyons—Palmyra, 6 14. Nassau—Huntington 2d, 14 31. New York—New York North, 69 04;—West End, 48 78. Niagara—Albion, 17. North River—Little Britain, 7. Rochester—Groveland, 7 14. St. Lawrence—Rome, 4 38. Steuben—Arkport, 1 17. Troy—Hoosick Falls, 20 10. Utica—Rome, 10 03. Westchester—Greenburgh, 10.	569 78
OHIO.—Athens—New Plymouth, 4 45. Bellefontaine—Bellefontaine, 3 02; Crestline, 2 50. Cincinnati—Wilmington, 114 92. Cleveland—Cleveland 2d, 29. Lima—Ada, 5 80. St. Clairsville—Pleasant Valley, 1 75. Steubenville—East Springfield, 4. Zanesville—Bladensburg, 2 85; Martinsburg, 2 87; Mt. Pleasant, 2 85.	174 01
PENNSYLVANIA.—Allegheny—Allegheny 1st Bible School, 35; Tarentum, 10 77. Blairsville—Fairfield, 13. Butler—Butler, 42; Summit, 5 80. Huntingdon—Beulah, 1 62; Buffalo, 2. Kittanning—Elder's Ridge, 19 42; Rayne,	
2 50. Lackawanna—Bernice, 2; Honesdale, 24 42; Shickshinny, 8. Lehigh—Bethlehem 1st, 26 25; Portland, 4; Upper Mount Bethel, 3 50. Northumberland—Rush Creek, 4 27; Williamsport 2d, (15 09 from sab-sch), 23 83. Parkersburgh—Sistersville, 8. Philadelphia—Philadelphia West Arch Street, 72 29. Philadelphia North—Frankford, 15 71. Pittsburgh—Pittsburgh Shady Side sab-sch, 20. Redstone—Greensboro, 1; Little Redstone, 3 24; New Geneva, 5; Spring Hill Furnace, 2 20. Shenango—Centre, 4; Westfield, 22. Washington—Cove, 3; Waynesburgh, 6. Westminster—Union, 35.	431 18
TEXAS.—Austin—Austin 1st, 26 15.	26 15
WASHINGTON.—Spokane—Coeur d'Alene, 5.	5 00
WISCONSIN.—Madison—Platteville, 5. Winnebago—Weyauwega, 3 55.	8 55
From the churches and Sabbath-schools.....	\$1,773 86
FROM INDIVIDUALS.	
Mrs. John Kidd, Bloomington, Ill., 2; Anna S. Cratty, Bellaire, Ohio, 5; Anonyma, Washington, Ill., 1; Mrs. F. W. Mather, Binghamton, N. Y., 10; "Thank offering from a friend," Washington, Pa., 15; Rev. H. T. Schell, Big Flats, N. Y., 5; Anonyma, Easton, Pa., 1; V. M. Olyphant, Litchfield, Conn., 10; O. F. Harper, Sidney, N. Y., 5; Mrs. Katharine W. Howell, Newark, Del., 150; Rev. J. L. Hawkins, Fort Scott, Kas., 15; "Tithe Money," Watkins, N. Y., 12; "M. D. M." Beaver, Pa., 5; "One who realizes the blessings of the Board," 10; Rev. and Mrs. John Branch, White Hall, Ill., 5; Mrs. Carrie J. Taylor, Argenta, Ill., 1; C. Penna, 6; "A Steward," 5; Rev. T. D. Davis, Kas., 2 25; Rev. H. J. Furneaux, N. Mex., 6 25.	\$273 50
Interest from Permanent Fund, including \$200 from Roger Sherman Fund.....	9,496 42
For the Current Fund.....	\$11,544 78
PERMANENT FUND.	
(Interest only used.)	
Legacy from Cynthia P. Chipman, Kirkland, N. Y.....	\$5,000 00
Total for July, 1893.....	\$16,544 78
Total for current fund since April 1, '93.....	\$40,020 06
" " " " for same period last year	41,014 41
W. W. HERBERTON, Treasurer.	

COLORADO.—Boulder—Cheyenne 1st, 10 80; Valmont, 18 cents. Denver—Georgetown, 23 cents.	11 30
ILLINOIS.—Alton—Greenville, 3 00. Bloomington—Chenoe, 10 20; Clinton, 15. Chicago—Chicago 5th, 12 31; Chicago 6th, 73 81; Evanston 1st, 22 85. Rock River—Aledo, 3. Schuyler—Kirkwood, 3; Monmouth, 7 27.	150 44
INDIANA.—Indianapolis—Roachdale, 1.	1 00
IOWA.—Iowa—Kirkville, 3; Morning Sun, 11 25. Iowa City—Iowa City, 11 75. Waterloo—Morrison, 3 50. 29 50	6 30
MINNESOTA.—St. Paul—Stillwater 1st, 6 30.	6 30
NEW JERSEY.—Monmouth—Freehold, 15. Newark—Newark 2d, 8 91; Newark Park, 12 04. New Brunswick—Dayton, 4 11.	40 06
NEW YORK.—Albany—Albany State Street, 21 67. Buf-	
falo—Buffalo Westminster, 9 16. Cayuga—Aurora, 9 07. Hudson—Ridgebury, 1. New York—New York 4th Avenue, 61. Niagara—Albion 1st, 15. North River—Newburgh Calvary, 10 29. Rochester—Groveland, 5 25. Steuben—Arkport, 73 cts. Utica—Walcut Memorial, 7 80. Westchester—Mahopac Falls, 21 13; Yorktown, 9.	189 21
OHIO.—Chillicothe—Hillsboro, 9 25. Cincinnati—Cincinnati 2d, 75. Huron—Sandusky 1st, 11 30.	95 55
PENNSYLVANIA.—Blairsville—Beulah, 7 55. Butler—North Liberty, 4 07. Clarion—Oil City 2d, 7. Huntingdon—Beulah, 1 08; Houtzdale, 1 44; Spruce Creek, 13 74. Lackawanna—New Milford, 3 27; Shickshinny, 4. Lehigh—Bethlehem 1st, 3 18; Portland, 2; Upper Mount Bethel, 2. Northumberland—Elysburg, 1; Williamsport 2d,	

6 50; Williamsport 2d Sunday-school, 5 25. *Pittsburgh*—Bethany, 7; Pittsburgh Shady Side Sunday-school, 10. 88 09

Total received from churches and Sabbath-schools..... \$599 45

PERSONAL.

Rev. S. H. Stevenson, McLean, Ills., 4; "C.

Penna., " 3; Sarah E. McDonald, 10; Mrs. Sarah Hall, Lyons, N. Y., 5..... 25

Total receipts for July..... 981 6
Previously reported..... 12,516 8

Total receipts from April 1, 1893, to August 1.. \$12,152 2
C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR FREEDMEN, JULY, 1893.

BALTIMORE.—*Baltimore*—Baltimore Westminister, 5; Paradise sab-sch, 2. *New Castle*—Wilmington Rodney Street, 8 60. 15 60

CALIFORNIA.—*Benicia*—Napa, 28 60. *San José*—Shandon, 11 60. 30 90

CATAWBA.—*Cape Fear*—T. Darling Mission, 2. *Yadkin*—Oakland 3; Statesville 2d sab-sch, 10. 14 00

COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Georgetown, 25 cts. 41

ILLINOIS.—*Alton*—Greenville, 3. *Bloomington*—Bloomington 1st, 14 33; Chenoa, 10 15; Oovell, 3 18; Gibson City, 11 73. *Chicago*—Chicago 1st, 78 85; — 4th, 567 48; Manteno, 18 50. *Freeport*—Prairie Dell German, 5. 780 91

INDIANA.—*Fort Wayne*—Ligonier, 5 81. *Indianapolis*—Bainbridge, 1; Carpentersville, 1. *Logansport*—Lucerne, 3 50. 11 31

INDIAN TERRITORY.—*Choctaw*—Choctaw Nation, per Anna T. Hunter, 39 35; per Miss Bertha Ahrens, 19 45. 58 80

IOWA.—*Des Moines*—Indianola, 9. *Fort Dodge*—Emmanuel German, 3. *Iowa*—Keokuk Westminister, 7 51; Troy, 2 80. *Iowa City*—Muscatine Y. P. S. C. E., 10. 23 61

KANSAS.—*Emporia*—Emporia 1st, 11. *Solomon*—Concordia, 19 44. 30 44

MICHIGAN.—*Monroe*—Palmyra, 8. 8 00

MINNESOTA.—*Mankato*—Wells, 25. 25 00

MISSOURI.—*Kansas City*—Oreighton, 2; Raymore, 7 02. *Ozark*—Joplin, 5 75. *St. Louis*—St. Louis West, 18 42. 33 19

NEBRASKA.—*Kearney*—Salem German, 2. 2 00

NEW JERSEY.—*Elizabeth*—Springfield, 20. *Monmouth*—Cranbury 1st, 25. *Morris and Orange*—Mendham 1st, 26 33; Summit Central, 105 71. *Newark*—Newark Park, 12 37. *New Brunswick*—Dayton, 3 43; Frenchtown, 16 86; Princeton 1st, 46 05. *Newton*—Blairtown, 70. 335 70

NEW YORK.—*Albany*—Albany State Street, 26 40. *Boston*—Portland, 4 50. *Brooklyn*—Brooklyn Arlington Avenue sab-sch, 15. *Buffalo*—Buffalo Westminister, 12 83. *Cayuga*—Aurora, 9 57. *Champlain*—Chazy, 10 72. *Genesee*—Wyoming, 9 90. *Hudson*—Circleville, 6; Ridgebury, 1. *Lyons*—Palmyra, 6 15; Williamson, 4. *New York*—New York 4th, 64 31; — Scotch, 39 79. *Niagara*—

Albion, 12. *North River*—Wappinger's Falls, 3 61. *Rocheater*—Groveland, 4 82. *St. Lawrence*—Cape Vincent, 4; Pleasant, 1; Potadam, 20. *Steuben*—Arikport, 65 cts. 25 49

OHIO.—*Athens*—Athens, 10 75. *Bellefontaine*—Bellefontaine, 1 68. *Cincinnati*—Bethel sab-sch, 1 25; Cincinnati 2d, 29; Cincinnati Mount Auburn, 23 35; Hartwell, 5; Wyoming, 106 57. *Mahoning*—New Lisbon, 7 14. 194 72

PENNSYLVANIA.—*Blairsville*—Parnassus, 41 67. *Chesw*—Fairview, 5. *Erie*—Concord, 3; Kerr's Hill, 7 34; Pleasantville, 15. *Huntingdon*—Beulah, 90 cts. *Lackawanna*—Carbondale (ch, 41 43), sab-sch, 4 01, 45 44; Shickling, 4. *Lehigh*—Bethlehem 1st, 8 18. *Northumberland*—Williamsport 2d, sab sch, 8 50, ch., 19 72, 28 22. *Philadelphia*—Philadelphia Gaston, 41 84. *Philadelphia North*—Conshohocken (sab sch, 2,) ch, 2 50, 4 50. *Pittsburgh*—Duquesne sab-sch, 25; Oakdale W. H. & F. S., 5 34; Pittsburgh Shady Side sab-sch, 25. *Schenango*—Centre, 1. *Westminister*—Mount Joy, sab-sch, 59 cts., (ch, 17 41,) 16 Union, 25. 241 29

SOUTH DAKOTA.—*Southern Dakota*—Canistota, 4 48

UTAH.—*Kendall*—Idaho Falls, 2 35. 2 35

Total receipts from churches..... \$2,172 2

MISCELLANEOUS.

Woman's Executive Committee, 1,633 18; "C. Penna., " 3; "A. Stewart, 3; "Friends" H. D. & L. D. Millard, N. Y., 100; "A Friend," Cayuga, N. Y., 20; estate Laura Carter, Geneva, N. Y., 10,000; J. B. Davidson, Newville, Pa., 20..... \$11,796 11

Total receipts for July..... \$13,973 6

Previously reported..... 70,899 6

Total receipts to date..... 84,892 2

Receipts during corresponding period of last year..... 12,909 6

Increase..... \$65,982 6

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR JULY, 1893.

ATLANTIC.—*E. Florida*—Jacksonville 3d, sab-sch, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore Westminister, W. C. D., 5; Piney Creek, 13 58. *Washington City*—Washington City, Garden Memorial Y. P. S. C. E., 20 46. 29 04

CALIFORNIA.—*Benicia*—Napa Y. P. S. C. E., work in Siam & Laos, 3 55; Vallejo sab-sch, 5. *Los Angeles*—Anaheim Y. P. S. C. E., sal. J. W. Doughty, 8; Coronado, Graham Memorial, 18; Palms Y. P. S. C. E., sal. J. W. Doughty, 2 15; San Geronimo, 3. *San Francisco*—San Francisco Mipah Mission Boys' Brigade, 65 cts. *San José*—Santa Cruz, 12 55; Templeton Y. P. S. C. E., 4 30. 52 30

CATAWBA.—*Catawba*—Lawrence Chapel for Africa, 1. 1 00

COLORADO.—*Boulder*—Valmont, 99 cts. *Denver*—Georgetown, 1 75. *Pueblo*—Monta Vista, O. A. Cramer, 502 74

ILLINOIS.—*Alton*—Jerseyville, 2. *Bloomington*—Hoopeston sab-sch, 4; Pontiac Y. P. S. C. E., sup. native preacher, China, 15. *Chicago*—Chicago 1st, 163 40; — 2d, 1,000; — 3d, 241; — 4th, 1,640; Lake Forest, 468 30; Lake Forest West Side sab-sch, for L. J. Davies, 10. *Freeport*—Polo Independent sab-sch, for Hia Singh, 23; Prairie Dell, German, 10. *Mattoon*—Pana, 9 65; Presbytery meeting, 4 83. *Ottawa*—Grand Ridge, 12 50. *Peoria*—Yates City, 6. *Rock River*—Aledo, 16 50; Y. P. S. C. E., native helper in China, 25; Morrison sab-sch, 4 81; Peniel,

10. *Schuyler*—Fountain Green Jr. Y. P. S. C. E., sal. J. N. Hyde, 5; Kirkwood, 16 50, sab-sch, 2 50; Y. P. S. C. E., 11; Macomb Y. P. S. C. E., sal. J. N. Hyde, 50; Mouth, 40 08; Plymouth Y. P. S. C. E., sal. J. N. Hyde, 5; Springfield—Springfield 1st, Men's Mission Society for Mexico School, 22. 2,810 07

INDIANA.—*Fort Wayne*—Fort Wayne 1st Y. P. M. S., 15. *Indianapolis*—Bloomington, 20; Hopewell, 4 61. *Logansport*—Crown Point Dyer Mission, 3 50; La Porte sab-sch, native teacher in Hainan, 75; Logansport Broadway, Jr. Y. P. S. C. E., sal. R. Irwin, 3 66; Lucerne, 4 50; South Bend 1st sab-sch, 37 50; West Union, 2. 164 79

INDIAN TERRITORY.—*Choctaw*—Lenox, 3 50; Wheelock, 3 00. 6 50

IOWA.—*Cedar Rapids*—Andrew, 3 10; Cedar Rapids 3d Y. P. S. C. E. missionary in Brazil, 5; Central Y. P. S. C. E., 2 84; Clinton Y. P. S. C. E., sal. V. F. Patch, 4 66; Lion Grove, 10. *Des Moines*—Leon, 14. *Iowa*—Keokuk Westminister 1st, 50 23; Kirkville, 7; Mount Zion, 4. *Iowa City*—Red Oak Grove, 3 60. *Waterloo*—Holland German, 70. 181 43

KANSAS.—*Emporia*—Clear Water, 1 83. *Highland*—Highland, 5. *Neosho*—Fort Scott 1st Y. P. S. C. E., 3 12. *Topeka*—Edgerton, 3 50; Perry sab-sch, 1 23. 14 73

KENTUCKY.—*Louisville*—Louisville Central Y. P. S. C. E., sal. U. S. G. Jones, 12 50. 12 50

MICHIGAN.—*Detroit*—Detroit Westminister, 64 56; East Nankin, 8. *Flint*—Vassar, 9. *Grand Rapids*—Grand

Lapids Westminster Y. P. S. C. E., sal. Mr. Drummond, \$ 50. *Lake Superior*—Marquette, 35 25; Y. P. S. C. E., 0 09. *Laussing*—Battle Creek Y. P. S. C. E., 5; Laussing st 35. *Monroe*—Monroe 33. *Saginaw*—Bay City 1st, 5 03; West Bay City Covenant, 7 32. 254 15

MINNESOTA.—*Minneapolis*—Minneapolis Oliver Y. P. S. C. E., 1 50. *St. Paul*—St. Paul House of Hope sab-sch, 5, for Kanasawa, 15; —sab-sch, for Bible reader, Africa, 5. *Winona*—Chester Y. P. S. C. E., 8; Kasson, 25.

MISSOURI.—*Kansas City*—Appleton City sab-sch, 1 90; Holden Y. P. S. C. E., sal. Dr. Jessup, 9 50; Raymore, 0 03; Sharon sab-sch, Children's Day, 10. *Ozark*—Cenway, 1. *Platte*—Rockport, 1. *St. Louis*—Nazareth German, 6; St. Louis West Special Laos account, 5; Zion German, 48 45.

MONTANA.—*Helena*—Boulder Valley, 10. 10 00

NEBRASKA.—*Hastings*—Aurora, Prairie Flower Y. P. S. C. E., 6 56; Lysinger, 1 30. *Kearney*—Buffalo Grove German, 4; Wood River sab-sch, 2. *Niobrara*—Union Star, 4 58; Winnebago Indian, 10. *Omaha*—Bellevue Y. P. S. C. E. support of R. Irvin, 40; Blair, 3 97; Omaha, Lowe Avenue Y. P. S. C. E. Special Laos account, 1; —1 16.

NEW JERSEY.—*Elizabeth*—Cranford, 5 54; Elizabeth 1st, 374 29; Plainfield 1st. Y. P. S. C. E. sal. J. G. Wood, 1 8; Rahway 1st German, 3. *Jersey City*—Jersey City 1st Chinese sab-sch, support of B. C. Henry, 50; Rutherford, 123 53; West Hoboken, 16. *Monmouth*—Beverly, 1 70; Farmingdale, 13 05; Freehold, 13 85; Y. P. S. C. E., 6 03; Plumstead Y. P. S. C. E., sal. of J. G. Woods, 1 60. *Morris and Orange*—Dover Y. P. S. C. E., sal. of Mr. Eckles, 50; Madison sab-sch Helper for Mr. Janvier, 50; Merristown 1st, Children's Miss. Soc., 300; Myersville German, 3; Summit Central, 7 21. *Newark*—Bloomfield 1st, for Papal Lands, 130 60; Caldwell, support of Wm. Lane, 160 50; Montclair Trinity, sal. of A. C. Good, 100; Newark 2d, 111 96; —5th Avenue sab-sch, Truth Hall Peking, 15. *New Brunswick*—Dayton, 23 63; Dutch Neck, 50; New Brunswick 1st, Y. P. S. C. E., sal. of J. W. Dougherty, 4 50; Titusville, 1 50; Trenton 4th, "Self Denial," 10. *Newton*—Belvidere 1st, sab-sch, 18 56; Hackettstown, 50; Oxford 2d, sab-sch, 5 23; Yellow Frame, 9 08.

West Jersey—Bridgeton 2d, sab-sch, 23 31; Y. P. S. C. E., 40; Fairfield Union Y. P. S. C. E., 5; Hammonton Y. P. S. C. E., 5 75; Williamstown Y. P. S. C. E., 11. 1708 65

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany 6th, sab-sch, 37; —State Street, 174 21; —Support of W. H. Hannum, 200; —Amsterdam 2d, 123 75; West Galway, 4. *Binghamton*—Binghamton 1st, Immanuel Chapel Y. P. S. C. E., 5; —Floral Avenue, 15 03; Nineveh, 56 53; Whitney's Point, 6. *Boston*—Boston 1st, sab-sch, 21 37. *Brooklyn*—Brooklyn Lafayette Avenue, sab-sch Miss. Assoc., support of R. P. Wilder, 350; —Prospect Heights Y. P. S. C. E. special Laos account, 3 19; —South 2d Street, 28 25; —Throop Avenue, 145; —Westminster Y. P. S. C. E., support of W. E. Finley, 25 31; West New Brighton Calvary, 25. *Buffalo*—Buffalo 1st, 3000; —North, 46 81, A. D. A. Miller, 250; —Chinese sab-sch, for Bible Reader, Canton, 60; —Westminster, 30 65; Fredonia sab-sch, 25; Lancaster Y. P. S. C. E., 15; Olean Y. P. S. C. E., 10; Portville Y. P. S. C. E., 9 36. *Cayuga*—Aurora, 26 70; Genoa 1st, 36. *Champlain*—Peru Jun. Y. P. S. C. E., 5; Port Henry Y. P. S. C. E., 10. *Chemung*—Watkins, 36 84. *Genesee*—Leroy sab-sch, 54 59. *Geneva*—Oak's Corners Y. P. S. C. E., 2; Seneca Falls Bay's Bond Tabriz School, 25. *Hudson*—Haverstraw 1st, sab-sch, 10 25. *Long Island*—Bridgehampton, 28; sal. Mr. Lester, 33 25; Sag Harbor Y. P. S. C. E., 10. *Lyons*—Palmyra, 18 43; Walcott 1st, 5 40. *Nassau*—Freeport, 35; Hempstead Christ Church Y. P. S. C. E., 8 63. *New York*—New York, 14th Street Chinese sab-sch, for A. A. Fulton's Work, 18 50; —DeWitt Memorial, 50; —Madison Avenue, 750; —West End sab-sch, 13 36; —West 31st Street Y. P. S. C. E., 5. *Niagara*—Albion, 55. *North River*—Marlborough, 93; Poughkeepsie 1st, sab-sch, 112 50; Rondout sab-sch, 13 63; Smithfield, 33. *Oscego*—Gilbertville, 40; Oneonta sab-sch, 25; Stamford, 75. *Rochester*—Groveland, 9 39; Ogden Y. P. S. C. E., sal. W. P. Chalfant, 20; Pittsford Sal. Y. 5 Native Helpers, China, 45; Rochester Brick, 200; —Central Boy's Sch., Ningpo, 20. *St. Lawrence*—Canton, 40; Gouverneur, 123 63; Watertown 1st, Y. P. S. C. E., salary of Mr. Chattergee, 150. *Steuben*—Arkport, 4 31. *Syracuse*—Cazenovia, 47 13. *Troy*—Cambridge, 27 30; Waterford Y. P. S. C. E., 4 14. *Ulster*—Hamilton College, 20; Little Falls Y. P. S. C. E., 2 37; —S. D., 3 25; —Lyons Falls, 8 20. *Westchester*—Greenburgh, 10; Peekskill 1st, 54 63; Bye, 75; South Salem, 41 44. 6106 78

OHIO.—*Athens*—Barlow, 6; Beech Grove, 3 50; New England, 1 35; Warren, 1 30. *Bellefontaine*—Bellefontaine, 11 07. *Chillicothe*—Hamden, 5 60. *Cincinnati*—

Cincinnati 2d, 214 79, Y. P. S. C. E., 3 10; Reading and Lockland Y. P. S. C. E., 10. *Cleveland*—Cleveland 1st, student Vol. Soc'y, salary of F. L. Jackson, 187 50; —Wood and Avenue, salary D. L. Gifford, 230; —"Kings' D. & S., 10. *Columbus*—Lancaster, 30. *Huron*—Milan sab-sch, 4 50. *Lima*—Ada Y. P. S. C. E., salary E. A. Lowe, 9; Delphos Y. P. S. C. E., salary E. A. Lowe, 10; Findlay 1st, Y. P. S. C. E., salary of E. A. Lowe, 63 50; Findlay 2d Y. P. S. C. E., salary of E. A. Lowe, 3 75; Lima 1st Y. P. S. C. E., salary of E. A. Lowe, 25; McComb Y. P. S. C. E., salary of E. A. Lowe, 6 25; Ottawa Y. P. S. C. E., salary of E. A. Lowe, 10; Van Wert Y. P. S. C. E., salary of E. A. Lowe, 18 75; Wapakoneta Y. P. S. C. E., salary of E. A. Lowe, 7 50. *Mahoning*—Ellsworth Y. P. S. C. E., 25. *Maumee*—Toledo 1st, 3 06; —Westminster, 3 06. *Portsmouth*—Ironton, 9; Ripley, 30 71, Mrs. Christie for Persia, 25. *Steubenville*—East Liverpool 2d, 6 23; New Cumberland sab-sch, 3; Steubenville, 1st, 37 70; —2d Y. P. S. C. E., salary Wm. Jessup, 6 90; Unionport, 2. *Wooster*—Hayesville, 39 27; *Zanesville*—Zanesville Putnam, 35. 1,113 48

OREGON.—*Portland*—Oregon City, 18; Portland Chinese, 3 05. *Southern Oregon*—Phoenix sab-sch, 5; Pleasant Grove, 8. 34 05

PENNSYLVANIA.—*Blairsville*—Murrysville Y. P. S. C. E., 10. *Butler*—Butler, 30 64. *Carlisle*—Dickinson, 4. *Harrisburgh* Pine Street, Bethlehem Branch Jr. Y. P. S. C. E., 2 67; Mechanicsburgh sab-sch, Tung Chow School, 41 37; Petersburg, 2 50. *Chester*—Bryn Mawr, 241 69; Honey Brook, 69 21; Media Mon. Con., 12; Middleton Y. P. S. C. E., 15. *Clarion*—Academia, 6; Falls Creek, 2 74; Mayville, 6 52; Oil City 2d, 7; Richland, 4; Rockland, 4; Shiloh, 2. *Erie*—Cool Spring, 14 55; Erie 1st, for Rev. H. M. Landis, 500; Erie Park, 91; Meadville Central sab-sch, 22 63. *Huntingdon*—Beulah, 5 94; Houtzdale, 7 92; Lewistown, for Japan, 30. *Kittanning*—Currie's Run sab-sch, 10; Ebenezer sab-sch, 5 92; Leechburgh sab-sch, 4; West Glade Run sab-sch, 7. *Lackawanna*—Bernice, 2; Carbondale, salary J. A. Fitch, 107 30; Dunmore, 25 77; Line Hill Union, 1; Scranton German sab-sch, 75; Tunkhannock, 40; Wilkes Barre 1st, 352; —Westminster, 14; Wyalusing 2d, 6 05. *Lehigh*—Bethlehem 1st, 48 23; Easton Brainerd, 11 76, sab-sch, for Ningpo, 15; Mauch Chunk Chapel sab-sch, for Ningpo, 3 45; Pottsville 1st sab-sch, for Ningpo, 13 30; —2d sab-sch, for Ningpo, 16 53; Sandy Run sab-sch, for Ningpo, 10; Stroudsburg sab-sch, for Ningpo, 15 75; Summit Hill, 53 32. *Northumberland*—Elysburgh, 3; Lycoming, 1 75; Mountain, 1 25. *Rush*, 8 59; Williamsport 2d, 194 67. *Philadelphia*—Philadelphia Grace sab-sch, 10; —Richmond, 6; —West Spruce Street, support J. L. Nevius, 150. *Philadelphia North*—Frankford, 38 15; Pottstown Y. P. S. C. E., 13 50. *Pittsburgh*—Bethany sab-sch, 47; Highland, 20; Pittsburgh 6th Y. P. S. C. E., 15; —McCandless Avenue Morning Side sab-sch, 17 53; —Shady Side sab-sch, 60. *Redstone*—Fairchance Y. P. S. C. E., 10 49. *Shenango*—Volant, 7. *Wellsboro*—Elkland and Osceola, 60; Farmington Y. P. S. C. E., 2 60. *Westminster*—Marietta, 34. 9,579 83

SOUTH DAKOTA.—*Aberdeen*—Britton Stena sab-sch, 3 20. *Central Dakota*—Beulah, 1 40; Howell, 1 45; White, 3 77. 8 82

TENNESSEE.—*Kingston*—Ft. Cheatham Chapel, 3 60. *Union*—Knoxville Belle Avenue Y. P. S. C. E., 7, Jr. Y. P. S. C. E., 1. 10 50

WASHINGTON.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 25. *Spokane*—Spokane 1st, 59 35. *Walla Walla*—Moscow sab-sch, Columbus day, 5 37. 59 72

WISCONSIN.—*Madison*—Muscoda German, 6; Platteville, "a member," 5. *Milwaukee*—Milwaukee Westminster sab-sch, 2 28. *Winnebago*—Stevens Point, 43 63. 56 91

WOMAN'S BOARDS.

Woman's Board of North West, 3,069 74; Woman's Board of South West, 991 90; Woman's Board of Philadelphia, 3,183 42; Occidental Board, 224 65. 34,489 71

LEGACIES.

Estate of Mary VanHorn, dec'd, 125; estate of of Sarah R. Burnham, dec'd, 100; estate of Rev. J. M. Lowrie, D. D., dec'd, 1,404 70; estate of Eliza J. Bradley, dec'd, 60. 1,589 70

MISCELLANEOUS.

"A believer in missions," Pittsburgh, Pa., salary of G. A. Godduhn, 200; Joseph McCarter, Baylis, Ill., 10; Mrs. E. M. Eakin, Clintonville, Pa., S. D., 1; Henry J. Petram, support of two native workers in China, 15; Mrs. J. W. Hawkes, Persia, 50; "a friend," 15; Jno. H.

Converse, for Fukui, Japan, 500; Heirs of D. O. Colkin, Special Laos Fund, 50; Mrs. A. E. McKee and family, 50; "A friend," Brooklyn, N. Y., 5; For salaries of Mr. Baird and Mr. Moffett, Korea, 1,150; R. W. Sample, N. Y., 1; Rev. S. A. Davenport, Okeson, Pa., 13; "C. S. D.," 300; "A friend," Clarkesburgh, W. Va., 5; "G. W. M.," 1,000; In memory of Sarah O. Shurtis, for Japan, 50; Wooster University Missionary Association, salary of Henry Forman, 125; A. S. Gilman, Bayfield, Wis., Special Laos Fund, 25; E. Bloomfield Congregational sab-sch, support of schools in Syria, 14 48; Rev. William Adams Brown, Orange, N. J., 50; Rev. Edmund Wright, Special Laos Fund, 10; "A friend," 7 56; A. W. King, Williamsport, Pa., 20; "E. R. B.," Special Laos Fund, 5; Miss B. A. R. Stocker, Pine Ridge Agency, 5; "A friend," Special Laos Fund, 10; E. A. Greenough, Washing-

ton, D. C., 50; M. L. R., salary of Ganga Ram, 19; "A friend," to help the blind in China, 5; H. P. Cragin, Special Laos Fund, 25; Mrs. Julia Hullbert, Stanberry, Mo., 1; James Rattay, Reading Centre, N. Y., 5; D. H. and Sister Belle Wallace, 500; Rev. W. M. Hunter, D. D., Pittsburgh, Pa., 2 60; Mrs. D. P. Riesch, Special Laos Fund, 10; Miss E. Jacobs, Ft. Wayne, Ind., Special Laos Fund, 3; "A friend," 10; "C. Penna.," 23; family tithe, 6; J. Holland, Bonner's Ferry, Idaho, 25; "A Steward," 5; Ladies Missionary Society, Copiapo, Chili, 25; Dr. W. A. Briggs, for medical work, Laos, 45..... \$3,42 3

Total receipts during July, 1893..... \$36,616 6
Total receipts from May 1, 1892 to July 31, 1893 84,270 1
Total receipts from May, 1892 to July, 31, 1893. 87,75 1
WILLIAM DULLES, JR., Treasurer.
53 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1893.

BALTIMORE.—*Baltimore*—Westminster, (From M. C. D.), 5; Deer Creek Harmony, 25 84; Emmittsburgh, 72 71; Franklinville, 3; Paradise sab-sch, 4. *New Castle*—Dover, 17; New Castle, 98 31; Port Penn, 2. *Washington City*—Falls Church, 7 26. 185 12
CALIFORNIA.—*Benicia*—Kelseyville, 6 70; Lakeport, 6 70; Two Rocks, 9; Vallejo sab-sch, 5. *Oakland*—Pleasanton, 4. *San Jose*—Felton, 1; Templeton, 2 30. 34 70
COLORADO.—*Boulder*—Valmont, 24 cts. *Denver*—Georgetown, 42 cts.; Golden, 6. *Fueblo*—Monte Vista, 12 70. 19 36
ILLINOIS.—*Alton*—Hillsboro, 7. *Bloomington*—El Paso, 7 60; Minoak, 8 06; Normal, 4 30; Waukegan, 10. *Carro*—Fairfield, 3 55; Galum, 6 22; Murphysboro, 6; Tamaroa, 12 45. *Chicago*—Chicago 1st, 47; New Hope, 13 68; River Forest, 4 30; Riverside, 30 68. *Freeport*—Hanover, 3 60; Prairie Dell German, 10; Willow Creek, 30 78; Woodstock, 10 56. *Mattoon*—Toledo, 6. *Ottawa*—Waltham, 8. *Peoria*—Elmira, 17 50; Peoria 2d, 50;—Calvary, 8 73; Prospect, 9 96; Yates City, 5. *Rock River*—Aledo, 4; Buffalo Prairie, 4; Edgington, 7; Garden Plain, 13 02; Morrison, 76 43; Newton, 10 86; Peniel, 3. *Schuyler*—Camp Creek, 8; Carthage, 10; Kirkwood, (Incl. Y. P. S. C. E., 1 50), 5 50; Monmouth, 9 32. 474 09
INDIANA.—*Crawfordsville*—Darlington, 3; Spring Grove, 15 50. *Indianapolis*—Hopewell, 30; Indianapolis 12th, 3 75; Southport, 4 13. *Logansport*—Bethlehem, 2 25; Concord, 3 50; Lucerne, 5; Union, 2 50. *Muncie*—Union City, 6. *New Albany*—Hanover, 3 22; Sharon Hill, 3 73. *White Water*—Union, 8 50. 84 73
INDIAN TERRITORY.—*Choctaw*—Lenox, 1 50. 1 50
IOWA.—*Council Bluffs*—Shelby, 4. *Des Moines*—Humeston, 2 25; Panama, 6 15. *Dubuque*—Dubuque 1st, 17; Jessup, 5 40; Lansing 1st, 8 13. *Fort Dodge*—Emmanuel German, 3; Wheatland German, 10. *Jocoe*—Birmingham, 4; Keokuk Westminster, 13 33; Libertyville, 3 10; Martinsburg, 12. *Iowa City*—Brooklyn, 6 07; Iowa City, 18 65; Marengo 1st, 5 37; West Branch, 6 56. *Sioux City*—Schaller, 11 25; Sioux City 4th, 6; Vall, 14 61. *Waterloo*—Grundy Centre, (Incl. sab-sch, 1 78), 8; Janesville, 4. 169 17
KANSAS.—*Emporia*—Arkansas City, 10; Council Grove, 10; Eldorado, 5; El Paso, 2 60; Mulvane, 4. *Highland*—Hiawatha, 5 75. *Larned*—Burton, 5 51. *Neosho*—Osage 1st, 9 05; Princeton, 5; Richmond, 2. *Osborne*—Hays City, 7; Osborne 2. *Solomon*—Lincoln, 8; Mt. Pleasant, 5; Solomon, 7. *Tepeka*—Kansas City Grand View Park, 25. 117 51
KENTUCKY.—*Ebenezer*—Frankfort, 34. 34
MICHIGAN.—*Kalamazoo*—Edwardsburgh, 3. *Lake Superior*—Menominee, 24 25. *Monroe*—Blissfield, 27; Monroe, 11; Palmyra, 5. *Petoakey*—Macinaw City, 2. *Saginaw*—Bay City 1st, 11 82. 84 05
MINNESOTA.—*Duluth*—Lake Side, 12 81. *Mankato*—Balaton, 2 80. *St. Paul*—St. Croix Falls, 4 31; St. Paul 9th, 8 78. *Winona*—Albert Lea, 1; Kasson, 25. 54 70
MISSOURI.—*Kansas City*—Butler, 20; Sedalia Central, 8. *Ozark*—Ebenezer, 5; Fairplay, 2; Joplin, 5 78. *Platte*—Stanberry, 2. 42 78
NEBRASKA.—*Hastings*—Holdredge, 7 90. *Kearney*—Salem German, 2; Sumner, 3. *Nebraska City*—Auburn, 3 36; Lincoln 3d, 10. 26 26
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 8 97; Plainfield Crescent Avenue, 124 76; Rahway 1st, German, 2. *Jersey City*—Rutherford, 46 56. *Monmouth*—Cream Ridge, 7 38; Jacksonville, 3 10; Plumstead, 3 22; Providence, 1 10. *Morris and Orange*—Chatham, 38; Mt. Olive, 11 06; Summit Central, 118 42. *Newark*—Newark 2d, 17 34;—Park, 16 07. *New Brunswick*—Dayton, 5 49;

Trenton 1st, 85 26;—Prospect Street sab-sch, 4 41. *Newton*—Harmony, 8; Oxford 1st, 8. *West Jersey*—Bridgeport, 2d, 11 90; Oederville 1st, 5;—Osborn Memorial, 5. 531 5
NEW MEXICO.—*Santa Fe*—Embudo, 1 75. 1 75
NEW YORK.—*Albany*—Albany State Street, 42 23; Glensville Kingsboro Avenue, 15; Schenectady East Avenue, 8 81. *Binghamton*—Bainbridge, 9 20; Nichols, 1. *Boston*—Newburyport 1st, 12 30; Windham, 6. *Brooklyn*—Brooklyn Central, 15. *Buffalo*—Buffalo Westminster, 18 22; Silver Creek, 5. *Cayuga*—Aurora, 19 25. *Chemung*—Big Flats, 12; Havana, 12. *Columbia*—Durham 1st, 6 81. *Genesee*—Warsaw, 22 45; Wyoming, 7 11. *Hudson*—Chester (Incl. sab-sch., 2), 38 44. *Cochecton*, 1. *Long Island*—Sag Harbor, 23. *Lyons*—East Palmyra, 11 70; Rose, 5. *Nassau*—Freeport, 12; Hempstead Christ Church, 26. *Niagara*—Albion, 12. *North River*—Fine Plains, 4; Wappinger's Falls, 3 66. *Otego*—Oneonta, 23 60. *Rochester*—Groveland, 6 16; Victor, 5 83. *St. Lawrence*—Sackett's Harbor, 6. *Steuben*—Airtport, 1 04; Jasper, 4 31. *Syracuse*—Syracuse Memorial, 6. *Troy*—Argyle, 7; Brunswick, 5 25; Troy Oakwood Avenue 2. *Utica*—Boonville, 5 36; Saugquoit, 10. *Westchester*—Bridgeport 1st, 40 52; Huguenot Memorial, 26; Paterson 2 50; Peekskill 1st, 46 74; South East Centre, 15; South Salem, 16 10; White Plains, 30; Yonkers Westminster, 13 64; Yorktown, 10. 671 73
NORTH DAKOTA.—*Bismarck*—Sterling, 1. 1 06
OHIO.—*Bellefontaine*—Bellefontaine, 2 63; De Graff, 4 74; Spring Hill, 5 25; Upper Sandusky, 2 20. *Chillicothe*—Greenfield 1st (Including sab-sch., 2 04), 8 28; Washington, 7 03. *Cincinnati*—Cincinnati 2d, 234 21; Lebanon, 15. *Columbus*—Columbus Westminster, 10. *Dayton*—Bath, 3; Blue Ball, 4; Dayton 1st, 44 77; Osborn, 4; Springfield 1st, 43; Xenia, 6. *Lima*—Blanchard, 12; McComb, 8 50. *Mahoning*—Brookfield, 1; Dienna, 2 55. *Marion*—Delhi, 2 55; Milford Centre, 3 15; Piquette, 4 25. *Radnor and Thompson*, 9 23. *Maumee*—Toledo 5th, 8. *Portsmouth*—Eckmanville, 6 15; Mount Leigh, 4; Red Oak, 6. *St. Clairsville*—Bannock, 4; Bellaire 2d, 10; Farmington, 1 54; Rock Hill, 5 50; Scotch Ridge, 3 26; Wheeling Valley, 2 44. *Wooster*—Ashland, 8 04; Belleville, 2 70; Lexington, 3; Savannah, 11. *Zanesville*—Homer, 2 56; Utica, 17; Zanesville Putnam, 10. 548 21
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 21 75; Arvon, 5 50; Leetdale, 65 73; Pine Creek 2d, 2; Varport, 2. *Blairsville*—Greensburg, 68 13; Harrison City, 6 62; Irwin, 8 07; Livermore, 4; Manor, 5; Pleasant Grove, 6; Plum Creek, 16. *Butler*—Scrub Grass, 12. *Carlisle*—Mercersburgh (Including Y. P. S. C. E., 2 05), 25 83; Shippenburgh, 19 15; Silver Spring, 6. *Chester*—Downtown Central, 19 82; Honey Brook, 8 28; Kennett Square, 10; Penningtonville, 5 05; Wayne 42 54. *Clarion*—Academia, 2 94; Brockwayville, 5 65; Falls Creek, 2 60; Marysville, 3 57; Oil City 2d, 7; Richland, 1 63. *Erie*—Corcord, 2 40; Corry, 2; Hadley, 2; Jamestown, 4 71; Millledgeville, 1; Mill Village, 1 10; North East, 24 20; Oil City 1st, 30 05; Pleasantville, 5 60. *Huntingdon*—Alexandria, 6; Bellefonte, 56; Beulah, 1 44; Buffalo Run, 2; Coalport, 2 90; Houtsdale, 1 92; Irvona, 4 40; Mifflinburg, 4 50; Moshannon and Snow Shoe, 2; Oriskany (Including sab-sch., 1 03), 4 79; Penfield, 6; Petersburgh, 4 65. *Kittanning*—Freeport, 5; Rayne, 1 50; Rural Valley, 4; Slate Lick, 5 23; West Glade Run, 7 61. *Lackawanna*—Bernice, 2; Carbondale (Including sab-sch., 2 20), 51 93; Shickshinny, 5; Troy, 13 96. *Lehigh*—Bethlehem 1st, 8 18. *Northumberland*—New Berlin, 9; Watson town, 13; Williamsport 2d (Including sab-sch., 14 45), 43 90. *Philadelphia*—Philadelphia Hebrew Memorial

7 97; — Patterson Memorial, 6; — Tloga, 10; — West Hope, 14 25. *Philadelphia North*—Carversville, 4 34; Doylestown, 31 32; Frankford, 11 23; Mount Airy, 7 50; Norristown 1st, 38 39; Overbrook, 34 60. *Pittsburgh*—Cannonsburgh 1st, 31; — Central, 8 65; Centre, 14 43; McKee's Rocks, 7; Middletown, 7; Montour, 5; Mount Pisgah, 12; Pittsburgh 3d, 112 46; — 4th, (including sab-sch, 8 67), 37 90; — McCandless Avenue (including Morning-side Mission, 3), 6 75; — Shady Side sab-sch, 20; Swissvale, 35 32. *Redstone*—Dunbar, (including sab-sch, 3), 22; McKeesport 1st, 30; Old Frame, 2 25; Smithfield, 2. *Shenango*—Centre, 7; Clarksburg, 7; Sharon, 10 30; Sharpsville, 2 52; Westfield, 25. *Washington*—Forks of Wheeling, 30; Hookstown, 9; Moundsville, 11; Wheeling 1st, 24 43. *Wellboro*—Knoxville, 1. *Westminster*—Strasburgh, 3 60; Wrightsville, 11. 1,456 04

TENNESSEE.—*Holston*—Mount Bethel, 4 70. *Union*—Baker's Creek, 1 25; Caledonia, 2; Cloyd's Creek, 75 cts.; Hopewell, 2; New Providence, 7 32; New Salem, 1; Washington, 2. 21 09
WASHINGTON.—*Olympia*—Tacoma Calvary, 5. 5 00
WISCONSIN.—*Chippewa*—Ashland 1st, 12 29. *Madison*—Janesville, 13 64; Prairie du Sac sab-sch, 1 25. *Milwaukee*—Beaver Dam 1st, 8 37; Milwaukee Calvary, 26 68. 61 21

Total from Churches and Sabbath-schools....\$ 4,635 79

OTHER CONTRIBUTIONS.

Mrs. Caleb S. Green, Trenton, N. J., 100; Mrs. Howell, Newark, Del, 200; Rev. Thos. Marshall, Chicago, Ill., 10; Mrs. Eliza A. Matthews, Hammon, N. J., 5; C. Penna, 4; Rev. Henry T. Scholl, Big Flats, N. Y., 4..... 323 07

\$ 4,948 79

MISCELLANEOUS.

Interests on investments, 1,373 50; Premiums of Insurance, 398 69; Sale of Church Property, 150; Sale of Book of Designs No. 5, 1 50. 1,922 69

SPECIAL DONATIONS.

ILLINOIS.—*Alton*—Jerseyville 1st, (Incl. sab-sch 10), 35. *Chicago*—Chicago 1st, 25. *Ottawa*—Aurora 1st, 10 28. *Peoria*—Farmington, 6 28; Galeburg, 13 18. *Springfield*—Springfield 2d, 20 35.

IOWA.—*Cedar Rapids*—Garrison, (Incl. Y. P. S. C. E., 10), 12. *Corning*—Bedford, 12 25. *Council Bluffs*—Avoca, 11 30; Carson, 10. *Des Moines*—Albia sab-sch, 23 50; Leon, 10; Perry, 10 35. *Dubuque*—Hopkinton 1st, 11 53. *Ft. Dodge*—Carroll, 43 75; Wheatland German, 11. *Iowa*—Wapello, 8 30. *Sioux City*—Lyon Co. German, 5; Meriden, 25. *Waterloo*—Greene, 23; Marshalltown, 17. G. R. Bouton, Farley, Iowa, 5. S. H. Evelyn, Farley, Iowa, 5. Mrs. O. C. Sinclair, Cedar Rapids, Iowa, 100. R. L. Vibber, Farley, Iowa, 5.
NEW JERSEY.—*M. & O.*—East Orange 1st, 378 87; Morristown South Street, 136 55.
NEW YORK.—*Troy*—Cohoes 1st, 42; Troy Woodside, 37 42..... 1,055 36

\$ 7,926 84

Church collections and other contributions,
April—July, 1893.....\$ 13,953 21
Church collections and other contributions,
April—July, 1892.....\$ 15,049 35

MANSE FUND.

OTHER CONTRIBUTIONS.

"From a friend".....500 00
S. E. Macdonald.....5 00 505 00

MISCELLANEOUS.

Installment on loans.....494 55
Interest.....11 55
Premiums of Insurance.....37 75 533 85

\$ 1,038 85

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, JULY, 1893.

BALTIMORE.—*Baltimore*—Baltimore, Bohemian, 3;—Broadway, (sab-sch, 4 23), 5;—Brown Memorial, 98 39; Paradise sab-sch, 5. *New Castle*—Blackwater sab-sch, 8 31. *Washington City*—Washington City, Gunton Temple Memorial, 5 18. 135 38
CALIFORNIA.—*Benicia*—Belvidere Sta., 2 55; Petaluma, 20; San Rafael, 71 35; Tomales, 10; Vallejosab-sch, 20. *Los Angeles*—Antelope Valley, 90 10; Banning, 3 50; Cucamonga, 5; Daguerre Sta., 2 60; Hueneme, 159; Rochester Sta., 75 cts; Westminster, 2; Wilmington, 3 35. *Oakland*—Pleasanton, 8. *Sacramento*—Elk Grove, 1 20; Elk, 5 30; Lamolille, 10 25; Marysville, 15; Sacramento, Westminster, 7 50; Star Valley, 11 10; Wells, 6. *San Jose*—Fulton, 4. *Stockton*—Clements, 12. 394 75
CATAWBA.—*Southern Virginia*—Mt. Zion, 78 cts. 78
COLORADO.—*Boulder*—Rawlins sab-sch, 9 37; Valmont, 99 cts. *Denver*—Georgetown, 1 59. *Gunnison*—Delta, 10. *Pueblo*—Monte Vista, 3 25. 25 11
ILLINOIS.—*Alton*—Bethel, 8; Chester, 4; Elm Point, 5; Steelville, 1 50. *Cairo*—America, 2 25. *Chicago*—Brookline, 8; Chicago, 1st, 163 40;—3d, 133;—1st Italian, 4; Riverside, 24 61. *Freeport*—Prairie Dell German, 10. *Maitoon*—Assumption, 10 50; Newton, 4 25; Oakland Mission Band, 5; Pana, 1 05; Presbyterian Meeting, 4 33. *Peoria*—Peoria Calvary, 18 41. *Rock River*—Aledo, 15; Ladd, 6; Sterling, 237 71. *Schuyler*—Elvaston, 40; Good Hope, 5; Kirkwood, (sab-sch, 2 50), 23; Monmouth, 1st (sab-sch, 2 95), 40 54. 764 05
INDIANA.—*Indianapolis*—Hopwell, 4 62. 4 62
INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah, 32. *Choctaw*—Lenox, 9 70; Wheelock, 3. *Oklahoma*—Anadarko, 6 09; Purcell, 5. 55 79
IOWA.—*Corning*—Rev. D. C. Smith, 12 50. *Council Bluffs*—Adair, 7 35; Shelby, 9; Walnut, 2 70. *Dubuque*—Hazelton, 13; Lime Spring, 9 04; Oelwein, 18 11. *Fort Dodge*—Emanuel German, 3; Esterville, 25; Lake City, 10; Paton, 1. *Iowa*—Keokuk Westminster 1st, 47 18; Martinsburg sab-sch, 10. *Iowa City*—Union sab-sch, C. Day, 9 50. *Waterloo*—Pisgah, 1 75. 179 63
KANSAS.—*Emporia*—Maple City 10. *Neosho*—Rev. J. I. Hughes, 3 07. *Solomon*—Concordia, 19 45; Union, 10; Rev. B. Arthur, "tithe" 5. *Topeka*—Gardner, 4 35; Topeka,

Westminster, (sab-sch, 2 32, Y. P. S. C. E., 1 73), 4 55. 56 92
KENTUCKY.—*Louisville*—Guston, 3; Hodgenville, 4; Louisville Central, 203 35; Penn'a Run, 4; Plum Creek, 3. 217 35
MICHIGAN.—*Detroit*—Ann Arbor, 1 50. *Flint*—Chandler, Pinnebog Sta., 2; Gaines, 4. *Grand Rapids*—Muir, 6. *Petoskey*—Clam Lake, Bethany sab-sch, 11. *Saginaw*—Bay City, 1st, 16 47; Taymouth, 12. 52 97
MINNESOTA.—*Duluth*—Barnum, 4. *Minneapolis*—Minneapolis 1st, 10 36;—Andrew, 53 05;—Oliver, Y. P. S. C. E., 2 31. *St. Cloud*—Atwater, 1 40; Diamond Lake, 3. *St. Paul*—St. Paul, House of Hope sab-sch, 10. *Winona*—Owatonna 1st sab-sch, 4 57. 68 59
MISSOURI.—*Kansas City*—Appleton City sab-sch, 1 20. *Ozark*—Conway, 1; Fairplay, 5 55; White Oak, 13. *Platte*—Mt. Zion, W. A. Patton, 3 50; Parkville Lakeside sab-sch, 2 70. *St. Louis*—St. Louis Covenant and sab-sch, 23;—Grace, 5. 55 55
MONTANA.—*Helena*—Boulder Valley, 10. 10 00
NEBRASKA.—*Hastings*—Superior, 5. *Kearney*—Buffalo Grove German sab-sch, 2; Salem German, 4; Shelton, 6 25; Wood River sab-sch, 2. *Nebraska City*—Plattsmouth German and sab-sch, 5. *Nebraska*—Madison, 5; Willowdale sab-sch, 1 50. *Omaha*—Bethlehem, 5; Omaha 1st, 73 14. 111 69
NEW JERSEY.—*Elizabeth*—Cranford 1st, 10 40; Elizabeth Madison Avenue sab-sch, 19; Perth Amboy 1st sab-sch, 6 42; Plainfield 1st Y. P. S. C. E., 8; Rahway 1st German, 3; Westfield sab-sch class, 12. *Jersey City*—Rutherford 1st, 54 42. *Morris and Orange*—Madison (sab-sch Missionary Society, 150), 430 15; Mine Hill, 5; Morristown South Street (sab-sch Missionary Society, 87 50), 237 50; Summit Central, 7 24. *Newark*—Montclair 1st additional, 110; Newark 2d, 108 10;—Fewsmith Memorial, 29 35;—Park, 30 34;—Woodside, 18 30. *New Brunswick*—Bound Brook Fieldsville sab-sch, 3 22; Dayton, 21 25; Dutch Neck, 50; Titusville, 33. *Newton*—Belvidere 2d, 17 12; Hackensacktown, 50. *West Jersey*—Bridgeton 2d sab-sch, 28 31; Hammon 1st Y. P. S. C. E., 6. 1,340 34
NEW MEXICO.—*Arizona*—Sacaton, 1st Ind., 20. *Rio Grande*—Socorro Spanish, 20; Rev. H. J. Furneaux, 6 25. 46 25

NEW YORK—Albany—Albany State Street, 156 25; Ballston Spa 1st, 36 50; Schenectady, East Avenue, 8 12; Binghamton—Whitney's Point, 8. Boston—Antrim 1st, 33; Londonderry, 3 50; Newburyport 1st, 40. Brooklyn—Brooklyn 2d, 416 34. Buffalo—Buffalo, 1st, a friend, 3000;—North, 41 67;—Westminster, 78 96. Cayuga—Aurora, 38 70. Champlain—Peru 1st, Congregational, 1. Chemung—Breesport, 6 30; Burdett, 5 40; Sullivanville, 2 33. Columbia—Austerlitz, 3; Catskill, 28 67; Spencer-town, 2 55. Genesee—Wyoming sab-sch, 12 92. Geneva—Geneva 1st, 31 82;—North, 1000. Hudson—Denton, 22; Hamptonburgh, 20; Palsades, (sab-sch, 28 91), 78 73; J. S. E. Erskine, 20. Long Island—Bridgehampton, 23; Port Jefferson, 12 30. Lyons—Falmira, 24 56; Wolcott, 1st, 6. Nassau—Huntington 1st, 137 31. New York—New York Central Y. P. S. C. E., 16;—Faith Y. P. S. C. E., 25;—Madison Square, additional, 300. Niagara—Albion 1st, 60; Lockport 1st, (sab-sch, 115), 218 60. North River—Amenia, 28; Cornwall on Hudson, 5 40; Matteawan, 39 43; Pleasant Valley, 25; Poughkeepsie 1st sab-sch, 112 30; Rondout, (sab-sch, 12 68), 77 78. Otsego—Cooperstown, 92 49. Rochester—Caledonia, 29 65; Groveland, 6 18; Rochester, Brick, (sab-sch, 44 62), 243 80;—Memorial, 11;—North, 130;—Westminster, 41. St. Lawrence—Governor, 79. Steuben—Arkport, 3 93; Woodhull Y. P. S. C. E., 1 62. Syracuse—Canastota, 27 10; Cazenovia, 28 09. Utica—Hamilton College, 20; Utica Memorial, 61 60. Westchester—Mahopac Falls L. M. S., 50; South Salem, 2 50; White Plains, 73 25. 7049 17

NORTH DAKOTA—Bismarck—Mandan, C. Day, 5; Sterling, 1. Fargo—Buffalo, 3 11; Durbin, 31 cts; Grand Rapids, 1 35; Monango, 90 cts; Tower City, 3. Pembina—Beaujeu, 3 15; Bottineau, 5 87; Grand Forks, 7 95; Minot, 4. 25 64

OHIO—Cellefontaine—Bellefontaine 1st, 10 06. Chillicothe—Hamden, 5 60. Cincinnati—Cincinnati 2d, 150; Delhi, 1st, 18 06; Monterey, 3 35; Williamsburgh, 5 50. Cleveland—Ashtabula, 28 40; Cleveland, Woodland Avenue, 200; Nolon, 11 17. Columbus—Lancaster, 1st for debt, 20. Dayton—Middletown, 71 81; Xenia, 20. Mahoning—Kinsman, 40. Maumee—Tontogany, 4. Portsmouth—Ironton, 9. Steubenville—Madison, 17; Potter Chapel, 3 88. 686 78

OREGON—East Oregon—Baker City, 3 10; Pendleton, 23 40. Willamette—Brownsville, 6; Crawfordsville, 5. 37 50

PENNSYLVANIA—Allegheny—Glenfield, 5 85; Vanport, 3 70. Blairsville—Murrysville Y. P. S. C. E., 10. Butler Amity, 2; Harrisville, 10; Mount Nebo, 4 75; Muddy Creek, 20; Pleasant Valley, 5 07; Princeton, 14; Scrub Grass, 28; Unionville, 5. Carlisle—Dickinson, 2; Great Conewago, 7; Lower Marsh Creek, 30 70; Paxton, 17 40. Clarion—Falls Creek, 2; Mayaville, 1 55; West Millville, 2. Erie—Cambridge sab-sch, (3 43), 10; East Greene, 5; Erie 1st, 60 84;—Park, 86 24; Milledgeville, 4. Huntingdon—Beulah, 5 58; Houtzdale, 7 44; Mann's Choice, 4; Shellsburgh, 13. Kittanning—Elder's Ridge, 33 25; West Glade Run sab-sch, 7. Lackawanna—Ararat, 2; Bernice, 2; Gibson, 2; Lebanon Cold Spring Y. P. S. C. E., 3; Monroeton, 25; Rushville, 12; Scranton German, sab-sch, 25; Stevensville, 13; Wyalusing 2d, 10. Lehigh—Audenreid, 13 05; Bethlehem, 1st, 32 35; Middle Smithfield, 6 50; South Easton 1st, Fr. Y. P. S. C. E., 10; Summit Hill, 52 32. Northumberland—Elysburg, 4; Milton, 246; Mountain, 2 15; Rush, 4 64; Williamsport 2d, 20 56. Philadelphia—Philadelphia Woodland Y. P. Association, 4 70. Philadelphia North—Frankford, 38 15; Hermon, (Rev. A. Henry, D. D., 50), 100; New Hope, 5 07; Thompson Memorial, 17. Pittsburgh—Pittsburgh Shady Side sab-sch, 40. Redstone—Rehoboth, 15. Shenango—Centre, 25; Rich Hill sab-sch, 4 25; Sharpsville, 3 11. Washington—Pigeon Creek, 18. Wellboro—Alleghany 1; Farmington Y. P. S. C. E., 2 38), 7 53. Westminster—Little Britain, 15; Marietta, 53; Mount Joy, 31 53; Union, 18. 1 277 68

SOUTH DAKOTA—Central Dakota—White, 3 10; Rev. F. D. Haner, 12 50. 15 60

TENNESSEE—Birmingham—Bridgeport, 2 25; Sheffield, 2 60; Holston—Beech, 2; Reedy Creek, 60 cts. Kingston—Dayton, 7. Union—Caledonia, 6; New Salem, 4; Spring Place, 6; 20 43

TEXAS—Trinity—Baird, 5. 5 00

WASHINGTON—Olympia—Puyallup, 10; Stella, 10; Woodland, 4. Spokane—Bonner's Ferry Children's offering, 6; Kettle Falls, 4 15; Spokane 1st, 59 35. Walla Walla—Palouse, 5. 98 50

WISCONSIN—Chippewa—Hudson 1st, 20 52. La Crosse—Greenwood (sab-sch, 2), 10. Madison—Muscodia German, 6; Plattville German, a member, 5. Milwaukee—Cedar Grove, 17; Milwaukee Holland, (sab-sch, 1 65), 26 87;—Immanuel, 32 65;—Westminster sab-sch, 1 05. 179 09

Women's Executive Committee of Home Missions.....\$ 17,909 47

Total from Churches July, 1893.....\$ 30,347 58

LEGACIES.

Legacy of Mrs. Mary VanHorn, dec'd, late of Harlem Springs, O., 125; Rev. John M. Lowrie, dec'd, late of Fort Wayne, Ind., balance 53 30; Eliza J. Bradley, dec'd, late of Syracuse, N. Y., additional, 60.....\$ 25 3

MISCELLANEOUS.

"M. E. P.," Brooklyn, N. Y., for debt, 2; Rev. N. F. Stahl and wife, Scranton, Pa., 30; "M. C. D.," 5; Rev. S. A. Davenport, Okeson, Pa., 12; Caroline E. Stone, Llewellyn Park, 300; Rev. J. C. DeB. Kops, Pierpont, S. D., 8; Rev. Wm. Adams Brown, N. Y., 50; Rev. J. V. Shurp, Carthage, 25; Friend Knox Co., Ill., 7 50; A. W. King, Williamsport, Pa., 10; E. O. Greenough, Washington, D. C., 50; A. Gabrielson, Goddard, Kansas, 2; "A Friend," Brooklyn, 5; "T. and M.," 23; "C. Penna.," 14; "Family tithe," 6; J. Holland, Bonner's Ferry, Idaho, 25; "A Steward," 5; "M. & B.," 50; "One of His Stewards," 1; "A Friend," 2; "A. D.," Jamaica, N. Y., 60; "A Friend, through C. A. D., 4 65; Interest on Baxter bequest, 365; Interest on Carson W. Adams Fund, 15; Interest on Permanent Fund (Special, 125), 1,353.75; Interest on John C. Green Fund, 40.....\$ 2,435 6

Total received for Home Missions, July, 1893...\$ 33,541 7

Total received for Home Missions from April 1, 1893.....\$139,633 2

Amount received during same period last year \$143,532 2

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, MAY, 1893.

BALTIMORE.—New Castle—Rock, 2 7
CALIFORNIA.—Benecia—Petaluma, 7. San Jose—Templeton 1st, 4 45. 11 4
COLORADO.—Boulder—Valmont, 3 cts. Pueblo—Pueblo 1st, 32 cts. 2
ILLINOIS.—Cairo—Olney, 1; Richland, 10. Chicago—Glenwood, 1. Schuyler—Quincy 1st, 7 55. Springfield—Rev. W. L. Tarbet and wife, 40 cts. 18 05
INDIANA.—White Water—Harmony, 1 00
IOWA.—Des Moines—Leon, 2. Sioux City—Lyon County German, 3. Waterloo—Flagah, 2; Greene 1st, 4 18; 11 18
KANSAS.—Larned—Arlington, 2 00
MICHIGAN.—Lansing—Oneda, 2 00
MINNESOTA.—Duluth—Tower, 2 30
NEBRASKA.—Hastings—Minden, 1. Nebraska City—Table Rock, 3 43. 4 6
NEW MEXICO.—Rio Grande—Socorro Spanish, 1 00
SOUTH DAKOTA.—Southern Dakota—Germantown German, 3 00
TENNESSEE.—Kingston—Bethel, 1. Union—Madison, 13 cts. 1 11
WISCONSIN.—Winnebago—Florence, 10 05
\$41 3

MISCELLANEOUS.

Religious Contribution Society of Princeton
Theological Seminary.....4 1
Total received for Sustentation, May, 1893.....65 4
Total received for Sustentation from April 1, 1893.....\$10 280 65

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1893.

Albany—Cornith, 2; West Troy 1st, 3 18. Brooklyn—B. Ross Street, 44 45. Cayuga—Genoa 1st, 9; Meridian, 30. Chemung—Havana, 6. Genesee—Le Roy and Bergen, 7; Warsaw, 20. Geneva—Dresden, 10. Hudson—Hamptenburgh, 12; Cochection, 6. Lyons—Newark Park, 23 20; Sodus, 5 23. No River—Poughkeepsie, 3 44. Otsego—Cherry Valley, 23 08. Rochester—Ogden, 22 cts. St. Lawrence—Cape Vincent, 5; Heuvelton, 12. Syracuse—S. Memorial, 23 22. Troy—Malta, 10; Troy Westminster, 14 64; Green Island, 10; Cohoes 1st, 37 73. Westchester—Huguenot Memorial, 33; Pleasantville, 2 51. Total received for New York Synodical Aid Fund, May, 1893.....265 6
Total received for New York Synodical Aid Fund from April 1, 1893.....\$123 2
O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, JULY, 1893.

COLORADO.—Boulder—Valmont, 3 cts. Denver—Georgetown, 5 cts. .08
ILLINOIS.—Freeport—Prairie Dell Ger, 2. Rock River—Aledo, 50 cts. 2 50
MINNESOTA.—St. Paul—Macalester, 2 10

Total received from churches.....\$ 4 68

MISCELLANEOUS.

Interest on Permanent Fund..... 38 75

Total received for Sustentation, July, 1893..... 43 43

Total received for Sustentation from April 1, 1893.....\$10,490 95

O. D. EATON, Treasurer,
83 Fifth Avenue, New York.
Box L, Station D.

RECEIPTS FOR N. Y. SYNODICAL AID FUND, JULY, 1893.

Albany—Saratoga Springs 1st, 86 17; Albany State Street, 1 28. Binghamton—Whitney's Point, 3; Marathon, 5; B. Ross Memorial, 7 50. Buffalo—B. Westminster, 11. Cayuga—Aurora, 13 54. Columbia—Austerlitz, 2. Genesee—Stone Church Y. P. S. C. E., 2 68. Geneva—Penn Yan, 43 57. Lyons—Palmyra, 1 23. Niagara—Albion, 12; Lockport 1st, 38 45. No River—Milton, 5. Rochester—Groveland, 7 30. St. Lawrence—Hammond, 10. Steuben—Arkport, 14 cts. Syracuse—Canastota, 11 61. Utica—Rome 1st, 13 40; Utica Memorial, 50; Williamstown, 5; West Camden, 5. Westchester—Thompsonville, 16; Yonkers 1st, 30 96; South Salem, 11. Total received for New York Synodical Aid Fund, July, 1893.....\$ 394 82

Total received for New York Synodical Aid Fund, from April 1, 1893..... 2,524 07

O. D. EATON, Treasurer,
83 Fifth Avenue, New York.
Box L, Station D.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1893.

ATLANTIC.—East Florida—Weirsdale, 9 54. Fairfield—Bethlehem 1st sab-sch, 3 50;—2d, 2; Carmel, 5; Good Hope sab-sch, 1 50; Hermon sab-sch, 5 97; Howell, Salem sab-sch, 1 20; Little River, 2; Mulberry Grove sab-sch, 1; Nazareth sab-sch, 2; New Olivet sab-sch, 21 cts; Oak Grove sab-sch, 1 75. Knox—St. Paul, 1 50. McClelland—Allen, 4; Fair Forest, 1 75; Mattoon, 10; Pleasant View sab-sch, 5. 58 63

BALTIMORE.—Baltimore—Baltimore, 1st sab-sch, 33 92;—2d sab-sch, 56 65;—13th sab-sch, 23 27;—Broadway, 3;—Faith sab-sch, 78 10;—La Fayette Square sab-sch, 10 50; Bethel sab-sch, 40 70; Chestnut Grove sab-sch, 10; Govans-town sab-sch, 7 73; Highland, 13; Paradise sab-sch, 5 01. New Castle—Blackwater sab-sch, 8 51; Green Hills sab-sch, 15; Lewes sab-sch, 1; Lower Brandywine, 8 66; Port Penn sab-sch, 5 14; Red Clay Creek sab-sch, 34; Rock Run, 35 54; Westminster sab-sch, 16; Wilmington, 1st sab-sch, 25 92;—Hanover Street sab-sch, 25;—Rodney Street sab-sch, 53 71. Washington City—Washington City, 4th, Berwyn Chapel sab-sch, 23 25;—Assembly, (sab-sch, 15), 20;—Guntton Temple Memorial, 4 73;—Takoma Park, sab-sch, 3 86;—West Street, 60 cts. 562 11

CALIFORNIA.—Benicia—Heraldburgh sab-sch, 8 60; Kelseyville, 3 50; Lakeport sab-sch, 4; Napa and sab-sch, 53 69; Point Arena sab-sch, 10; Santa Rosa sab-sch, 19 25; Vallejo sab-sch, 20. Los Angeles—Alhambra sab-sch, 15 63; Azusa, 8 50; Carpentaria, 6 50; Colton sab-sch, 13 56; Inglewood sab-sch, 15; Los Angeles 3d sab-sch, 15;—Boyle Heights, 12;—Grand View sab-sch, 8 78;—Spanish Sab-sch, 1 25; Orange sab-sch, 4; Pasadena, Calvary sab-sch, 7 25; Pomona, 15 84; Redlands sab-sch, 13 70; Riverside, Calvary sab-sch, 10; San Gabriel sab-sch, 3 51;—Spanish Sab-sch, 1 80; Santa Maria sab-sch, 3 40. Oakland—Alameda, 25 75; Fresno sab-sch, 15 15; Oakland, 1st Telegraph Avenue Mission-school, 12 31; Pleasanton, 8. Sacramento—Colusa sab-sch, 7; Marysville sab-sch, 7 50; Sacramento Westminster, 13 50; Yacaville, 5 25. San Francisco—San Francisco, Franklin Street, 4. San Jose—Felton, 1. 377 45

CATAWBA.—Cape Fear—Raleigh Davy Street, 5. Catawba—Ben Salem sab-sch, 2; Bethel, 1 23; Bethlehem sab-sch, 1 11; Caldwell, 3 06; Ebenezer sab-sch, 1 70; Lawrence Chapel, 1; Leeper's Chapel sab-sch, 3; Lincoln, 3 78; Lloyd sab-sch, 1 25; McClintock, 6 50; Murkland sab-sch, 3; Pee Dee Tabernacle sab-sch, 1; Sandy Mount sab-sch, 1 57; Shiloh, 2 21; Wadesboro, 2. Southern Virginia—Big Oak, 9; Mt. Hermon sab-sch, 2 40. Yadkin—Boonville sab-sch, 5; Cool Springs sab-sch, 1; Hannah, 4; Mt. Vernon, 5 67; Statesville 2d sab-sch, 13 85. 79 29

COLORADO.—Boulder—Fort Morgan sab-sch, 6 73; Timnath sab-sch, 10 75; Valmont, 9 cts. Denver—Akron sab-sch, 3 39; Georgetown, (sab-sch, 5 75), 5 91; Golden sab-sch, 23; Highland Park sab-sch, 4 39; Idaho Springs sab-sch, 6; Valverde sab-sch, 8 55. Gwinnston—Grand Junction, (sab-sch, 10 89), 13; Salida sab-sch, 7 85. Pueblo Colorado Springs, Spruce Street sab-sch, 3 53; Cucharas, Mexican, 1 25; Hastings sab-sch, 5; Huerfano Canon, 2 20; Mesa sab-sch, 20; Monte Vista sab-sch, 4; Rocky Ford sab-sch, 40 cts; Valley View sab-sch, 2. 144 64

ILLINOIS.—Alton—Carlyle sab-sch, 16 60; Collinsville sab-sch, 23; Jerseyville sab-sch, 26 60; Moro sab-sch, 10; Plainview sab-sch, 5; Upper Alton sab-sch, 1. Bloomington—Clinton sab-sch, 26 50; Danville Junction Chapel, 15; Elgin sab-sch, 3 50; Farmer City sab-sch, 9 25; Minnion Westminster League, 4 40; Normal sab-sch, 7 30; Prairie sab-sch, 4; Prairie View sab-sch, 3 75; Tolono sab-sch, 10; Watseka (sab-sch, 3), 13; Wellington, 6 70. Cairo—Bridgeport sab-sch, 16 07; Galum sab-sch, 5 69; Golconda,

19; Metropolis sab-sch, 13 49. Chicago—Chicago 1st (sab-sch, 50), 81 33; (3d, sabbath school Foster Mission, 6 65; Erie Mission, 8 97.) 73 13;—4th, 387 70;—6th, 51 75;—Belden Avenue and sab-sch, 16 83;—Jefferson Park sab-sch, 25 44;—Olivet and sab-sch, 6 72;—Railroad Chapel sab-sch, 25; La Grange sab-sch, 16 80; Moreland, 6 10; Pullman sab-sch, 10. Freeport—Belvidere and sab-sch, 16; Freeport 2d sab-sch, 24; Lynn and Hebron sab-sch, 15; Prairie Dell German, 3; Rockford 1st (sab-sch, 21 24), 27 08. Mattoon—Casey, 10 75; Kanran sab-sch, 10; Walnut Prairie, 1. Ottawa—Au Sable Grove, 13 10; Sandwich sab-sch, 10 77. Peoria—Astoria sab-sch, 1 50; Crow Meadow La Rose sab-sch, 6; Farmington (sab-sch, 5 79), 15 25; French Grove sab-sch, 10; Ipava sab-sch, 14 33; North Limestone sab-sch, 20; Onida sab-sch, 10 72; Peoria 1st Westminster Chapel, 5 83; Princeton (sab-sch, 55 cts.), 18 84; Washington, 5. Rock River—Aledo, 1 50; Coal Valley, 2 20; Fulton sab-sch, 21 25; Garden Plain, 7 73; Genesee sab-sch, 3 50; Pleasant Ridge, 1 30; Rock Island Broadway sab-sch, 12 24. Schuyler—Bushnell, 7 65; Carthage (sab-sch, 3 66), 10 20; Elvaston and sab-sch, 16; Fountain Green sab-sch, 4 70; Kirkwood, 1 50; Macomb sab-sch, 15; Monmouth, 4 16; Mount Sterling, 21 31; Plymouth, 2 40. Springfield—Brush Creek (sab-sch, 4 56), 8 67; Chatham, 5 13; Decatur sab-sch, 50; Jacksonville Westminster, 22; Manchester sab-sch, 63; Maroa sab-sch, 7; Petersburg sab-sch, 23 50; Springfield Allen Street Miss. Chapel, 2 13; Sweet Water sab-sch, 8 30. 1,483 98

INDIANA.—Crawfordsville—Attica, 7; Crawfordsville Centre sab-sch, 26; Dayton sab-sch, 14 05; Lebanon sab-sch, 22; Rockville sab-sch, 18 13; Romney, 10 34; Sugar Creek sab-sch, 4. Fort Wayne—Albion sab-sch, 6 50; Bluffton sab-sch, 5; Elkhart sab-sch, 14; Fort Wayne 1st, 36 57. Indianapolis—Bean Blossom sab-sch, 2; Bloomington Walnut Street Church, 5 89; White Lick sab-sch, 10. Logansport—Bethlehem sab-sch, 17 50; Concord, 6 97; Crown Point, 7 50; Hammond sab-sch, 3 35; North Union sab-sch, 2 30; South Bend 1st sab-sch, 23; Valparaiso (sab-sch, 7 11), 13 31. Muncie—Union City, 14; Wabash sab-sch, 15. New Albany—Antioch sab-sch, 3 06; Hanover sab-sch, 12 36; Vernon sab-sch, 2 17; Vevay, 2 72. Vincennes—Petersburg sab-sch, 5. White Water—Cold Springs sab-sch, 11; Connersville 1st (sab-sch, 15 15), 21 15; Dunlapville sab-sch, 3 75; Ebenezer sab-sch, 9; Harmony sab-sch, 2 60; Kingston sab-sch, 11 09; Knightstown, 5; New Castle and sab-sch, 10 50. 384 88

INDIAN TERRITORY.—Cherokee Nation—Enterprise sab-sch, 75 cts.; Eureka, 3 10; Park Hills sab-sch, 20; Pleasant Valley, 5 10. Choctaw—Lenox, 2. Muscogee—Wewoka, 3. Oklahoma—Anadarko, 10; Chickasha sab-sch, 12; Deer Creek Union sab-sch, 1 80; Guthrie, 9 60; Oklahoma City sab-sch, 11 25. 78 60

IOWA.—Cedar Rapids—Lyons and sab-sch, 9 08; Monticello sab-sch, 6; Mount Vernon (sab-sch, 6 68), 18 75; Onslow sab-sch, 1; Springville and sab-sch, 5; Wheatland sab-sch, 7 28. Corning—Clarinda (sab-sch, 24 21), 59 76; Essex sab-sch, 5; Malvern sab-sch, 3 66; Mount Ayr sab-sch, 4. Council Bluffs—Atlantic sab-sch, 18 26; Audubon sab-sch, 7 30; Caledonia, 7 23; Casey (sab-sch, 4 85), 5 75; Council Bluffs 1st, 18 05;—2d sab-sch, 3; Greenfield sab-sch, 6 74; Hardin sab-sch, 31 96; Lone Star, 2; Mount Hope, 2 01; Pleasant Ridge, 30 cts.; Walnut sab-sch, 6; Woodbine, 12. Des Moines—Derby sab-sch, 3 83; Grimes sab-sch, 1 75. Dubuque—Dayton sab-sch, 1 70; Dubuque 3d, 18; Hopkinton, 9 35; Independence 1st sab-sch, 5 67; Jessup sab-sch, 13 07; Littleton, 9;

Otterville sab-sch. 3 95; Pleasant Grove sab-sch (Triumph Union sab-sch. 3 10), 5 95; Walker sab-sch. 6; Zion sab-sch. 15. *Fort Dodge*—Churdan (sab-sch. 2 17), 5 54; Fonda sab-sch. 5; Lohrville sab-sch. 6. *Iowa*—Chequest, 2 40; Fairfield sab-sch. 35 50; Keokuk Westminster, 4 65; Mount Pleasant German sab-sch. 6 25; Primrose (sab-sch. 4 35), 6 65; Sharon (sab-sch. 3 35), 7 31. *Iowa City*—Atalissa sab-sch. 8 59; Brooklyn, 8 87; Davenport 1st, 86 81; — 2d, 15; Iowa City, 13 60; Lafayette, 5; Tipton sab-sch. 17 03; West Branch sab-sch. 15 75. *Sioux City*—Mt. Pleasant, 13 45; Sunnyside sab-sch. 2 68; Vail sab-sch. 17 77. *Waterloo*—Dows, 6 70; Marshalltown sab-sch. 10 83; Waterloo sab-sch. 15. 601 47

KANSAS—*Emporia*—Argonia sab-sch. 4 70; Council Grove, 5 50; Eldorado sab-sch. 19; Elmendorf sab-sch. 4 05; Emporia, Arundel Avenue, 34 cts; New Salem, 2; Newton sab-sch. 25; Osage City (sab-sch. 27 23), 30 13; Oxford sab-sch. 10; Peotone, 9; Union, 1st, 2 30; Walnut Valley, 3; Wichita, Lincoln Street, 13; Winfield, (sab-sch. 5), 15. *Highland*—Vermillion sab-sch. 5. *Larned*—Anthony sab-sch. 5 77; Burrton sab-sch. 8 25; Edwin sab-sch. 1 71; Ellinwood sab-sch. 4 15; Galva sab-sch. 4 25; Great Bend sab-sch. 15; Hutchinson Mission, 8; Larned sab-sch. 16 24; Pratt, 5; Sterling sab-sch. 5. *Neosho*—Baxter Springs 1st sab-sch. 4 07; Carlyle sab-sch. 3 60; Coffeyville sab-sch. 14 50; Garnet sab-sch. 6 65; Girard (sab-sch. 19 85), 25 85; Independence sab-sch. 4 76; Kincaid, 1 50; Lone Elm, 2; Miliken Memorial, 4; Mineral Point, 2 15; Neosho Falls sab-sch. 4 58; Oswego sab-sch. 69 14; Pittsburgh sab-sch. 2; Princeton, (sab-sch. 12), 15; Richmond, 2. *Osborne*—Downs, 2 30; Logan sab-sch. 5; Moreland, 60 cts; Osborne sab-sch. 11 05; Rose Valley, 4 09. *Solomon*—Abilene sab-sch. 18 96; Bennington, 12 73; Clyde sab-sch. 13 46; Concordia, 19 44; Ellsworth sab-sch. 9 60; Fort Harker sab-sch. 4; Harmony sab-sch. 4 60; Manchester sab-sch. 6 70. *Topeka*—Kansas City 1st sab-sch. 46 19;—Western Highlands, 6 27; Wamego, 3. 517 29

KENTUCKY—*Ebenezer*—Covington 1st sab-sch. 60; Frankfort (sab-sch. 49 53), 84 95. *Louisville*—Louisville, Central sab-sch. 63 90;—Warren Memorial sab-sch. 30 43. *Transylvania*—Columbia sab-sch. 6 84. 246 15

MICHIGAN—*Detroit*—Ann Arbor, 28 44; Brighton sab-sch. 5; Detroit 1st, 116 63; — Calvary, 55 54; — Covenant sab-sch. 40 55; — Memorial sab-sch. 65; Howell sab-sch. 30 60; Pontiac and sab-sch. 85 35. *Flint*—Bad Axe sab-sch. 11 29; Caseville sab-sch. 1; Chandler Pinnebrog sab-sch. 11 85; Columbia sab-sch. 10; Crosswell sab-sch. 10 66; Denmark sab-sch. 1 06; Elk sab-sch. 2; Mundy and sab-sch. 91; Otter Lake sab-sch. 5; Port Hope sab-sch. 4; Vassar sab-sch. 7 16. *Grand Rapids*—Ferryburgh sab-sch. 8; Grand Rapids 1st sab-sch. (Miss sab-sch. 4 25), 40 66. *Kalamazoo*—Edwardsburgh sab-sch. 8 01; Plainwell, 2 30. *Lake Superior*—Escanaba and sab-sch. 15; Ford River and sab-sch. 10; Gladstone Westminster sab-sch. 8; Marquette sab-sch. 10; Stalwart sab-sch. 7 25. *Lansing*—Battle Creek sab-sch. 14 67; Hastings, 9 66; Lansing 1st sab-sch. (Chapel, 8 37), 35 85; Marshall sab-sch. 30; Tekonsha sab-sch. 3 87. *Monroe*—Quincy sab-sch. 30; Tecumseh sab-sch. 21 90. *Petoskey*—Elmira sab-sch. 4 58; Harbor Springs sab-sch. 4; Mackinaw City, 3; Petoskey, 15 81. *Saginaw*—Alma sab-sch. 7 75; Ithaca sab-sch. 24 25; Saginaw West Side 1st sab-sch. 7 21. 781 57

MINNESOTA—*Duluth*—Hinckley sab-sch. 5; Tower St. James, 8. *Munkato*—Amboy sab-sch. 13; Winnebago City sab-sch. 14 05; Woodstock, 2 50. *Minneapolis*—Delano and sab-sch. 5 49; Long Lake and sab-sch. 3 90; Minneapolis House of Faith and sab-sch. 9 60; — Oliver sab-sch. 17 04; — Stewart Memorial sab-sch. 26 15; — Westminster, 68 02. *Red River*—Lake Jewett sab-sch. 5 21; Maplewood sab-sch. 3 15; Warren sab-sch. 6. *St. Cloud*—Brown's Valley, 3 14; Harrison sab-sch. 4; Litchfield sab-sch. 12 90; Willmar sab-sch. 11 40. *St. Paul*—Farmington (sab-sch. 5), 5; Stillwater, 17 29; St. Paul Dayton Avenue sab-sch. 60; — Goodrich Avenue sab-sch. 18 41; — House of Hope sab-sch. 25; — Westminster sab-sch. 10 71; Vermillion, 2. *Winona*—Houston sab-sch. 3; Oronoco, 5 10; Preston (sab-sch. 5 25), 10 25. 574 06

MISSOURI—*Kansas City*—Butler (sab-sch. 5 65), 11; Fields Creek sab-sch. 2 75; Greenwood sab-sch. 6 85; Holden sab-sch. 14 40; Kansas City 2d sab-sch. 50 23; — 3d sab-sch. 10 10; — Hill Memorial sab-sch. 4 55; Sedalia Central and sab-sch. 11. *Ozark*—White Oak sab-sch. 5. *Pulmyra*—Ardmore sab-sch. 8 23; Grantsville sab-sch. 4; Macon, 5 81. *Platte*—Akron sab-sch. 2 50; Gallatin, 2; Graham sab-sch. 2 10; Hamilton, 7 05; Hodge, 1 89; Marysville 2d sab-sch. 4 65; Mound City sab-sch. 6 50; New Hampton sab-sch. 4. *St. Louis*—Cuba sab-sch. 6; Poplar Bluff sab-sch. 2 09; St. Louis 1st sab-sch. 13; — Lee Avenue sab-sch. 13 34; — West sab-sch. 124 74; Webster Grove sab-sch. 35; Windsor Harbor and sab-sch. 6 45. *White River*—Harris (Chapel sab-sch. 4. 413 73

MONTANA—*Butte*—Kalspell sab-sch. 16. *Helena*—

Spring Hill sab-sch. 5 05. 218

NEBRASKA—*Hastings*—Bloomington sab-sch. 4 73; Culbertson sab-sch. 3 25; Edgar sab-sch. 40 cts; Orleans sab-sch. 4 50. *Kearney*—Broken Bow, 8 40; Barabank sab-sch. 2 20; Fullerton (sab-sch. 15 56), 27 96; Ord, 7 54. *Nebraska City*—Falls City (sab-sch. 5 25, colored sab-sch. 43 cts, Pleasant View sab-sch. 8 08), 12 73; Gresham sab-sch. 2; Hubbell sab-sch. 9; Lincoln 2d sab-sch. 12; — 3d sab-sch. 5 47; Plattsmouth sab-sch. 30 10; Raymond, 4 60; Tamora, 7; York, 14 25. *Niobrara*—Gordon, sab-sch. 4 25; Lambert sab-sch. 1 55; Scottville sab-sch. 1 47; South Fork sab-sch. 5; Wayne, 6 65; West Union sab-sch. 1 50; Willow Creek sab-sch. 1; Winnebago Indian, 6. *Omaha*—Grandview sab-sch. 1; Omaha 2d sab-sch. 10; — Knox, 10; — Westminster, 15 21; Omaha and Winnebago Mission sab-sch. 1 50; Tekamah, 4; Valley sab-sch. 3 50; Waterloo sab-sch. 10. 255 28

New Jersey—*Elizabeth*—Dunellen sab-sch. 14 25; Elizabeth 1st, Murray Missionary Society, 113; — Madison Avenue, 12 99; Glen Gardner sab-sch. 11 53; Perth Amboy (sab-sch. 33 18), 43 93; Rahway 1st sab-sch. 11 53; Westfield sab-sch. 30. *Jersey City*—Garfield sab-sch. 31; Jersey City 1st sab-sch. 53 48; — Scotch, 13 02. *Moscow*—Barnegat (sab-sch. 4 48), 7 45; Beverly sab-sch. 113 17; Cranbury 1st sab-sch. 22 30; Farmingdale, 2 24; Forked River, 2; Jacksonville, 3 25; Lakewood, 25 78; Long Branch sab-sch. 25; New Gretna sab-sch. 13 50; Providence, 1 73; South Amboy sab-sch. 8; Tennent, 30. *Morris and Orange*—Chatham, 20 45; New Vernon sab-sch. 6 50; Orange Central sab-sch. 73 63; Rockaway sab-sch. 36 57; Succasunna, 12. *Newark*—Caldwell and sab-sch. 25; Montclair 1st sab-sch. 71 51; — Grace sab-sch. 20 81; Newark 2d, 12 86; — 3d sab-sch. 23 41; — 5th Avenue sab-sch. 77 31; — Park, 6 08. *New Brunswick*—Bound Brook sab-sch. 16 18; Dayton, 2 06; Dutch Neck, 25; Frenchtown sab-sch. 30; Lambertville (sab-sch. 43 25), 70 25; New Brunswick 2d, 20; Pennington, 10 17; Titusville sab-sch. 24; Trenton 5th sab-sch. 31 55; — Prospect Street sab-sch. 50 cts. *Newton*—Asbury sab-sch. 15; Belvidere 1st sab-sch. 30 cts.; Branchville sab-sch. 15; Danville and sab-sch. 7 60; Hackettstown sab-sch. 45 40; Harmony, 7 70; La Fayette sab-sch. 5; Musconetcong Valley New Hampton sab-sch. 10 76. *West Jersey*—Bridgeton 1st sab-sch. 17 50; Camden 3d sab-sch. 9 25; Hammonton, 18; Merchantville sab-sch. 17 85; Salem (sab-sch. 14 16), 49 87. 1,478 17

NEW MEXICO—*Arizona*—Florence sab-sch. 10; Phoenix 1st sab-sch. 20. *Rio Grande*—Socorro Spanish, 2. *Santa Fé*—Las Vegas 1st and sab-sch. 19 24. 52 24

NEW YORK—*Albany*—Albany 6th sab-sch. 50 73; — State Street, 15 84; — West End sab-sch. 25; Bethlehem (sab-sch. 4), 7; Esperance (sab-sch. 14 54), 30 16; Hamilton Union sab-sch. 5; Menands Bethany sab-sch. 12 22; Northampton sab-sch. 12; Pine Grove, 4; Saratoga Springs 2d Bethany Mission, 8; Schenectady Park Place Chapel, 18 46. *Binghamton*—Bainbridge sab-sch. 2; Binghamton 1st Immanuel Chapel Mission, 18 30; — Rose Memorial, 33 cts.; Nicholas sab-sch. 5 40; Oswego sab-sch. 19 20; Whitney's Point, 4. *Boston*—Barre sab-sch. 6 25; Boston 4th sab-sch. 25 50; Houlton sab-sch. 26; Londonderry, 5 39; Manchester Westminster sab-sch. 7 70; New Bedford sab-sch. 9 15; Newburyport 1st 18; Providence 2d sab-sch. 3; Quincy sab-sch. 7 25; Taunton sab-sch. 4; Windham sab-sch. 8 73. *Buffalo*—Alden sab-sch. 16; Buffalo Bethlehem sab-sch. 19 53; — Westminster, 11; Orchard Park sab-sch. 23. *Cayuga*—Aurora, 9 57; Genoa 2d sab-sch. 7; Ithaca sab-sch. 67 63; Port Byron (sab-sch. 10), 13. *Champlain*—Malone, 2; Port Henry, 21. *Chemung*—Hector sab-sch. 12 60; Moreland, 4; Spencer sab-sch. 9 50. *Columbia*—Durham 1st sab-sch. 8; Jewett, 8 80. *Genesee*—Attica, 12 34; East Pembroke, 5 68; Leroy sab-sch. 30 96; Warsaw, 19 11. *Genesee*—Belknap sab-sch. 23; Dresden sab-sch. 6; Geneva 1st, 28 40; Penn Yan (sab-sch. 23 12), 47 55; Seneca, 21 60; Seneca Castle, 8. *Hudson*—Florida sab-sch. 17 05; Haverstraw 1st, 4; Hopewell, 9; Mount Hope sab-sch. 10; Nyack sab-sch. 20 61; Schoharie sab-sch. 6 50; South Centerville sab-sch. 20 87. *Long Island*—Cutchogue sab-sch. 10; East Hampton sab-sch. 31; Fort Jefferson and sab-sch. 18 26; Setauket sab-sch. 44 40; Southampton, 26 73. *Lynn*—Junius sab-sch. 5 50; Wolcott 1st sab-sch. 12 25. *Nassau*—Freeport, 30; Newton, 18; Ocean Side, 3 90. *New York*—New York 7th sab-sch. 25 10; — Alexander Chapel, 41 40; — Allen Street, 15 69; — Bethany sab-sch. 50 55; — Calvary, 20; — Grace Chapel sab-sch. 30; — Knox sab-sch. 6 11. *Niagara*—Albion, 5; Lewiston sab-sch. 15; Lockport 1st (sab-sch. 20), 62; Lyndonville, 2 41; Middleport sab-sch. 4 40; Somerset sab-sch. 2 50. *Norfolk*—Lloyd sab-sch. 11 54; Marlborough sab-sch. 22 20; Pleasant Valley sab-sch. 25; Poughkeepsie sab-sch. 35 25; Rondout sab-sch. 30 78; Silver Stream sab-sch. 15; Wappinger's Falls, 3 68. *Otego*—Hobart sab-sch. 22 25; Otego, 6 09. *Rochester*—East Kendall, 2; Lakewood, 16 25; 218

Uma sab-sch, 17 40; Pittsford and sab-sch, 23 46; Rochester Westminster (sab-sch, 30), 50; Sparta 1st, 30; Tuscarora sab-sch, 2. *St. Lawrence*—Carthage sab-sch, 10; Gouverneur, 53 63; Rome, 4; Sackett's Harbor sab-sch, 7 50; Watertown 1st Hope Chapel and sab-sch, 1 94. *Steuben*—Addison Mission sab-sch, 1 35; Almond, 3 28; Arkport (sab-sch, 19 26), 19 55; Hornellsville 1st sab-sch, 3 73; Painted Post sab-sch, 10; Woodhull C. E., 1 73. *Syracuse*—Baldwinsville sab-sch, 30 58; Canastota sab-sch, 73 82; Collamer, 3 73; Hannibal sab-sch, 5 75; Hastings sab-sch, 2; La Fayette sab-sch, 10 75; Mexico and sab-sch, 37 13; Oswego Grace sab-sch, 47 91; Syracuse Memorial, 6 31. *Troy*—Chester town sab-sch, 17 08; Glens Falls sab-sch, 100; Moosick Falls, 23 51; Lansingburg 1st sab-sch, 3 39; Troy Mt. Ida Memorial sab-sch, 8 78; Park sab-sch, 12 68. *Utica*—Augusta, 11 57; Ilion sab-sch, 10 77; Knoxboro, 21 16; New Hartford and sab-sch, 20; Rome sab-sch, 31 30; Sauquoit (sab-sch, 11 06), 19 53; Utica 1st sab-sch, 37. — Memorial sab-sch, 25; — Westminster sab-sch, 50; West Camden, 7 90. *Westchester*—Gilead sab-sch, 7 45; Katonah, 34; New Rochelle 1st (sab-sch, 38 67), 67 65; Peekskill 1st (sab-sch, 75), 120 26; — 2d, 17 59; South Salem (sab-sch, 31 70), 31; Yonkers 1st sab-sch, 18 58; — Westminster, 37 26. 2,804 P4

NORTH DAKOTA—Bismark—Mandan sab-sch, 7 50. *Fargo*—Broadlawn, 3 50; Hillsboro sab-sch, 5; Hunter, 3; La Moure, 12 77; Lisbon sab-sch, 18 93. *Pembina*—Arvilla sab-sch, 5; Emerald, 15; Glasston, 2; Oxford sab-sch, 2 50; Rolla sab-sch, 4 50; St. Thomas, 4. 83 90

OHIO—Athens—Carthage sab-sch, 3; Deerfield, 4; Guysville, 4; Logan sab-sch, 19; Nelsonville sab-sch, 13; New Matamoras sab-sch, 8; Pomeroy sab-sch, 10. *Bellefontaine*—Bellefontaine, 1 01; Crestline (sab-sch, 10 06), 12 16; Gallon sab-sch, 18; Rushsylvania, 33 75. *Chillicothe*—Bloomington sab-sch, 13 50; Hillsboro, Sycamore Valley sab-sch, 5 93; Mount Pleasant sab-sch, 10. *Cincinnati*—Cincinnati, 2d, 183 91; — 5th sab-sch, 9 24; — 7th, 25; — Avondale sab-sch, 37 77; — Central, 9 23; — Poplar Street, (sab-sch, 34), 38; Goshen sab-sch, 1 95; Harrison sab-sch, 10; Ludlow Grove, 3 50; Madeira sab-sch, 8; Monroe, 4; Montgomery, 4 50; New Richmond sab-sch, 16; Norwood sab-sch, 37 16; Pleasant Ridge, 10; Springfield (sab-sch, 18 88), 25 18; Westwood, 4 02; Wyoming (sab-sch, 37 55), 38 36. *Cleveland*—Cleveland 1st sab-sch, 3 14; Euclid Avenue sab-sch, 50; — South sab-sch, 11 33; — Wilson Avenue (sab-sch, 27), 38 25; East Cleveland, 28 86; Guilford sab-sch, 8 50; New Lyme sab-sch, 7; Parma sab-sch, 7; Rome sab-sch, 10 50; Streetsborough sab-sch, 3 14. *Columbus*—Columbus 1st sab-sch, 11 17; — Westminster sab-sch, 54 25; Grove City, 12 70; Lithopolis sab-sch, 13; Londonsab-sch, 10. *Dayton*—Bath sab-sch, 3 05; Dayton Memorial sab-sch, 15 35; — Park and sab-sch, 13 43; Franklin sab-sch, 30 93; Greenville sab-sch, 14; Osborn sab-sch, 5 09; Oxford sab-sch, 13 05; Springfield 1st, 40; — 2d, 33 85; Washington sab-sch, 9. *Huron*—Elmore sab-sch, 7 25; Fostoria sab-sch, 8 23; Sandusky (sab-sch, 9 46), 16 01. *Lima*—Findlay 2d sab-sch, 3; Lima Main Street sab-sch, 7 18; Mount Jefferson, 6; Ottawa sab-sch, 13 43; Rockford sab-sch, 4; Van Buren, 24. *Mahoning*—Buckingham Mission sab-sch, 10 42; Columbiana sab-sch, 12 55; Kinsman sab-sch, 9; New Lisbon, 9 55; Niles, 23 29; Youngstown sab-sch, 51 75. *Marion*—Brown sab-sch, 11 55; Delaware sab-sch, 50; Jerome sab-sch, 3 30; Liberty (sab-sch, 9), (South Liberty sab-sch, 1), 13; Marion sab-sch, 30; Richmond, 7; Trenton sab-sch, 16 19; York, 7. *Maumee*—Bowling Green sab-sch, 22 41; Grand Rapids sab-sch, 3; Lost Creek sab-sch, 5 15; Toledo 1st and sab-sch, 46 51; West Bethesda sab-sch, 23 60. *Portsmouth*—Ironton (sab-sch, 4), 8; Jackson sab-sch, 14 35; Portsmouth 1st, 45; Winchester, 15. *St. Clairsville*—Cambridge sab-sch, 23 40; Crab Apple, 26 19; Kirkwood sab-sch, 40 39; New Athens sab-sch, 8; Nottingham (sab-sch, 11 76), 27 11; Powhatan sab-sch, 8; Short Creek (sab-sch, 7), 43. *Steubenville*—Amsterdam sab-sch, 13; Bakersville 14 10; Bethel, 15 25; Calcutta, 2 66; Cannon's Mills, 10 23; Feed Spring, 6; Lima, 9; Newcomerstown sab-sch, 4 50; New Hagerstown sab-sch, 7 72; Smithfield, 7; Two Ridges sab-sch, 2 50; Unionport, 1; West Lafayette sab-sch, 9 30. *Wooster*—Belleville sab-sch, 13 51; Congress (sab-sch, 13 39), 15 51; Fredericksburg sab-sch, 49; Homeville and sab-sch, 4 50; Loudonville, 6 53; Mt. Eaton, 3 30; Nashville (sab-sch, 5 75), 16 06; Perryville and sab-sch, 2 25; Savannah sab-sch, 35; Wayne, 2 51; Wooster 1st (sab-sch, 7 15), 44 23. *Zanesville*—Chandlersville sab-sch, 1 11; Fredericktown sab-sch, 13 30; Jersey, 16 35; Mt. Vernon sab-sch, 50; New Concord sab-sch, 15 21; Pataskala sab-sch, 51 50; Unity and sab-sch, 18 58; Waterford, 4 39. 2211 72

OREGON—Portland—Astoria sab-sch, 18 75; Mount Tabor sab-sch, 20; Oregon City, 8; Portland 1st sab-sch, 33 55; — Calvary sab-sch, 50; — Misphah sab-sch, 23 45; Springwater, 9. *Southern Oregon*—Klamoth Falls sab-

sch, 3; Medford sab-sch, 10; Oakland sab-sch, 5. *Willamette*—Aurora sab-sch, 18 39; Brownsville, 2 55; Dallas sab-sch, 6 24; Eugene sab-sch, 17; Pleasant Grove, 2; Salem sab-sch, 20 62; Woodburn sab-sch, 6 55. 304 23

PENNSYLVANIA—Allegheny—Allegheny 2d, 7 60; Avalon, 7; Concord sab-sch, 19; Freedom, 17; Glenshaw sab-sch, 16 02; Watson Place Miss. sab-sch, 8; Blairsville—Greensburg, 53 24; Irwin sab-sch, 16 50; Johnstown, 49 63; Livermore, 4 25; Morrellville sab-sch, 25 60; New Florence sab-sch, 4 30; New Salem, 25 50; Parnassus, 35 35. *Butler*—Buffalo, 12; Harlansburgh sab-sch, 10; Jefferson Summit sab-sch, 12 50; Muddy Creek, 2 50; Petroha sab-sch, 8 11; Plain Grove sab-sch, 44 44; Pleasant Valley, 2 55; Unionville, 2 50. *Carlisle*—Carlisle 2d sab-sch, 51 30; Chambersburg Central, 17 01; Dickinson, 8; Duncan and sab-sch, 29; Fairview Union sab-sch, 5 57; Gettysburg sab-sch, 23 44; James Coleman Mem. sab-sch, 25 cts.; Hunterstown sab-sch, 10 52; Lebanon Christ, 96 60; Middletown, 15. *Chester*—Bryn Mawr sab-sch, 37 71; Clifton Heights sab-sch, 23 30; Darby Borough, 12; Downingtown Central sab-sch, 9 26; Fagg's Manor, 45; Honey Brook (Harmony sab-sch, 7), 25 95; Lansdowne 1st sab-sch, 25; Marple Cedar Grove sab-sch, 14; Middletown and sab-sch, 30; New London Auburn sab-sch, 5; Phoenixville sab-sch, 54 50; Wayne sab-sch, 23 25; West Chester 1st, 10 55. *Clarion*—Beech Woods Beech Tree Union sab-sch, 8 11; Mayaville sab-sch, 7; New Bethlehem sab-sch, (Y. P. S. C. E., 5), 43 55; New Rehoboth, 9 03; Pisgah, 35 13. *Erie*—Atlantic, 23 68; Cochranstown sab-sch, 7 20; Concord, 3 33; Cool Spring, 6 07; Fairfield, 17 40; Garland, 7 06; Girard (sab-sch, 10 71), 14 26; Greenville sab-sch, 50 20; Jamestown, 11; Kerr's Hill sab-sch, 13 20; Meadville 1st sab-sch, 34; Milledgeville sab-sch, 5; North East sab-sch, 35; Pittsfield, 6 04; Pleasantville, 17; Sandy Lake, 23; Waterford Park, 19; Wattsburg sab-sch, 7 75. *Huntingdon*—Alexandria, 14; Beulah, 54 cts.; Bigler sab-sch, 3; Birmingham Warrior's Mark Chapel 29 23; Clearfield (Pine Grove Miss. 10 62), 67 75; Duncansville sab-sch, 10 30; Everett, 10; Houtzdale, 73 cts.; Huntingdon sab-sch, (West Huntingdon sab-sch, 2 16), 24 97; Lower Spruce Creek sab-sch, 20; McVeytown sab-sch, 5; Mann's Choice, 1; Mifflintown Westminister, 47 60; Milesburg sab-sch, 19 10; Mount Union sab-sch, 36; Osceola sab-sch, 23; Penna Furnace sab-sch, 9; Peru sab-sch, 12 68; Pine Grove sab-sch, 20 47; Shade Gap sab-sch, 9. *Kittanning*—Apollo (sab-sch, 64 40), 80 40; Ebenezzer sab-sch, 14 70; Freeport sab-sch, 14; Jacksonville sab-sch, 10; Strader's Grove (sab-sch, 11), 13 14; West Glade Run sab-sch, 8 14. *Lackawanna*—Ararat, 3; Aspinwall, 2 59; Athens 10; Bernice, 3; Bethany sab-sch, 10 86; Brooklyn and sab-sch, 5; Carbondale sab-sch, 53 52; Gibson, 2; Great Bend sab-sch, 25; Kingston, 35 15; Montrose (sab-sch, 43 96), 33 81; Mountain Top sab-sch, 7; Rushville sab-sch, 8 25; Scranton Green Ridge sab-sch, 30 85; — Sumner Avenue (sab-sch, 8 31), 9 88; Shickahinny, 4; Stevensville sab-sch, 7 45; Sylvania sab-sch, 12 25; Warren sab-sch, 5 50; Wilkesbarre Westminister (sab-sch, 49 15), 56 15. *Lehigh*—Audenreid sab-sch, 15; Bethlehem 1st sab-sch, 26; Centralia sab-sch, 17 65; Easton Brainard, 34 02; Hazleton, 53 45; Jeaneville sab-sch, 15; Mahanoy City sab-sch, 39 81; Middle Smithfield, 11; Sandy Run (sab-sch, 23), 26 65; Summit Hill, 68 79; Tamaqua, 17 46; Upper Lehigh sab-sch, (Freeland sab-sch, 12 37), 35 84. *Northumberland*—Beech Creek Union sab-sch, 3; Grove, 55 20; Raven Creek sab-sch, 5; Shamokin 1st sab-sch, 33 51; Sunbury (sab-sch, 23), 40; Watsontown, 14 32; Williamsport 2d sab-sch, 20 06. *Parkersburg*—French Creek, 3; Point Pleasant sab-sch, 6 08; Ravenswood sab-sch, 10; Sistersville, 8; Wyoma sab-sch, 6 42. *Philadelphia*—Philadelphia 10th sab-sch, 41 25; — Cohocksink sab-sch, 3 25; — Gaston Y. P. S. C. E., 23; — Green Hill sab-sch, 41 cts.; — Princeton (sab-sch, 25 cts.), 51 71; — Tabernacle sab-sch, 33 03; — Toga, 13; — Westminster, 13 41. *Philadelphia North*—Doylestown sab-sch, 10; Fox Chase Memorial sab-sch, 13 01; Frankford (sab-sch, 45), 60 18; Herron, 29 45; Jenkintown Grace, 20 27; Lower Merion sab-sch, 10; Mount Airy, 25 35; Newtown, 43 50; Norriton and Providence sab-sch, 23; Springfield, 8; Torresdale Macalester Memorial, 23 67; Wissahickon Mission, 1 22. *Pittsburgh*—Bethany (sab-sch, 53 76), 59 76; Centre, 10 15; Chartiers, 31 17; Coal Bluff sab-sch, 20; Duquesne (sab-sch, 35), 50; Finleyville and sab-sch, 28; Hebron, 10 75; Ingram and sab-sch, 49 34; McKee's Rocks sab-sch, 25; Mansfield sab-sch, 10; Pittsburgh Greenfield Avenue Union sab-sch, 23 54; — Mt. Washington, 23 67; Riverdale (sab-sch, 30), 40; Swissvale, 25 11. *Reidstone*—Leisenring West Leisenring sab-sch, 11; McClellandtown sab-sch, 10 62; McKeesport 1st, 32; Mount Moriah sab-sch, 3 62; New Geneva sab-sch, 5; New Providence sab-sch, 9 25; Smithfield (sab-sch, 8), 11; Spring Hill Furnace sab-sch, 13. *Shenango*—Centre, 3; Hermon and sab-sch, 13; Rich Hill sab-sch, 5 51; Sharon

12; Sharpville and sab-sch, 8 70. *Washington*—Burgessville (sab-sch, 75 34), 100; Claysville sab-sch, 33 96; Cove sab-sch, 8 29; East Buffalo, 25 27; Frankfort, 25 75; Hookstown, 7; Limestone sab-sch, 15 33; Lower Buffalo sab-sch, 15; Mount Pleasant sab-sch, 50; Mount Prospect sab-sch, 25 40; Three Springs (sab-sch, 6), 10; Washington 3d (sab-sch, 30 cts.), 10 36; Wolf Run, 13. *Wellsboro*—Kane sab-sch, 14 61; Knoxville (sab-sch, 4), 8; Lawrenceville sab-sch, 8 62; Wellsboro sab-sch, 24 10. *Westminster*—Chanceford, 19 77; Chestnut Level, 17 66; Little Britain, 24 72; Mount Joy (sab-sch, 8 50), 17; Pequea, sab-sch, 22 50; Pine Grove, 62; Union sab-sch, 7 50. 4,46 41
SOUTH DAKOTA.—*Aberdeen*—Farris sab-sch, 6; Uniontown sab-sch, 8; Willmot sab-sch, 5. *Black Hills*—Bethel, 2 15; Hot Springs sab-sch, 13; Laverne, 1 55. *Central Dakota*—Blunt sab-sch, 13 65; Flandreau 2d, 8 90; Madison, 10; Stanley sab-sch, 1; White sab-sch, 16. *Dakota*—Good Will, 3 08. *Southern Dakota*—Dell Rapids sab-sch, 10; Parker, 17. 108 58
TENNESSEE.—*Kingston*—Bethel sab-sch, 11 14; Dayton, 8; Ft. Cheatham Chapel, 4 03; Hill City North Side sab-sch, 1 03. *Union*—Hebron, 4; Knoxville Belle Avenue and sab-sch, 18; St. Paul's, 7. 41 23
TEXAS.—*Austin*—El Paso sab-sch, 19 40. *North Texas*—Gainesville sab-sch, 31. *Trinity*—Dallas Bethany sab-sch, 18 40. 63 80
UTAH.—*Utah*—Hyrum Emmanuel sab-sch, 4; Logan Brick sab-sch, 8 36; Payson sab-sch, 12 50; Richfield sab-sch, 8; Richmond, 3 21; Smithfield, 3 38. 37 45
WASHINGTON.—*Puget Sound*—Anacortes Westminster, 8 50; Bethany sab-sch, 6 55; Fair Haven sab-sch, 2; North Yakima sab-sch, 9; Seattle 1st and sab-sch, 50 33; —Calvary sab-sch, 6 55. *Spokane*—Egypt sab-sch, 3 65; Grand Coulee sab-sch, 4 35; Spokane Westminster sab-sch, 17 75. *Walla Walla*—Kendrick sab-sch, 8 65; Prescott sab-sch, 8 75; Walla Walla, 6 21. 134 19
WISCONSIN.—*Chippewa*—Bayfield, 8 35; Hager sab-sch, 8 60; Hartland sab-sch, 6 45. *La Crosse*—North Bend sab-sch, 7. *Madison*—Baraboo sab-sch, 20 21; Cambria sab-sch, 14 06; Fancy Creek, 3; Janesville, 36 17; Lima sab-sch, 3; Madison Christ sab-sch, 21 73; Reedburg sab-sch, 45 50. *Milwaukee*—Horicon sab-sch, 5 61; Milwaukee Immanuel sab-sch, (Gilbert Mission sab-sch, 6 33), 31 73; —Perseverance, 9 36; —Westminster, 5 35; Romers sab-sch, 14. *Winnebago*—Dells Dam sab-sch, 2 75;

Marinette (Pioneer sab-sch), 37 37; Neenah sab-sch, 5 37; Shawano, 6; Waubesa sab-sch, 4. 32 4

Total from Churches, July 1893..... 7,731 2
 Total from Sabbath-schools, July 1893..... 11,326 46

Total from Churches and Sabbath-schools, July 1893..... 19,057 66

MISCELLANEOUS.

District School House, No. 6, Aurora, N. Y., 2 00; Union sab-sch, Norwich, N. Y., 1 50; Union sab-sch, Harlins Station, Pa., 9 00; Stockham sab-sch, Nebraska, 3 00; Eden-ville sab-sch, Michigan, 2 00; Mrs. E. W. Howell, Newark, Del., 135 00; Milton sab-sch, North Carolina, 3 00; Summer sab-sch, Michigan, 66 cts.; C. Humble, West Virginia, 15 cts.; Stream sab-sch, Iowa, 3 40; W. H. Long, North Carolina, 2 44; Pilot Knob sab-sch, Missouri, 3 23; State sab-sch Association, Neb., 5 15; Tarrytown sab-sch, Fla., 5 00; Astec Union sab-sch, N. Mex., 1 50; East Otto sab-sch, Mich., 5 00; H. J. Baird Huey, Phila., 5 00; West End Colored sab-sch, Arkadelphia, Ark., 1 70; North Bradley sab-sch, Mich., 1 50; Round Grove Union sab-sch, Ills., 1 00; Deans' Union sab-sch, N. J., 16 60; Berwyn sab-sch, Neb., 2 60; Class of girls in Mission sab-sch, Detroit, Mich., 1 00; Norrie sab-sch, Wis., 3 65; Hawkeye sab-sch, Iowa, 3 65; J. L. Underwood, Minn., 3 26; M. H. Hagler, Ark., 3 06; Hemlock Union sab-sch, Mich., 3 00; Buncombe sab-sch, Iowa, 3 30; McMillan sab-sch, Wisc., 1 30; Standing Stone, Pa., Mission sab-sch, 1 07; "C. Penna.," 1 00..... 322 21

Total receipts, July 1893..... 19,635 9
 Amount previously acknowledged..... 41,673 72

Total receipts since April 1st, 1893..... 60,311 63

C. T. McMULLIN, Treasurer,
 1234 Chestnut St., Phila., Pa.

RECEIPTS FOR EDUCATION, JULY, 1893.

BALTIMORE.—*Baltimore*—Bethel, 7 75. *New Castle*—Manokin, 7. 14 75
CALIFORNIA.—*Benicia*—Napa, 40; Vallejo, 5. *Oakland*—Oakland Welsh, 3. *San José*—Felton, 1. 48 00
COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Denver Central, 44 93; Georgetown, 37 cts. *Pueblo*—Cucharas Mexican, 1 25; Huerfano Canon, 2 95. 49 55
ILLINOIS.—*Chicago*—Chicago 1st, 31 33; —8th, 79 53; —Jefferson Park, 26 50; Maywood, 9. *Mattoon*—Ashmore, 5; Toledo, 8 23. *Rock River*—Aledo, 2 50. *Schuyler*—Kirkwood (Y. P. S. C. E., 1 50), 4; Monmouth, 6 21. 216 86
INDIANA.—*Crawfordsville*—Dayton, 10; Eugene, 3. *Indianapolis*—Bainbridge, 1; Rosedale, 1. *Logansport*—Bethlehem, 5; Union, 2 50. 21 50
INDIAN TERRITORY.—Choctaw—Lenox, 2. 2 00
IOWA.—*Fort Dodge*—Grand Junction, 8 72. *Iowa*—Keokuk Westminster, 19 55. *Iowa City*—Williamsburg, 7. 35 27
KANSAS.—*Neosho*—Parsons 1st, 4 25. 4 25
KENTUCKY.—*Ebeneser*—Lexington 2d, 14 06. 14 06
MICHIGAN.—*Detroit*—Northville 1st, 6 35; Pontiac 1st (sab-sch, 2 90), 21 14. *Flint*—Croswell, 4 20. *Kalamazoo*—Richland, 8 25. 39 94
MINNESOTA.—*Red River*—Crookston, 9 36. 9 36
MISSOURI.—*Kansas City*—Kansas City 1d sab-sch, 2. *St. Louis*—St. Louis 1st sab-sch, 13. 15 00
MONTANA.—*Helena*—Helena 1st, 6 10. 6 10
NEW JERSEY.—*Elizabeth*—Basking Ridge, 60; Elizabeth Westminster, 58 77. *Monmouth*—Cranbury 1st, 25. *Newark*—Bloomfield Westminster, 24 05; Newark 2d, 8 35; —5th Avenue, 25; —Park, 11 03. *New Brunswick*—Dayton, 3 45; Pennington 1st, 10; Trenton Prospect Street, 33. 263 13
NEW YORK.—*Albany*—Albany State Street, 26 40. *Boston*—Quincy 1st, 8 50. *Buffalo*—Buffalo North, 44 42; —Westminster, 12 33. *Cayuga*—Auburn Central, 15 30; Aurora, 13 54. *Chemung*—Big Flats, 7 50. *Geneva*—Seneca Falls, 5. *Hudson*—Nyack, 19 61; Ridgebury, 1 30. *Long Island*—Cutchogue, 8. *Niagara*—Albion 1st, 11; Lyndonville, 5 25; Medina 1st, 6. *Oneida*—Cherry Valley, 21 25. *Rochester*—Groveland, 11 39. *Steuben*—Arkport, 65 cts; Painted Post, 10. *Utica*—Waterville, 10 94. 438 78
PENNSYLVANIA.—*Bellefonte*—Bellefontaine 1st, 1 68. *Cincin-*

nati—Cincinnati 2d, 39; Wyoming, 34 46. *Dayton*—Dayton Park, 24. *Lima*—Middlepoint, 3 10. *Mahoning*—New Lisbon 1st, 6 10. *Zanesville*—Madison, 13 40. 121 74

PENNSYLVANIA.—*Blairsville*—Conemangh, 2. *Butler*—Mount Nebo, 3; West Sunbury, 8. *Chester*—West Chester 1st, 37 01. *Clarion*—Oil City 2d, 7; Richland, 2. *Erie*—Corry 1st, 4; Girard, 10 65; Sugar Creek, 3; Wattsburg 1st, 1 92. *Huntingdon*—Beulah, 50 cts; Hollidaysburg, 27 06; Houtzdale, 1 20; Huntingdon, 35 65; Mann's Choice, 1; Shellsburg 3. *Lackawanna*—Bernice, 2; New Milford, 5 06; Shickahanny, 5. *Lehigh*—Bethlehem 1st, 5 35. *Northumberland*—Williamsport 2d, 16 42. *Philadelphia*—Philadelphia Mariner's, 5; —Tabernacle (sab-sch), 41 25. *Philadelphia North*—Frankford, 15 71; Germantown 2d, 179 88. *Pittsburgh*—Bethany, 12 70; Middletown, 7; Oakmont 1st, 7; Pittsburgh Shady Side, 25. *Redstone*—Round Hill, 7. *Shenango*—Centre, 3; Unity, 3. 432 50
TENNESSEE.—*Union*—Caledonia, 2. 2 00
WASHINGTON.—*Puget Sound*—Sumner, 5. 5 00
WISCONSIN.—*Madison*—Pulaski German, 5 17. *Winnebago*—Weyauwega, 75 cts. 5 90

Receipts from Churches in July, 1893..... 1,635 9
 Receipts from Sabbath-schools in July, 1893... 58 16

\$ 1,546 14

LEGACY.

Balance (additional) Estate of Harriet J. Rogers, 65 61; Interest in Residue Estate of John M. Lowrie, D. D., Fort Wayne, Ind., 702 30... 767 91

INCOME ACCOUNT.

75; 63; 53 50; 300; 19 15; 18 33; 15 cts; 60; 3.... 491 15

MISCELLANEOUS.

Rev. H. T. Scholl, 3; "H. R.," 10; Mrs. Katharine Howell, 300; C. Penna, 3..... 213 07

Total receipts in July, 1893..... 1,759 23
 Total receipts from April 30, 1893..... 60,339 46

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N. B.—Real Estate devised by will should be carefully described.

Vol. XIV.

NOVEMBER, 1893.

No. 83.

THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

HENRY A. NELSON, D.D., EDITOR.

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THE CHURCH AT HOME AND ABROAD.

NOVEMBER, 1893.

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THE CHURCH AT HOME AND ABROAD.

NOVEMBER, 1893.



REV. DR. CRAVEN IN HIS OFFICE.

THE BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Nothing can be more welcome to these pages than information concerning the work and the working of those Boards of our Church which are represented in our monthly issues by Editorial Correspondents appointed by the Boards themselves. While our readers expect, from month to month, information furnished by those editorial correspond-

ents as to the work actually done in the several departments under the supervision of these Boards, it seems fitting that at some times they should find a concise and clear account of the Boards themselves respectively—their constitution, structure, agencies and modes and methods of accomplishing the work which has been distributed



REV. DR. MILLER.

among them and entrusted to them by the General Assembly. One of these Boards has lately issued an illustrated pamphlet, giving in a very lucid and intelligible way such an account of itself. Probably this pamphlet has been already received by many of our readers. We are persuaded that those will not regret the space which we here give to extracts from it, and doubtless many of our readers will first see the statements and illustrations as we here give them. We shall welcome with equal satisfaction any authorized descriptions and accounts of any of the other Boards. They may not all be as convenient for pictorial illustration as the Board of Publication and Sabbath-school Work, which we here present, but there is not one of them which has not an interesting history which some one of its officers or members could give in a plain straight-forward story which would delight and instruct our readers. Such instruction and delight would

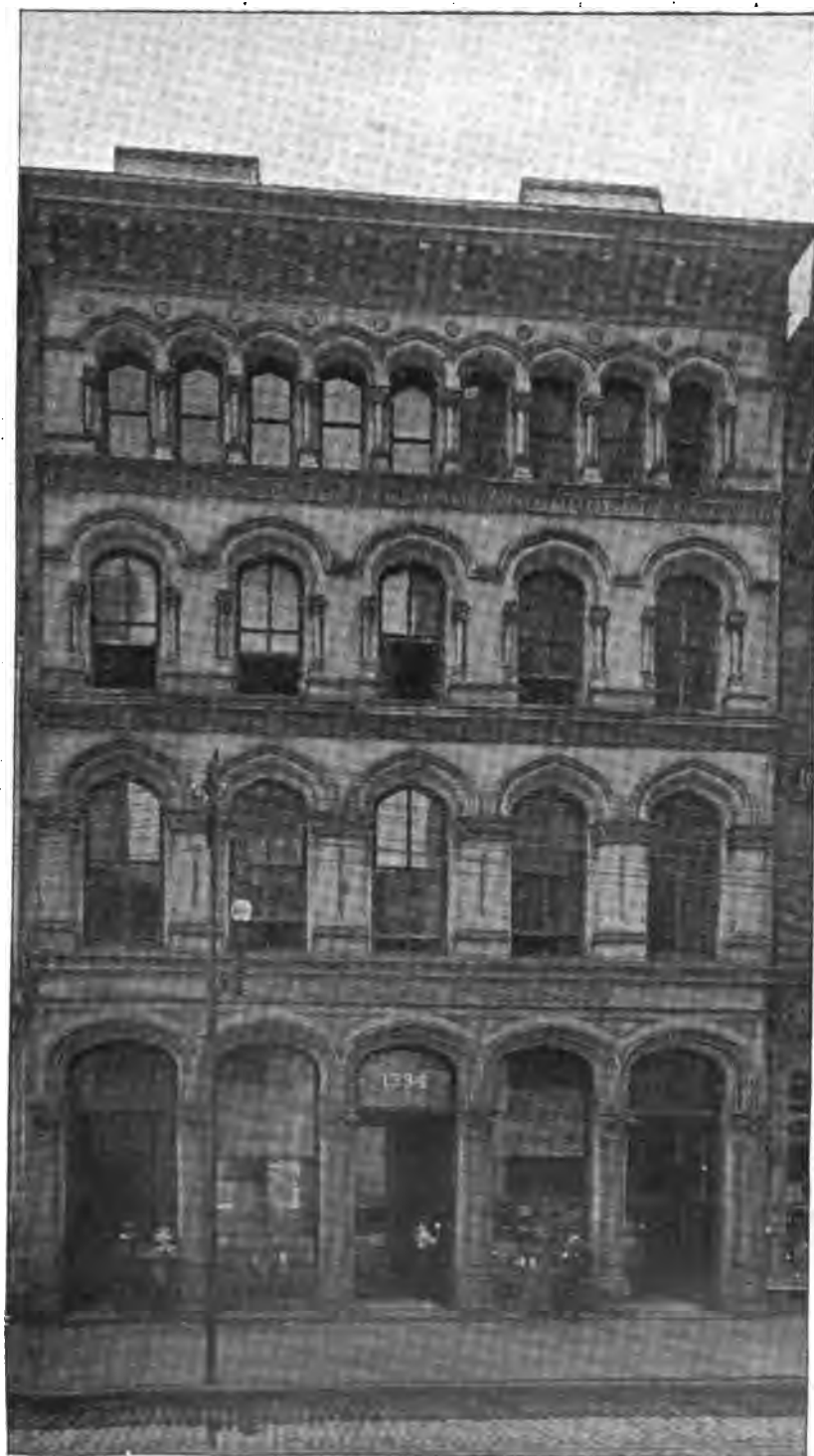
enlist the readers' sympathy, enable them more intelligently to pray and more effectively to help the work.

Just such an account of one of the oldest and largest Boards was given a few years ago by one of its members in an address before one of the largest of the Synods. We heard several ministers, members of that body, declare with earnest emphasis that they had never before had any adequate or indeed any definite idea as to what the members of such a Board have to do or how they do it. We thereupon earnestly requested that brother to write for our readers what he had so instructively and effectively spoken to the Synod. But, whether his modesty prevented him from accepting our view of the value of his address, or (which is probable) the pressure of pastoral duty prevented him from getting about it, our effort thus to please and help our readers and that Board did not succeed.

We again assure that brother and members of other Boards that *THE CHURCH AT HOME AND ABROAD* is open to them for such purpose, and we do not believe that its pages or their pens can be more usefully employed.

THE PUBLICATION HOUSE.

The Publication House is situated in the very heart of the best business section of Philadelphia, opposite the United States Mint, on Chestnut Street. The history of the Publication House goes back to the year 1854, when a number of loyal Presbyterians, who had been impressed by the necessity of having a permanent place for the home of the "Publication Committee" of what was then the New School branch of the Church, purchased the premises 1334 and 1336 Chestnut Street, mainly by means of the generous contributions of Philadelphia Presbyterians. On the union of the Old and New School bodies the former quarters of the Old School Board of Publication at 821 Chestnut Street, were sold and the present edifice was erected at a cost of about \$150,000. The Publication House presents a handsome granite front of



PUBLICATION HOUSE.

forty-four feet in width and four stories in height on Chestnut Street; it is two hundred and thirty feet deep, running through to Sansom Street in the rear; the basement is fire proof throughout and is used mainly for the storage of stereotype plates and sheet stock. The entire first floor is occupied by the retail and wholesale departments.

In the front, on Chestnut Street, is the well-known book-store of the Board, where are exposed for sale many thousands dollars

is used not only for meetings of the Board, but also by the Presbytery of Philadelphia by the Minister's Association, by the Trustees of the General Assembly, and by a variety of other interests and institutions of the Presbyterian Church centering naturally in Philadelphia. On the same floor are also the offices of the Board of Publication, of the Assembly's Board of Education, and of its Board of Ministerial Relief. The two last named, immediately on the opening of the new house, took possession of the apartments



THE BOOK STORE.

worth of standard religious and secular books, and a large and varied assortment of Sabbath-school books. In the centre are the Treasurer's and Book-keeper's offices, the Periodical Department and the Business Superintendent's office; in the rear are the Manufacturer's office and the wholesale packing and shipping quarters; and along the entire length of the building is a gallery where a stock of bound volumes is stored ready for immediate use. The second story contains a large assembly-room, which

which the Board of Publication had invited them to occupy, without charge for rent, light or fuel, thus saving these two institutions of the Church an annual expenditure of thousands of dollars.

The editor of *THE CHURCH AT HOME AND ABROAD* and the Woman's Foreign Missionary Board have apartments on the same terms in the third story, which, with this exception, is used chiefly for the storage of merchandise, a few rooms being rented for studios.

THE MEMBERS OF THE BOARD.

The Board of Publication consists of twenty-four members, holding office for terms of three years, eight members being annually elected by the General Assembly. The Board meets regularly every month except during July and August. The details of the specific work of the three several departments of the Board's activities are under the special care of three general supervisory committees—the *Sabbath-school and Missionary Committee*, the *Editorial Committee*, and the *Business Committee*. Most of the members of these serve on more than one committee; they meet respectively on the first, second, and third Tuesday of the month, and the Board itself on the last Tuesday. In addition there is also an Auditing Committee, and, furthermore, quite distinct from the Board, is a body of Trustees, appointed by the Board to hold the real estate, trust funds, and other property belonging to the Board, as required by the State laws. The members of these bodies are ministers or elders of the Presbyterian Church residing in Philadelphia, with a few exceptions, and, as will be seen, a large amount of time is devoted by them to the interests of the Board.

THE SECRETARY.

The chief executive officer of the Board is the Rev. E. R. Craven, D. D., LL. D.,* who for thirty-three years was pastor of the Third Presbyterian Church of Newark, N. J., and has repeatedly been a member of the General Assembly, and was in 1885 its Moderator. As the chief executive officer of the Board it is his duty to supervise and control the management of all its departments; he is present at all the meetings of the several committees and of the Board, and he also represents the Board on the floor of the General Assembly, of which he is *ex officio* a corresponding member. All correspondence addressed to the Board passes through his hands; he receives and edits all the Board's publications other than Sabbath-school books, periodicals and lesson helps, and it is his duty to represent the Board in public and otherwise whenever occasion arises.

*Dr. Craven is seen at his desk and work on page 355.

SABBATH-SCHOOL AND MISSIONARY WORK.

This department is devoted chiefly to the planting and establishment of Sabbath-schools, mostly in frontier localities, wherever the local Presbyteries desire the Board's help.



REV. DR. WORDEN.

This work is done by Sabbath-school missionaries appointed by the Board and under its superintendence. About seventy regular missionaries are employed at present, and, in addition, as many more student missionaries during the vacations of the theological seminaries. About a thousand schools are established annually, from which a goodly number of flourishing churches spring. Any needy Sabbath-school that is newly organized in any locality by any Presbyterian agency, by applying to the Superintendent of this department will receive a free grant of lesson helps and periodicals and Sabbath-school hymnals. Grants of libraries and tracts are also made. More than one-fifth of the income of the Sabbath-school and Missionary Department is used in making these grants.

The Sabbath-school work of the Church at large is directly aided by the Board through



MR. SCRIBNER.

the visits of the Superintendent to Sabbath-schools, institutes and conventions, where he presents practical methods of Sabbath-school work.

It is to this department, and to this alone, that the contributions of the churches and the Children's Day gifts are devoted.

This subject is so large that it can only be touched on here, and any one who desires fuller knowledge of it should read the annual reports of this department to the General Assembly, or Dr. Bromfield's "Review of the Sabbath-school Mission Work of the Presbyterian Church," recently published, which will be sent free on application. At the head of this department is its Superintendent, the Rev. James A. Worden, D. D., who has, since 1878, filled this position with great and general acceptance. He is *ex officio* a corresponding member of the General Assembly.

THE EDITORIAL DEPARTMENT.

This department has charge of all the publications of the Board so far as their subject-matter is concerned.

All matters pertaining to Sabbath-school

literature, the preparation and issue of books for the library, of lesson helps and periodicals, are under the supervision of this department.

The Editorial Superintendent is Rev. J. R. Miller, D. D., the author of many well-known and popular volumes on practical religious themes. See page 356.

In the last annual report of the Board to the General Assembly the periodicals and lesson helps are enumerated and described.

THE BUSINESS DEPARTMENT.

This department has charge of the commercial details of the business, the placing of the publications on the market, through the agency of the depositaries and branch houses, twenty-four in number, nineteen of which are in this country, four in British America, and one in England, the care of the property of the Board, and the manufacture of its publications. The Business Superintendent is Mr. John H. Scribner, recently appointed, who was for many years connected in various capacities with the well-known publishing house of Charles Scribner's Sons, in New York. The Business Superintendent is a corresponding member of the General Assembly and is present at all the Sessions of the Assembly, where a complete stock of the Board's publications is always on exhibition.

Mr. John A. Black, for more than fifty years in the service of the Board, is the Manufacturer. He has charge of the manufacture of all the Board's publications, embracing a very large amount of detail. See p. 362.

The Business Department has no direct relation with the specifically benevolent work of the Board; as a component part of the business world it is governed by established business rules and cannot legitimately depart from them. Its transactions are large and fairly profitable, though most of its publications are strictly denominational and not a few of the most costly have necessarily a limited sale. After paying all its own salaries and the other necessary running expenses, two-thirds of whatever profit remains is turned over by the Business Department to the Sabbath-school and Missionary Depart-

ment, the other third being added to its working capital. Last year (ending March 31, 1893), more than \$25,000 was thus turned into the treasury to supplement the collections from the churches and individuals. In other words, to every dollar contributed by the Church for Sabbath-school and Missionary work, twenty-seven cents in addition was contributed from the profits of the Business Department, which thus not only paid all the administrative expenses of the Sabbath-school and Missionary Department, but left besides a balance of several thousand dollars to be used in benevolent work. These explanations are given in full to make it perfectly clear to every one; *first*, that no part of the contributions of the churches and Sabbath-schools goes to the Board of Publication apart from its Sabbath-school and Missionary work; *second*, that in purchasing the books and supplies of the Board the buyer directly advances the benevolent work of the Church to a far greater extent than is generally supposed.

The Rev. C. T. McMullin, the Treasurer of the Board, has charge of the funds received through contributions and sales, amounting to many thousands of dollars annually, and he has also the care of the book-keeping and accounts.

THE OBJECTS OF THE BOARD.

These are specifically laid down for it in numerous deliverances of the General Assembly, as follows:—

Under the earliest organization in 1833 the publication, at a moderate price, of standard and evangelical authors of an orthodox Calvinistic character was all that was contemplated.

Later, the Board was authorized to publish “approved works in support of the great principles of the Reformation and of the doctrine and polity of our Church, and periodicals teaching sound learning and true religion.”

Again, it was authorized to publish “not only such works as may present the peculiarities of our branch of the Christian Church in doctrine and in practice, but from time to time such works of a theological character as may be profitable to the Church at large.”

Moreover, it is directed “to furnish a complete literature for Sabbath-schools, consisting of its own and other well-selected books for libraries, helps of all kinds for the study of the Scriptures and Catechism, periodicals for teachers and scholars, and all other apparatus fitted to give efficacy to the work of teaching.”

The scope of the Board’s publications is thus well defined. Its list of books specially designed for Sabbath-school libraries comprises more than 600 volumes, many of which



REV. MR. McMULLIN.

have been widely circulated and are to be found in the Sabbath-school libraries of almost all denominations. It publishes a large number of volumes of a practical character, designed to inculcate true piety and to lead to devotional exercises and habits. Its hymn-books, which were prepared under the directions of the General Assembly, have had an aggregate sale of more than 450,000 copies. A new Hymnal is soon to be prepared, which will, it is hoped, combine all the best features of the latest issues of other publishers, with some improvements that



MR. BLACK.

will make it the most desirable congregational praise and song book to be obtained. Due announcement will be made of its appearance, and to churches wishing to exchange other books for the new Hymnal liberal terms will be made.

THE CLAIMS OF THE BOARD UPON THE CHURCH.

The Board of Publication was established by the General Assembly, representing the Church at large, for the benefit of Presbyterians wherever found, and being under the immediate care and control of the Assembly it has a well established and lasting claim upon the support of the Church and should be used and fostered by the Church.

It has received the often repeated and hearty indorsement of successive Assemblies, which in the strongest terms have recommended it and its services to the membership of the churches individually and collectively.

Surely nothing further can be needed to commend this Board and its work to our readers.



THE ASSEMBLY ROOM.

MODERN TRIUMPHS OF THE GOSPEL IN THE OTTOMAN EMPIRE.*

REV. HENRY H. JESSUP, D. D.

To recount the triumphs of the Gospel in the Ottoman Empire would be to write the history of its moral, intellectual and social progress for the past seventy-five years.

When Pliny Fisk and Levi Parsons sailed for Jerusalem in 1818 the Ottoman Empire was virtually a "terra incognita." Ruling over thirty-five millions of souls in South-eastern Europe, Western Asia and Northern Africa, of whom twelve millions were Oriental Christians, this great empire had not a school excepting the Koranic medrisehs for boys in the mosques, and its vast populations were in a state of intellectual, moral and religious stagnation. These young Americans were instructed to ascertain "what good could be done for Jews, Pagans, Mohammedans and Christians in Egypt, Syria, Persia, Armenia and other adjacent countries." Fisk died in Beirut in 1826, and by his grave was planted a little cypress tree. Parsons died in Alexandria, and his grave is unknown. They both "died without the sight" of fruit from their labors. . . .

Three-quarters of a century have passed, and to day we are asked, what good has been done to Jews, Pagans, Mohammedans and Christians in this great empire?

The work to be done in 1820 was formidable and the means seemingly contemptible. What could a handful of young men and women accomplish, coming from a distant land whose very existence was discredited, to an empire whose political and religious systems had been fossilized for centuries, where schools, books and Bibles were unknown? For these inexperienced youth from the land of the Pilgrims, reared in the air of civil and religious liberty, trained to hate all despotism, political or ecclesiastical, and to love a free press, free schools, and absolute freedom of conscience, to attempt to change public opinion and renovate society, to reform the Oriental churches and liberalize Islam, seemed a forlorn and desperate venture.

Seventy years have passed. Sultans have risen and fallen. Patriarchs and Bishops

remain, but Turkey is not what it was in 1820, and can never retrograde to those days of darkness. That little evergreen tree planted by Pliny Fisk's grave in the suburbs of a town of 8,000 population has grown to be a stately cypress tree in the very centre of a city of 90,000 people. Overlooking it is a female seminary, a large church edifice, a Sunday-school hall, a printing house, which sends out more than 20,000,000 of pages annually. That little iron door to the east opens into a vault containing thirteen thousand electrotype plates of various editions of the Arabic Scriptures. Within a radius of two miles are four Christian colleges, seven female seminaries, sixty boys' day-schools, thirty-one girls' schools, seventeen printing presses, and four large hospitals. The boys' and girls' schools belong to the Protestants, Catholics, Greeks, Muslims and Jews, and sixteen thousand children are under instruction. Scores of Muslim girls are as familiar with the Old Testament prophecies with regard to Christ as are our Sunday-school children at home. Bibles, hymn-books and Christian literature, as well as scientific, historical and educational works, are scattered over the city and throughout the land. Young Syrian women, formerly shut up in ignorance and illiteracy, now enjoy the instruction of home libraries and useful periodicals, and even carry on discussions in the public press and write books of decided merit. . . .

THE OUTCOME.

I. The Gospel has triumphed in securing in a great measure to the people of Turkey that most precious treasure, religious liberty and freedom of conscience.

In 1820, every Ottoman subject had a right to remain in his own sect and to think as his fathers thought before him. Muslim could remain Muslim, Greek remain Greek, Armenian Armenian, and Maronite Maronite. Each sect was a walled enclosure with gates bolted and barred, and the only possible egress from any was into the fold of Islam.

The appearance of an open Bible, the preaching of the Gospel, free schools and

*A paper read at the World's Congress of Missions, Chicago, October 3, 1893.

open discussion of religious questions threw all things into confusion. Not a few received the Gospel and claimed the right to think for themselves. . . . Anathemas, the major excommunication, stripes and imprisonment, intimidated some but drove multitudes out of the Oriental Churches, and as the imperial laws regarded every man outside the traditional sects as an outlaw, exile, death, or recantation seemed their only possible fate.

But these storms of persecution developed some of the noblest types of Christian character. True heroic spirits, like Asaad esh Shidiak in Lebanon, preferred death to submission to the doctrines of a priestly hierarchy. The Maronite monastery of Connobin, near the Cedars of Lebanon, where he was walled up in a cell under the overhanging cliff and starved to death, has become memorable in Syria as the scene of the first martyrdom for the evangelical faith in Turkey in modern times.

Scourging, imprisonment, and exile have been the lot of multitudes who have stood steadfast amid their sufferings. Mr. Butrus Bistany, a young Maronite scholar, who found the truth as Luther found it, in a monastery, fled for his life to Beirut, and remained concealed for two years in the American Mission, fearing death at the hands of the spies of the Patriarch. But he was spared to be a pillar in the Protestant Church, a learned Arabic author, the assistant of Eli Smith in Bible translation, and the biographer of Asaad esh Shidiak. . . .

Kamil Abd ul Messiah, a youthful Syrian convert to Christianity from Islam, who died in Bussorah in June, 1892, seemed baptized by the Holy Spirit and divinely instructed in the Word of God. He grasped the vital truths of the Gospel as by a Heavenly instinct. He was a youth of pure life and lips, of faith and prayer, of courage and zeal, and he was mighty in the Scriptures. In Southern Arabia he preached in the streets of towns, in Arab camps, on the deck of coasting ships, and even in mosques. His journals read like chapters from the Acts. His early death was a loss to the Arab race, but his memory is fragrant with the aroma of a pure and godly life and example.

Time would fail us to recount the history of the able writers, the liberal Christian merchants, the faithful pastors and teachers, the godly physicians, the self-denying poor, the patient, loving, and exemplary women, who have been Christ's witnesses during these years of toil and prayer in Syria.

In November, 1847, an Imperial decree recognized native Protestants as an independent community with a civil head.

In 1850 the Sultan gave a firman granting to Protestants all the privileges given to other Christian communities, and in 1853 another, declaring Christians before the law equal in all respects to Mohammedans, and the death penalty for apostasy from Islam was abolished. This Magna Charta of Protestant rights is the charter of liberty of conscience to all men in Turkey.

The Ottoman Government became to a great extent tolerant, and to-day, as compared with its Northern Muscovite neighbor, it is a model of toleration. There is no open legal persecution for conscience's sake.

The Bible in its various languages is distributed throughout the Empire, with the imperial permit printed on the title page. There is not yet liberty to print controversial books touching the religion of Islam, although Islamic works attacking Christianity are distributed openly, with official approbation. The censorship of the press is rigid, but the existing Christian literature is rarely interfered with.

The Sheikh ul Islam in Constantinople recently replied officially to a European convert to Islam who asked his aid in entering the Mohammedan religion, that "religion is a matter between man and God, and that no sheikh or priest or mediator is needed in man's approach to his Maker." This is one of the cardinal principles of Christianity,—the difference consisting in this:—that while the Sheikh ul Islam probably meant to exclude even the mediation of Christ, the Gospel claims Christ as the only Mediator.

It is also true that if any Christian wishes to become a Mohammedan he must go before the Kadi, who summons the Christian's religious minister to labor with him and examine his case before he is admitted to Islam.

That so much of religious liberty exists is cause for profound gratitude.

II. The social triumphs of Gospel work in Turkey appear in the transformation of the family and the elevation of woman.

The Mohammedan practice of the veiling and seclusion of woman and her exclusion from all social dignity and responsibilities rested like a blight on womankind among all the sects of the empire. Even among the women of the non-Muslim sects the veil became a necessary shield from insult.

An exploration of the empire in 1829 failed to discover a single school for girls. American women were the first to break the spell, and after long and patient efforts the first school building for the instruction of girls in the Ottoman Empire was erected in Beirut, in 1834, at the expense of Mrs. Tod, an American lady in Alexandria, and the teacher was Mrs. Sarah L. H. Smith. . . .

In 1877, the first Muslim school for girls was opened in Beirut. They now have three girls' schools in the city, with five hundred pupils. Thus far their girls' schools are confined to the great cities, and they have shown commendable zeal in erecting neat and commodious buildings.

In Syria and Palestine there are now 9,081 girls under Protestant instruction, and there are thousands in the Greek and Papal schools. The effect of female education prosecuted for so many years has been a palpable change in the status and dignity of woman. The light and comfort, the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

The indifference of the Oriental Christians and the opposition of the Mohammedans to female education has been largely overcome. A Mohammedan Turkish lady in Constantinople, Fatimeh Alia Khanum, daughter of Joudet Pasha, has just published a novelette in Turkish and Arabic to show the superiority of the home life of Turkish Muslim women to that of European Christian women. A Protestant young lady of Northern Syria has taken a prize of \$50 for the best original

Arabic story illustrating the benefits of female education. Another Protestant young woman has recently published an Arabic book on "Society and Social Customs," and, on the eve of her departure for the Columbian Exposition, delivered a public lecture on the duty of Ottoman subjects to support their own domestic manufactures. It was largely attended by Muslim sheikhs, Turkish effendis, and the public generally, and at the close a young Jewess, a fellow-graduate with her from the American Female Seminary, arose and made an impromptu address in support of the speaker's views.

Too much cannot be said in admiration of the self-denying and successful labors of the American, English, Scotch and German women who have toiled patiently through long years, and many of whom have sacrificed their lives to the elevation of their sisters in this great empire. Educated and cultivated wives, mothers, sisters and daughters, all over the land, rise up and call them blessed. These happy Oriental homes, neat and well ordered, their high character, their exemplary conduct, their intelligence and interest in the proper training of their own children and the best welfare of society, are among the noblest fruits of a revived Christianity in the East.

What is wanted to complete the symmetry of this picture of the intellectual progress of Oriental women is that a deputation of Mohammedan ladies should attend the great World's Congress of Women from all the nations, and explain to their sisters from Christian and pagan empires wherein consists the excellency and glory of the veiling and seclusion of Mohammedan women in harems and zenanas, and the permission to their men to have four legal wives and as many concubines as their right hands may acquire by purchase or capture. They should have the opportunity to explain the superiority of this system to that of Christianity, under which woman is allowed the most complete liberty of action, is trusted and honored, and given the highest place in the great organized enterprises of benevolence, charity, religion and social reform, and in the relief of human suffering at home and abroad.

III. To Protestant Missions is due the modern intellectual and educational awakening of the whole empire. The American schools had been in operation forty years before the Turkish government officially promulgated (in 1869), school laws, and instituted a scheme of governmental education.

In 1864 there were twelve thousand five hundred elementary Mosque schools for reading the Koran, in which there were said to be half a million of students. In 1890, according to the recently published Ottoman reports, there were in the empire 41,659 schools of all kinds, of which 3,000 are probably Christian and Jewish. As there are 35,598 mosques in the empire, and each mosque is supposed to have its "medrisch" or school, there would appear to be about 4,000 secular government schools not connected with the mosques, independent of ecclesiastical control by mollahs and sheikhs, and belonging to the imperial graded system of public instruction; yet many of the mosque schools have now been absorbed into the government system, so that there may be 20,000 of these so-called secular government schools.

There are now in the empire 892 Protestant schools, with 43,027 pupils.

	Schools.	Boys.	Girls.	Total Pupils.
In Syria and Palestine	328	9,756	9,081	18,837
In Egypt.....	100	3,271	3,029	6,300
In Asia Minor, etc..	464	10,000	7,890	17,890
Total.....	892	23,027	20,000	43,027

Of these pupils 20,000 are girls, a fact most potent and eloquent with regard to the future of these interesting peoples.

There are thirty-one colleges, seminaries and boarding-schools for girls, of which eleven are taught by English and twenty by American ladies. In some of these schools young women are carried to the higher branches of science. In all of them the Bible is taught as a daily text book.

There are six American colleges for young men, the most of them well equipped and manned, taking the lead in academic and scientific training. The medical college in Beirut has pupils from nearly all parts of the empire.

The standard of instruction is kept as high

as the circumstances of the different provinces will admit, and the education given is thoroughly Biblical and Christian. And there are no more upright, intelligent, useful, loyal and progressive subjects of the Sultan to-day than the graduates of these colleges.

IV. The fourth evidence of the Gospel's triumph is the translation of the Bible into all the languages of the empire, and the publication of a vast mass of religious, educational, historical and scientific books. The Bible is now printed in eleven languages and made available to all the people of the empire. About fifteen hundred different books have been published in these various languages, of which nearly seven hundred are from the Arabic press in Beirut. The Arabic Bible is sent to the whole Arabic-reading Mohammedan world. The literary, scientific, historical and religious books also have a wide circulation.

Seventy years ago there were neither books nor readers. Now the hundreds of thousands of readers can find books in their own tongue, and to suit every taste. There are children's illustrated books for the school and the fireside, stories and histories for the young, solid historical, theological, and instructive works for the old, and scientific books and periodicals for students. Bunyan, D'Aubigné, Edwards, Alexander, Moody, and Spurgeon are speaking to the Orientals. Richard Newton instructs and delights the children. Eli Smith, Van Dyck, and Post, Meshaka and Bistany, Nofel and Wortabet, instruct the scholarly and educated, while mathematics, astronomy, philosophy, chemistry, and medicine, geology and meteorology carry students on to the higher departments of learning. Tracts and Sunday-school lesson books abound, and periodical literature supplies the present daily wants of society.

The American Arabic Press, founded in Malta in 1822, and in Beirut in 1834, set in motion the forces which have now filled all the great cities of the Empire with presses and newspapers, and awakened the people to a new intellectual life. The Beirut Press alone has printed five hundred millions of pages in Arabic.

The Bible and the Koran are now the two religious books of the empire. The Koran is in one language for one sect, and cannot be translated, and any copy of the Koran found in the possession of a native Christian or a European traveler is confiscated. The Bible is in eleven languages and is freely offered for sale to all. Sixty thousand copies of the Scriptures are sold annually in the Turkish Empire.

THE OUTLOOK.

1. Russia is straining every nerve to destroy Protestant schools as endangering the political solidarity of the Greek Church and thus hostile to her prestige and future influence in Turkey.

2. Republican France, having exiled the Jesuits as intolerable at home, finds them pliant tools of her political schemes abroad and subsidizes them heavily with money and diplomatic support in thwarting Protestant missions.

3. The civil policy of the Turkish Government is "Turkey for the Turks." This means virtually filling all the offices of the empire with Mohammedans, thus gradually closing every avenue of public official employment and promotion to the six millions of the Christian population, who are far in advance of the Muslims in education and intelligence.

We do not here dispute the right or the political sagacity of this new regime. But its natural result is seen in the emigration of thousands of the most energetic and en-

lightened young men to foreign lands. Protestant schools are endangered by losing their trained teachers, and the churches by losing their best members and the material for their future pastors, and the cause of self-support is gravely imperilled. But though thus threatened Protestantism is secured.

1. By the wide distribution of the Scriptures. The hundreds of thousands of Bibles in the hands of the people will make the extinction of Protestantism impossible unless the people themselves are exterminated.

2. By the wide diffusion of education and the founding of so many Protestant colleges and seminaries which have come to Turkey to stay.

3. By the deep-rooted faith and personal convictions of tens of thousands who believe in the right of individual judgment in religion and in the supremacy of conscience enlightened by the Word of God. Fifty thousand Protestants in the empire can be depended upon to hold their own, even were all foreign missionaries to be withdrawn.

4. By the vast body of Christian literature and the power of the journalistic press, which are inconsistent with a recoil into the domain of priestly tyranny and the stifling of the human conscience.

Protestantism as a principle is steadily growing in every sect in the empire. The Ark of God is safe in this land. Let us work on in patience and good cheer, with gratitude and unquestioning faith.

As the commendation intended in the following note alights not upon us but upon our correspondents, we need not hesitate to give it to our readers:

Upon the whole the October number beats all preceding numbers. What rivers of refreshment pour in from Syria, Persia and Mexico! Perhaps the greatest of all is on page 339—*Chicago*. While the lever is under the world, let all lift. God will speak to the whole world *via Chicago*.

H. LYMAN.

Our illustration of Rio de Janeiro on page 380 will be of interest just at this time, when attention is directed to the political disturbances and war-like outlook in that city. We have no reason for thinking our missionary friends there are in any special danger, still such times of commotion can not be, for the present at least, very favorable to the progress of the gospel of love and peace. The view was taken from an island in the harbor.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO SEPT. 30, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'D'S	SAB. SCHOOLS.	Y. P. & C. E.	LEGACIES.	MISCELLANEOUS.	TOTAL.
1892	\$37,825 86	\$26,777 61	\$3,428 73	\$3,226 04	\$28,742 61	\$26,204 23	\$126,226 11
1893	41,220 80	43,156 90	6,477 59	3,701 73	18,143 89	19,263 09	131,113 47
Gain Loss	\$3,413 04	\$5,879 28	\$1,018 77	\$1,375 74	\$11,500 72	\$3,210 86	\$7,322 64

Total appropriated to October 1, 1893.....	\$1,081,842 75
Received from all sources to October 1, 1893.....	\$131,113 47
Surplus of May 1, 1893.....	1,858 73
Amount to be received before May 1, 1894, to meet all obligations.....	\$908,870 55
Received last year, October 1, 1892 to May 1, 1893.....	876,198 26
Increase needed before the end of the year.....	\$34,782 29

The above statement of receipts to the end of September is one for which to be grateful in view of the financial condition of the country; however, it shows a decrease of receipts which must be regretted in view of the claims of the work. The General Assembly instructed the Board to be very aggressive in its work this year; but recognising the financial embarrassment of the country, the Board is endeavoring to be most careful in increasing the work already planned. It must be remembered that the promises of the Board and its contracts with the different fields are made early in each year, so that obligations were assumed in May which must be met for the present year. Will not pastors and people continue the noble record thus far made in the present year, and let their offerings exceed the mark of last year. The gifts from individuals, in the Miscellaneous items, have decreased. May not others find it possible, even with self-sacrifice, to prevent this class of gifts from falling below the past record? The General Assembly spoke of self-denial as the normal condition of the Christian life; and instead of self-denial for a week, it may be that self-denial will mark the effort of

God's people through the entire year, that His work may not fail, nor His message be delayed.

Mr. Thomas McCorkle, of Wilmington, Delaware, has a number of slides for magic lanterns on China, Rome and New Mexico, which he would be glad to exchange with others having other slides on missionary fields. A great deal of missionary information enters now through "eye gate," and so many in the Church have such slides that by temporary exchanges a large part of the world can be made almost as real to us as if we had seen it. If persons having such slides to exchange will send their names to Robert E. Speer, 53 Fifth avenue, New York, a list of them will be published here.

The Hon. John W. Foster, Ex-Secretary of State, and Mrs. Foster are making a tour of the world from Paris via Constantinople, Syria, Egypt, India, China and Japan to San Francisco. It is their expectation to visit many of our mission fields, and we bespeak for them a most cordial welcome with all possible facilities on the part of our mission-

ary brethren whose fields they may visit. Secretary Foster is an elder in the New York Avenue Presbyterian Church, Washington, and both he and Mrs. Foster are deeply interested in Christian and benevolent enterprises. Their visit among our missions will no doubt be a source of encouragement and cheer to those who may have the privilege of meeting them.

Rev. Dr. Imad-ud-Din, a distinguished convert from Mohammedanism, who has been laboring for many years at Amritsar in India, as a clergyman, in connection with the Church Missionary Society's work, has written for the Religious Congress at Chicago a valuable paper on "Christian Missions Among Indian Mohammedans. The facts stated in the paper show that the results of Christian missions among the Mohammedans of India are not by any means as meagre as we have been led to suppose. Out of seventeen native clergymen in connection with the Church Missionary Society in the Diocese of the Punjab, nine are converts from Islam, and, in addition, twenty other converts are employed in the same diocese as catechists. In an appendix, which, with the paper was published in *The Church Missionary Intelligencer* for August, 1893, a long list of Mohammedan converts is given, and it is manifest that they are men of distinction in the native society of India. His list is confined to North India. It could no doubt be largely increased if South India were included. The total number of names mentioned is 117.

On Monday, June 12, the mission ship "John Williams" left Samoa for New Guinea with nine Samoan native missionaries and their wives on board. There were others from Rarotonga and Niue, making in all a consecrated group of thirty-eight South Sea natives, men and women, bound for New Guinea to engage in missionary work. The work in New Guinea at the present time is largely conducted by native teachers and preachers who are themselves converts of missionary work in the South Seas. Their labors are highly valued by the missionary

societies carrying on the work in New Guinea, and their fidelity and consecration are spoken of in terms of warm appreciation.

A Salvation Army movement entirely under native auspices has been started in Madagascar. Little bands of natives engage in preaching at the great open-air markets which are frequented in such numbers by the Malagasy. The Christian Endeavor movement has been inaugurated in many of the congregations, and Sunday-school work is diligently carried on. Native Missionary societies have also been organized by which both home and foreign missions are conducted. In a recent issue of *The British Weekly*, Rev. James Sibree, of the London Missionary Society in Madagascar, gives the titles of seven of these native societies and the special purpose for which they are organized. The simple naming of these various organizations reveals the aggressive missionary spirit of Malagasy Christians. The list is as follows:

- (1). Our congregational Union of all the churches, 800 or 900 in number, in the central province of Imerina; this is not only a home union, but is also the Malagasy missionary society for sending native evangelists to the distant heathen tribes of this great island; (2), a society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc.; (3), an association of Medical Students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country; (4), an orphanage, having homes in the capital for boys and girls; (5), a Woman's Temperance Society, in connection with the great American Women's Temperance Organization; (6), an Auxiliary Bible Society, for supplying the Scriptures gratuitously, and at cheap rates, where desirable; (7), the most recently formed, a Tract Society, for printing and circulating tracts.

The Board of Foreign Missions has appointed the Rev. Benjamin Labaree, D. D., Recording Secretary, and assigned to him, in addition to the care of the minutes, correspondence with candidates, the oversight of the preparation and distribution of literature, and certain other duties hitherto devolving upon the Corresponding Secretaries. By this

readjustment the election of a fourth secretary has been rendered unnecessary for the present. Dr. Labaree has been for many years a devoted and efficient missionary in connection with our West Persia Mission, and is only kept from returning to his field by providential circumstances. His natural gifts, experience on the foreign field, and general knowledge of the work in the Mission House make him a valuable acquisition to the office force.

A lecture on Persia, illustrated by some sixty magic lantern pictures, has been prepared and can be obtained by Sabbath-schools or missionary societies on applying to Rev. Dr. Labaree, Recording Secretary, No. 53 Fifth avenue, New York. A charge is made of \$2.00 rental and the expressage.

The *Japan Weekly Mail* contains a notice of a Summer School which was to meet in July, near Kobe. It is the same school whose meeting last year was made memorable by the presence of Professor Ladd. No one can read of this proposed gathering of Japanese Christians without feeling that Christianity is astir in Japan. The *Mail* says:

"The Christians of Kobe are especially interested, and are making great preparations for the gathering. Daily morning prayer meetings are being held in the Kobe churches throughout June; money is being raised; houses at Suma are being secured for dormitories by persons who will be interested to provide accommodation as cheaply as possible. Muscular Christianity, as well as that associated with piety, will be provided for, since the committee of arrangements announce boat and foot races, base ball, tramps through beautiful scenery, and a grand athletic tournament among the attractions. Especial efforts are being made for the accommodation of lady students. The Eiwa Jogakko of Kobe has applied to the committee of management of the Summer School for a house to be used exclusively as a dormitory for women; other ladies' organizations have interested themselves in the general arrange-

ments for the school, and it has been decided that some lectures will be given for the especial benefit of women. Reading rooms and stands for the sale of papers and magazines are to be provided. The physicians and managers of hospitals at Suma have been requested to furnish medical care to any students who may be in need, at reduced rates. Among the speakers engaged are the President of the school, Mr. Miyagawa; President Kozaki and Messrs. Ichihara, Morita and Uasa of the Doshisha; Mr. Ebina Danjo, President of the Kumiai Missionary Association; President Oshikawa of the Tohoku Gakkuin of Sendai; President Honda of the Aoyama Eiwa Gakko; Mr. Uemura Masahisa, editor of the *Nihon Hyoron* and the *Fukuin Shimpō*; Dean Uchimura of the Taisei Gakkwan of Osaka; Mr. Yokio, and others. Mr. Onishi has been asked also to lecture. Among special guests invited to be present are Messrs. Kotaoka, Ebara, Takechi, and Shimada, members of the diet, Mr. Koike, Secretary of the Lower House, and Messrs. Eby and Verbeck. The *Kuristokyo* says, editorially, that the Summer School has now been in existence long enough to have lost its foreign character. It has become thoroughly Japanized, and is deeply rooted in our soil. It began its sessions in a time of much depression in the history of Christianity in Japan. But the tendency toward segregation which was working so unfavorably among Japanese Christians had at that time reached its limit, and the new move toward harmony had begun. Through this new spirit has begun a better period for our work; and the increased life and power of Christianity in Japan is clearly indicated by the prosperity of such institutions as the Summer School and the Evangelical Alliance."

A royal commission, consisting of ten members, two of whom are natives of India, has been appointed by the British Parliament to inquire into the opium question. Lord Brassey is its Chairman. A similar commission has also been appointed by the Government of India. The two bodies will meet in Calcutta in November and unite in the inquiry.

Let us hope that some practical result of value will follow this important step.

A Shanghai journal believes there is real danger in connection with the growth of the poppy in Western China, that the Chinese will attempt to export it to the British possessions in Burma.

MISSIONARY CALENDAR.

DEPARTURES.

FROM NEW YORK, September 9, to join Syria Mission, Miss Alice S. Barber, Miss M. Louise Law; returning to Furrukhabad Mission, Rev. Jas. F. Holcomb and wife; returning to Colombia Mission, Mrs. E. H. Ladd; September 11, to join Mexico Mission, Mrs. C. S. Williams; September 16, to join Siam Mission, Rev. Boon Boon Itt; September 23, to join West Persia Mission, Rev. B. W. Labaree and wife.

FROM SAN FRANCISCO, September 12, to join India Mission, Rev. J. J. Lucas; September 21, returning to Peking Mission, Rev. B. C. Atterbury and wife; to join Peking Mission, Miss M. B. Ritchie; to join Hainan Mission, C. S. Terrill, M. D., and wife.

FROM VANCOUVER, September 18, to join Shantung Mission, Miss H. B. Donaldson, M. D.; September 18, to join Peking Mission, Rev. C. H. Fenn and wife; to join Central China Mission, Rev. E. L. Mattox and wife; to join Peking Mission, Rev. J. A. Miller; to join Shantung Mission, Miss R. Y. Miller; returning to Canton Mission, Miss Hattie Noyes; to join Shantung Mission, W. F. Seymour, M. D.; to join Peking Mission, Rev. F. E. Sincox and wife; to join Canton Mission, Rev. C. Swan and wife; returning to Shantung Mission, Rev. C. W. Mateer, D. D., and wife.

ARRIVALS.

Rev. W. M. Hayes, August 16, from Tungchow, China; Rev. W. J. McKee, August 29, from Shanghai, China; At New York, September 23, Rev. Henry C. Velte and family from Lahore, India; in July, Mrs. Ira Harris, from Tripoli, Syria; at San Francisco in September, Rev. O. F. Wisner and wife from Canton, China.

BOYCOTTING A PROTESTANT CORPSE IN SYRIA.

REV. F. E. HOSKINS, ZAHLEH.

Furzul, an outstation in the Zahleh field, is a small village where nine-tenths of the people are Roman Catholics of a very ignorant and bigoted type. Evangelical preaching and teaching carried on there for over 20 years has been subjected to a long series of petty annoyances, with now and then an outburst that resembles the savagery of heathendom. During the past nine or ten years a little Protestant community of some 25 souls has been gathered, of whom nearly one-half are now absent in America. Each new accession to the little band has been the occasion for an outburst of priestly rage and the ignorant opposition of the people. But the crowning acts of fanaticism in every such village are reserved for the day when the first Protestant burial takes place. To have their homes and children tinctured with Protestant teaching is as nothing compared with having the sacred soil round the town defiled by a Protestant corpse.

THE STORY OF ABDULLAH'S CONVERSION.

Some four years ago a poor man, named Abdullah, left his old church and embraced Protestantism, putting his children in our schools, and becoming a faithful attendant at all our Protestant services. His open avowal was the signal for petty and trying persecution that has dogged his footsteps every day since, and which did not cease until the grave closed over his body.

The test applied to all converts to Protestantism is the "confessional." They are invited and urged to come at least once a year. If they refuse, threats are followed by curses, and curses by excommunication. Some five months ago Abdullah fell ill, and this seemed to his enemies a good time to make him recant. The priest and head men did all in their power to induce him to "confess," but failed. They then formed an iniquitous conspiracy to cast him out of the village. They circulated the report that he had consumption of such a malignant type that his presence was a source of danger to the whole town, and in this they were aided by a disreputable practitioner. It was of no avail that we secured the testimony

of two respectable physicians that the man was not ill of consumption, much less of any malignant type. To uncover their iniquity was to stir up their worst passions. They declared that Abdullah's children must not attend our school with other children, and the excitement grew so intense that we deemed it best to prevent his children from coming; then relatives of Abdullah's wife—who is absent in America—took the children away from the father, and consequently away from Protestant influences. All this the poor man submitted to, and when too ill to care for himself he was almost wholly neglected by his relatives. Not a person in the village would come and wash his clothing for him, so that our teacher and his wife were obliged to do almost everything for him with their own hands, and they did not falter during the many weeks of this trying ordeal.

A month ago we sent him to Beirut, but at the Hospital they gave him no hope, and so did not receive him. He remained about Beirut for a month, and then with great pain and weakness came home last Saturday. On Sunday and Monday the priest importuned him to "confess," and the poor man for the last time repudiated the insult. On Monday night he died alone in his cheerless home with no one to do a kindly office or offer a prayer. When his death became known on Tuesday there was a terrible outburst of bitterness and cruelty.

Our teacher foreseeing trouble had said to the people that they might bury the body if they chose, since the soul was safe with God. They went to consult the priest, but he refused, declaring the dead man should not be buried in the "consecrated" ground under any circumstances. Some of the more sensible ones then offered to bury him in their own land, if only the priest would walk at the head of the funeral. This proved a fire-brand, for the priest broke into a rage, and stirring up the ignorant people declared he should not be buried anywhere near the village. A distant relative proposed that they should go and dig a hole in the yard for the body. Unable to agree upon any place they shut the door of the room and left the body unattended by any one. Some of the baser

sort now talked of going and burning the house and the corpse.

Then the teacher declared the man should have a decent Protestant burial, and, after much difficulty, secured a man who was willing to come as messenger to Zahleh with a letter. He found me planning for work and a journey in another direction, but knowing it meant trouble that could be averted by promptness only, I dropped everything else and was soon on my way under the mid-day sun towards Furzul. It came so suddenly that there was no time to confer, but one of our young native helpers was at hand and I took him along. It seemed best to ask the government for a soldier, and so our first call was at the governor's house. He, knowing the people of Furzul, did not send one, but called the Chief of Police, and then a lieutenant, who at once ordered five armed horsemen. After an hour's ride and a half hour's walk in the heat and dust we entered the town which was soon stirred and troubled by the arrival of seven soldiers. Before we reached our teacher's house the people had gathered, and the confusion and shouting was appalling. The head men were summoned, who thought of carrying the day by senseless shouting and gesticulation, declaring that the man was not a Protestant and that we and our teacher were wronging the people by bringing soldiers.

A HOWLING MOB.

It was a simple matter to produce proofs of the man's Protestantism, but the confusion and shouting increased to such an extent that the soldiers cleared the house by violence, cuffing the men for their senseless wrangling. When quiet had been secured we challenged them to say why the man should not be interred in the common burying-ground. They could not answer "because he was a Protestant," and so they could only say "because he died of malignant consumption." We at once ridiculed that excuse, and suggested that the greater and more grievous disease was Protestantism. The soldiers saw the absurdity of the excuse, and drove the people out.

PREPARATION FOR THE BURIAL.

We had now one of two things to do, either bury the man in his own land or secure

a new graveyard. The latter was our hope, but we said we would bury him in his own land near by. They opposed this on the ground that the property was within the limits of the village. A fair objection and one which we welcomed. So then the official, acting under government orders, had to provide a place from the lands belonging to the government. This was selected on the opposite side of the village from the Catholic burying-ground.

And now the problem was to get the grave dug. Not a man, woman, or child in the town would work for wages or without. Not a spade, or a shovel, or a tool would they sell or loan. A little later came one man, the only Protestant church member in the town at the time, and, under protection of the armed soldiers, offered to work. Two of the *Moslem* soldiers then came forward and offered, and thus these three, with the teacher, worked nearly two hours in the broiling sun at noon-day in digging that grave. It was one o'clock when it was ready. All the while the roofs, yards and streets near by were filled with an excited and angry mob. We asked some of the more sensible ones for the bier from the church, but on search they found that the priest had locked the church and hurried away with the keys. No one would give or loan a ladder, and so we searched the house of the dead man, and tore down a rude wooden shelf, not long enough, but still the only thing available.

MOSLEM SOLDIERS TO THE RESCUE.

Ordinarily when such a question of burial has been settled, people will come and help lift the corpse and carry it to the grave, but the baser element had so intimidated the whole town that not a man could be induced to assist us in any way. Then we saw the providence in sending so many soldiers, not only to protect us, but also to do what we could not have done alone. Into the room we went, the teacher, the one church member, three soldiers and myself, and lifted the dead man, bedding and all, out into the glaring sunshine. Having placed the body on the rough board, we covered it with an old quilt and wound it round and round with a rope to secure it from falling. The crowd looked on in sullen and

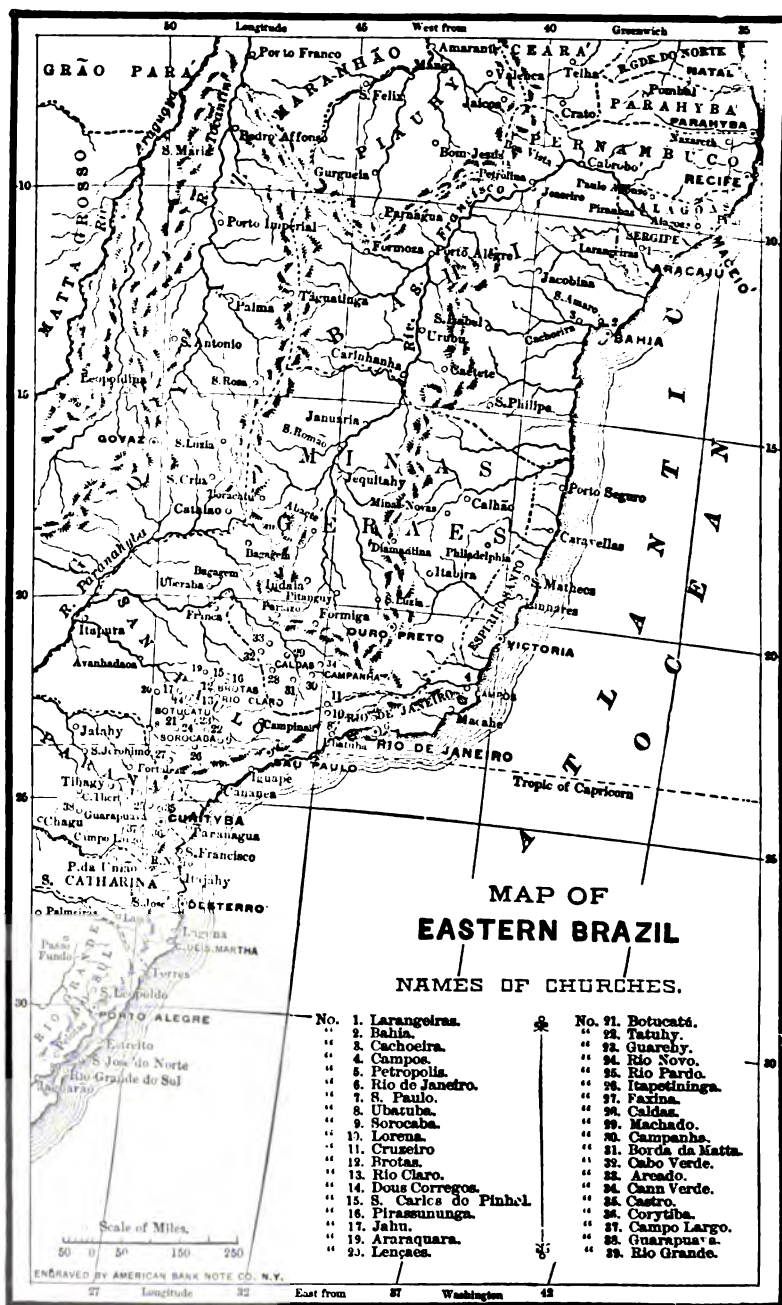
angry silence. While those *Moslems* performed that last office for a *Christian*, in full view of hundreds of his own people, my spirit burned within me, and stepping to the edge of the roof where all could see me, I shouted out again and again—"Shame on you ye people of Furzel, God will remember this against you." Not a word was spoken in answer, except by a woman near by, who was speedily hushed by some people above her.

Not a person dared come forward to help lift the rude bier, and so our one church member and three of the *Moslem* soldiers took it up, and with the others as a guard we wound our way through the village and up the steep slope, in the heat and dust. Once out of the village we were safe from annoyance. The body was placed beside the grave, and with only three Protestants, five *Moslems*, and the two oldest children weeping and crying, we gave it a *Christian* Protestant burial. Those *Moslems* put that whole *Christian* town to shame by their respectful demeanor and presence. After the service one descended into the grave, the body was passed down from hand to hand, all his old clothing thrown in, the rude bier placed over all and the work of replacing the earth began. With the lack of tools it took us more than half an hour.

WOMEN AT THE GRAVE.

Before we finished some of our Protestant women and girls came up headed by the teacher's wife and with their hands they helped fill and form the grave, pouring in jars of water to make the clay firm. After that they covered it with stones to keep the dogs and wild animals from digging it up.

Then the *Moslem* soldiers gave expression to their contempt and indignation. Before the funeral and on the way home we had opportunity for religious conversation with these *Moslems*, and we made the best possible use of it. Another compensation was the fact that the rage of the people did us a service in giving us a Protestant burying-ground, which will forever prevent a recurrence of much that was painful in this experience. Thus does God "make the wrath of man to praise Him."



Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

MISSION IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. and Mrs. Geo. W. Chamberlain, Miss Laura Chamberlain, 1 native assistant and 3 colporteurs; 3 outstations.

LARANJEIRAS: north of Bahia in the State of Sergipe; Rev. and Mrs. J. B. Kolb; Rev. and Mrs. Woodward E. Finley; 1 outstation; 2 teachers.

RIO DE JANEIRO: capital of the Empire; population, 500,000; occupied as a mission station in 1860; missionary laborers—Rev. and Mrs. James B. Rodgers, and Rev. A. B. Trajano; 1 native licentiate, 1 colporteur; 2 outstations.

EAST RIO STATION, NOVO FRIBURGO: 60 miles east of the city of Rio; occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. J. M. Kyle; 1 colporteur.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the State of same name; population, 70,000; occupied as a mission station in 1863; missionary laborers—H. M. Lane, M. D.; Rev. and Mrs. W. A. Waddell; Rev. and Mrs. F. J. Perkins; Miss Elizabeth R. Williamson; Miss M. K. Scott; Miss Clara E. Hough; Rev. M. A. Menezes; 18 teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of the State of Parana; missionary laborers—Rev. and Mrs. G. A. Landes; Rev. and Mrs. Thos. J. Porter; Miss Ella Kuhl and Miss Mary P. Dascomb; Rev. M. P. B. de Carvalho; 1 colporteur and 3 native teachers.

MISSION IN THE REPUBLIC OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; 4° north latitude; climate, temperate; population, 100,000; elevation nearly 9,000 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles, and Miss Martha B. Hunter; six native teachers and helpers.

BARRANQUILLA (Bar-ran-keel-ya): near the northern seacoast at the mouth of the Magdalena River; 12° N.; population, 30,000; occupied as a station in May, 1888; missionaries—Rev. and Mrs. T. H.

Candor, Rev. and Mrs. T. S. Pond, Mrs. E. H. Ladd.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers Magdalena and Canda, ten days north of Bogota; missionaries—Rev. and Mrs. J. G. Touzeau.

In this country: Rev. and Mrs. Y. H. Candor.

MISSION IN CHILE.

VALPARAISO: the chief seaport of Chile; population, 120,000; laborers—Rev. and Mrs. W. H. Lester, Rev. and Mrs. James F. Garvin; Rev. Alberto Moran, native pastor; Victorino Castro, principal of Escuela Popular, and helper.

SANTIAGO: the capital of Chile, 120 miles south-east of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. and Mrs. J. M. Allis, D. D., Rev. and Mrs. S. J. Christen, Rev. E. A. Lowe, Mr. J. C. Hambleton; Rev. Francisco Diez and wife; Abelardo Daroch, helper.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; Rev. Francisco Forquerra.

COPIAPO: about 400 miles north of Valparaiso; population 15,000; laborers—Rev. and Mrs. W. H. Robinson; Jose Undurraga, helper.

CHILLAN: Rev. and Mrs. W. B. Boomer.

In this country: Rev. and Mrs. James F. Garvin.
In Switzerland: Rev. and Mrs. S. J. Christen.

The latest statistics of our mission in Brazil are as follows: Ordained missionaries, 9; medical missionary 1; married lady missionaries, 9; unmarried lady missionaries, 5; ordained native preachers, 3; other native helpers, 31; students for the ministry, 7; schools, 5; boys in boarding-schools, 20; girls in boarding-schools, 51; boys in day-schools, 389; girls in day-schools, 311; total of scholars in all schools, 771; pupils in Sabbath-schools, 345; churches, 19; communicants, 3,442; added during the year, 344; contributions, \$7,208.

The report of the Synod of Brazil is as follows: presbyteries, 4; churches, 59; ministers, 43; communicants, 3,789.

The statistics of the mission in Colombia are as follows: Ordained missionaries, 5; married lady missionaries, 6; unmarried lady missionary, 1; native helpers, 16; churches, 3; communicants, 144; added during the year, 19; contributions, \$372; schools, 5; boys in boarding-schools, 21; girls in boarding-schools, 11; boys in day-schools, 119; girls in day-schools, 100; total of pupils, 251; pupils in Sabbath-schools, 125.

The statistics of the Chile Mission are as follows: Ordained missionaries, 7; married lady missionaries, 6; ordained native preachers, 3; native helpers, 18; churches, 5; communicants, 295; added during the year, 36; contributions, \$200; students for the ministry, 6; schools, 6; boys in boarding-schools, 40; boys in day-schools, 247; girls in day-

schools, 113; total of pupils, 399; pupils in Sabbath-schools, 516.

The total statistics for our three missions in South America are as follows: Ordained American missionaries, 21; medical missionary, 1; married lady missionaries, 21; unmarried lady missionaries, 6; total of foreign missionaries, 49; ordained native preachers, 6; other native helpers, 65; total of native helpers, 71; students for the ministry, 13; churches, 27; communicants, 3,881; added during the year, 399; contributions, \$7,775; schools, 16; boys in boarding-schools, 81; girls in boarding-schools, 62; boys in day-schools, 755; girls in day-schools, 523; total of pupils in all schools, 1421; pupils in Sabbath-schools, 986.

South America has been called, from a missionary point of view, the "Neglected Continent," and when we take into consideration the facts that its total area is nearly 7,000,000 square miles and its estimated population 34,000,000, and that the total number of Protestant missionaries on the continent, including men and women, is 325, and the number of communicants 15,000, it must be apparent that the missionary work in South America has not received the attention which it demands.

It is a continent of republics, numbering ten in all, the only exceptions being the provinces of Dutch, French and British Guiana, on the northeast coast. At present seventeen missionary societies have work established in different parts of South America, yet there are large sections that are practically untouched. Ecuador, with a population of over a million, has no missionary; Bolivia, with a population of 2,300,000, is also without a missionary; Venezuela, with a population of over 2,000,000, has only one Protestant missionary; Peru, with a population of 3,000,000, has only one missionary, with a few native helpers; Colombia, with a population of 4,000,000, has only twelve missionaries; Brazil, with a population of 14,000,000, has eighty-one missionaries. In no country where Protestant missions have been established is there such a dearth of missionary effort as in South America, in proportion to the population. There are at least 30,000,000 people on the South American continent practically untouched by missionary effort.

Romanism is at its worst in the countries of South America. Its blight all over those fair regions has been terrible. The despotic rule of the hierarchy has kept the people in the bonds of superstition and in the darkness of ignorance. We of the North American continent have an object lesson before us in the South, of what our destiny would have been had our lot been cast under the power and influence of Romanism rather than the evangelical form of Christianity. The development in the North has been along the lines of freedom, intelligence and morality, under the enlightened training of a spiritual and biblical form of Christianity. The result in the South has been marred and shadowed by

priestly tyranny, gross ignorance, and defective morality, combined with superstitious bigotry and the lowest forms of external and hollow ceremonialism. The spirit of the inquisition still hides in the Papal system of South America. The blind intolerance of medieval Romanism still fights for supremacy, and the battle of the age for liberty of conscience is yet to be fought and won in a large portion of the southern continent.

A very full and graphic account of the missionary status in South America, with maps and diagrams representing facts in a pictorial manner, may be found in the April, 1898, number of *Regions Beyond*, the monthly organ of the East London Institute for Home and Foreign Missions. The magazine is for sale in this country by Fleming H. Revell Company, 112 Fifth Avenue, New York City. Price ten cents.

TWO GLIMPSES OF ROMANISM.

REV. JOHN M. ALLIS, D. D.

Two incidents occurred in Santiago, which illustrate better than arguments what the real nature of Romanism is. One was in connection with the extraordinary low rate of exchange. A Chile peso or dollar is worth but sixteen English pennies. The rate has remained low for some time. The result has been that prices have risen enormously.

The Archbishop of Santiago has inserted an advertisement in the papers stating that because of this bad state of public finance, it will be needful to raise the whole scale of Church rates. Prices for masses and for funerals and for baptisms and for the whole list of stock in trade will be advanced fifty per cent. Indulgences cost double now. "Bulas" or "Bulls" granting permission to eat meat cost double. Masses have gone up. It costs more now to get through tickets to Heaven than before. Indeed the through tickets have not been issued, only half way stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so reversing the process those who go on before with half way stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the Church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement

caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.

The other incident was in connection with the Evangelical Church in Santiago, which is one of the churches in connection with the Presbytery of Chile. At the last meeting of the session of that church a woman presented herself to be received as a member of the church. After a statement from the pastor concerning her faithfulness to her church duties, she was asked to tell her experience as the best way to bring her present spiritual state to the knowledge of the session.

This was in brief her story:

For many years she had possessed strong desires to secure her soul's salvation, and had been a faithful attendant on the preaching of the Roman Catholic church. She stated, however, in this connection that the sermons were most frequently appeals to the people to patronize certain fairs and bazaars and to help in what ever scheme the priests or nuns were getting up to raise money. She was taught by the priests that it was needful to purchase all the indulgences she could, for the more concessions she held the shorter time would her soul have to stay in the fiery "middle state." She therefore determined to secure all possible advantage, and invested all her earnings in masses, indulgences, scapularies and all sorts and conditions of spiritual securities dealt in by the church. But all this seemed to be of little avail, for what would these little finites do toward taking away what she was taught was an infinite. She found that she could not earn money enough to meet the outlay which these investments required. All her possessions of this sort gave her no peace.

About three years ago some evangelical tracts came into her possession, and later on a Bible, and later still she had an opportunity to attend an evangelical meeting. These things began to open her mind and to cause a faint suspicion that perhaps there was not so much value in the Roman Catholic Spiritual securities after all. At last she came to see that the attempt to buy a right to Heaven was not only useless but was really blasphemy against God, and she felt that what the mod-

ern Simon Magus had to sell was not worth anything, and that the dealer in these futures would not be able to deliver the goods.

She came to a clear conception that Jesus Christ had brought a free salvation to men "without money and without price," and that it was a foolish thing "to spend her money for that which was not bread." She was moved to repentance and placed her dependence upon Christ and on Him alone for salvation. Her confidence is firm that this faith will be honored when she appears at the bar of God.

This trusting woman gave the clearest evidence of true conversion. She not only trusted in Christ for her salvation, but, like Him she went about doing good, and her first effort was in a line which gave full scope for love and sympathy and sacrifice. She came to know a young woman who had been cruelly betrayed, but who wanted to leave her unholy relations and struggle upward again.

How to do it was the problem. Her position was not so great an anomaly as to make her an outcast but the possibilities were limited for such a person to pass the temptations that surround young women in this land cursed by a corrupt priesthood and a low valuation of personal purity. The new convert took up this case as her first work. She went to the man who had made the trouble, and made him give up his visits to the woman, and then she set about finding a way for the poor unfortunate to earn a pure livelihood for herself and her child. She helped the woman to start a dressmaking shop and determined to come and sit with her and sew with her and protect her till the business was well established, and until the woman secured moral strength and courage to fight temptation alone. She has brought her to the prayer services and doubtless will, ere long, bring her to the feet of Jesus in penitence and tears.

These two incidents show that the Romish Church is far more a business enterprise than Americans give it credit for being. It wants power and money, and these it proposes to have if it be needful to destroy its devotees, body and soul to get them. Power and money. Money to get more power. Power to get more money.

ITEMS FROM CHILE.

REV. J. F. GARVIN, VALPARAISO.

Our one new missionary, the Rev. Mr. Lowe, who has entered upon his duties in the Instituto Internacional, our boys' college in Santiago, gives great promise of being the right man in the right place. This same institution is temporarily deprived of the services of its founder and principal, the Rev. S. J. Christen, and his wife, who are taking a much needed, and well earned furlough, after seventeen years of continuous labor. They are now in Switzerland. An extra burden has thus been laid upon Dr. Allis, who, while taking Mr. Christen's place at the head of the instituto, has also superintended the erection of its new home, into which they hope to move sometime in September.

While the severe financial depression which has prevailed in Chile, has contributed, together with other lesser causes, to diminish the number of scholars, yet we are glad to say that the school is better than ever before, carrying out its purpose of bringing the Gospel to bear upon the hearts and minds of the pupils.

Encouraging notes are received of the progress of the Santiago churches; the Chilean, under the direction of Rev. Señor Diez, and the English, in charge of Rev. J. C. Wilson. The Christian Endeavor Society of the latter is assisting in holding Gospel meetings for the Chileans in various parts of the city.

Rev. Mr. Boomer of Chillan writes:

This year our services are about as usual. We have added a teachers' meeting for Bible study, prayers, and conference.

I am trying to give Don Tulio his first year's theological course, though just now he is studying less, in order to furnish the translation of a little book by Dr. James H. Brookes, "How to be Saved," a book which I believe will be of considerable practical value in instructing those inquiring the way. . . .

The work in Valparaiso and vicinity has been carried on as usual under the direction of Rev. W. H. Lester; but while the writer and his family are enjoying their allotted vacation in this country, the work along the coast to the north of Valparaiso must wait. Something must always wait or go by default

when a missionary leaves his post even temporarily.

An item of progress in the Valparaiso Chilean Church is the action taken in calling the Rev Señor Alberto Moran, to be their pastor. The congregation promised to pay regularly one-fourth of his salary and the current expenses of the church. This is the second step towards self support. Señor Moran is a young Chilean, of good education, who received his theological instruction from Dr. Allis and was ordained by the Chile Presbytery several years ago. Since then he has been my assistant in ministering to the Valparaiso church, and in the evangelistic work in the out-stations connected with Valparaiso.

The Sheltering Home is getting on much better in its new building, especially adapted to its needs; more children can now be accommodated, and the number has already increased.

The Escuela Popular opened with a larger enrollment than in any former year, and promises to keep up its good record of past years.

In the mining and saltpetre districts of northern Chile there are important fields for missionary effort. They are too remote to be efficiently attended to from Valparaiso, even though there were not enough in that central region to keep our present force more than busy. Iquique and Pisagua, the ports which receive the greater part of the nitrate products, are five days' journey by steamer from Valparaiso.

An excellent opportunity to reach a large number of ready listeners is to be had in the 200 or more of saltpetre establishments, each employing from 50 to 500 men. For several reasons an unmarried man could more easily serve this field. He would need to be very much away from home, going from one *oficina* (as the nitrate plants are called) to another every day or two. They are from one to five miles apart, and gatherings of from 25 to 200 might be had. This is a new field, never yet worked. Not even the priests go there.

I believe that a larger number might be reached with the Gospel message here than

anywhere else in Chile. It is true that anything like permanent congregations could not be gathered, because the workmen are constantly changing from place to place, or returning to the south. But in this way those who received the seed into good and honest hearts would carry it with them and scatter it abroad. I spent a week in that region, and was greatly impressed with the opportunity for and need of evangelistic labors there.

Some of the mining towns farther down the coast are calling for our attention. One of them is Taltal, where Señor Quirroga, a trusted employee of a silver establishment, whose remarkable conversion has already been mentioned in *THE CHURCH AT HOME AND ABROAD*, has gathered a little congregation of twenty-five or thirty. Of these twelve were examined on my last visit, and proposed to the Valparaíso Church for membership. The worshippers there offer to pay one-fourth of a pastor's salary and provide a room, which they already have fitted up, for meetings, if we can only send them a minister who will visit them regularly a part of the time. But we have no one to send to them yet. Our theological class is composed of young men who will not be ready for several years to take charge of such a field.

To the north of Taltal (3,000 people) is Antofagasta (15,000 people), where a missionary might be stationed to visit periodically Taltal and Tocopilla (800 people) and interior towns to the north. Tocopilla is not an important place in itself, but new salt-petre plants are being opened up in the interior, and these can be reached by rail. A young Scotch merchant has for several years held services in English and Spanish, and is anxious to have our mission take charge of the work, as he may have to leave at any time.

A missionary physician who would preach and make his professional work a means to preaching the Gospel, could find a place in more than one of these mining towns, where his practice would bring in more than enough to pay all expenses. Chile still needs more laborers, more money, and the continued prayers of God's people.

THE NEED OF EDUCATION IN BRAZIL.

REV. J. B. KOLB.

In this singularly interesting country and among this now free people, there is no need greater than that of education. For centuries it has been under the tutelage and fostering care of a religious body which magnifies its interest in education and wishes to be considered the patron of learning, yet, as a result, the careful observer will note upon every hand the dense darkness which hangs as a pall above this highly favored land. Education in its truest, amplest sense is what this land needs above all else; a triple education, that of the hand, the head and the heart.

Let us begin with the estimation in which labor is held. The average Brazilian considers ordinary labor to be degrading and will avoid it whenever and wherever possible. Rather than that their sons should learn a trade, parents will move Heaven and earth to obtain some position for them in the public service, in business or in any employment, other than that of the arts. The artisans to be found here are as a rule ignorant of all but the mere mechanical routine of their work. When questioned, they can simply reply, that they were taught to do so and so and that is all they are able to say. Parrot-like, one generation follows another.

We desire some plan by which the benefits of an industrial education can be given to these capable Brazilians.

There are possibilities in the Brazilian character. If under the influence of simple imitative skill he has been able to accomplish such good results, as may be seen in the Brazilian exhibits at the World's Fair, how much more so would it be under the impetus of a more liberal training? This possibly can best be accomplished in the line of industrial schools and institutes. Something has been done in this direction, but only in a small way. The great mass still remains untouched. This great lack, this great need, appeals to all lovers of their fellow-men. This need not only applies to Brazilians as such, but would embrace those tribes of Indians for whom little or nothing has been done.



RIO DE JANEIRO.

The training of the head, as the proper training of the hand, has been woefully neglected in Brazil. Under priestly influence and connivance upwards of 85 per cent of Brazilians are unable to read or write. At least, so it was published to the world, in a leading newspaper of Rio de Janeiro, not more than two years ago. There is in existence a scheme of common school education, but it is based upon theories which are unworkable in Brazil. The preparatory or select schools are little better than cramming institutions. That is to say, the aspirants for entrance to the great government schools are simply drilled upon the points on which they will be examined. Thus, the object of education is lost sight of and a false standard is established. The director of a popular school once said, "the aim of my college is not to give my boys the basis of a good education, but to prepare them to pass the government examinations." Graduation from the government schools is often obtained through political or money influence. The courses of study prescribed by law in the government schools of law, medicine and engineering are most elaborate and, if conscientiously carried out, which would be almost an impossibility, would produce a race of intellectual giants; but the product, as a

whole, is not of that order. Therefore the necessity arises for better methods of education. Something is being attempted in this direction and is proving a stimulus to better effort on the part of those most deeply interested—namely, the Brazilians themselves. But they need aid and encouragement in this direction, and it should come to them through the influences of a pure and simple Christianity. The highest and amplest education of hand and head will not bring the greatest degree of development and real permanent good. Greece attained to a high degree of enlightenment, but her sun sank behind a most dismal and gloomy cloud.

The one other element in this need of education is that of the heart. Probably there are few civilized countries in which there exists so little of the higher and purer aim of education, the training of the heart, as in Brazil. This is especially due to the blighting influences of Romanism and no-religion. The moral sense is at its lowest ebb, licentiousness and immorality abounding to an appalling degree. These joined with ignorance and superstition create a state of moral degradation which is alarming. Self-interest becomes the ruling motive, and there is little sense of accountability to God controlling the life. This state of things is well described by

the following incident: A lawyer said to a leading Protestant: "Señor, the great thing which we need as a people is this, to get back to the first principle of *our personal responsibility to God as the Supreme Being*; instead of this we have been taught to look up to a man, who stands in place of God (the priest), and to him we have given over our consciences." Such a state of things as the lawyer sighed for can only come about by the proper training of the heart, or spiritual nature. The heart feels its relation and dependence upon God, and although it may be hardened and be fogged, yet like the lawyer, it will cry out from the depths and make its deepest, truest longings known. This education or training is within reach. The Holy Scriptures are in the hands of this people. Besides this there is a large body of Christian literature bearing upon the same matter, and all calculated to benefit the spiritual nature. The Gospel in its simplicity is being preached, but in a very limited number of places. Vast bodies of the population have scarcely ever heard of the Gospel. To those already in the field there come requests and entreaties to come and preach the Word. These requests the workers would take up and repeat to their brethren in America and the Protestant world in general and place them before their brethren as representing the greatest of all needs.

Just here we would desire to put in a plea for spiritual training as well as that of the hand and head of the poor heathen Indian. A few monks have been sent to catechize them, but in most cases it was to fleece them and enslave them still more with the chains of vice and superstition. No effort to preach the Gospel has been made among them. Their number cannot be known with any certainty, but there are several large tribes with varying degrees of intelligence. Some important work has been done in reducing the prevailing language amongst them into a system. Who will be the happy man to carry to them these three lines of training—that of the hand, of the head and of the heart? Here is an opportunity to repeat the work of the sainted Brainerd. Let Christians pray that this great need may be fully supplied.

Letters.

CHINA.

OUR MISSIONARIES IN PERIL.

REV. CHARLES A. KILLIE, *Ichowfu*:—Rejoice with us in the mercy of our God and pray with us for the speedy outpouring of His Holy Spirit upon the people of Ichowfu and vicinity. We have had here at last our baptism of persecution and blood, and are now looking for the harvest of conversions. As the "blood of the martyrs was the seed of the church" so in these lands the persecution of God's people has resulted always in great ingatherings. And this is our day. Some of us are having the honor that the apostles had (Acts 5:41) of rejoicing that we are "counted worthy to suffer shame for the name." Some of our faithful Christians have been beaten, kicked, stoned, bitten, dragged by the hair of the head, and have had their eyes almost gouged out, and were finally cast into prison amongst the worst criminals, where they spent the night in preaching Jesus. Oh how it rejoices our hearts that they bore such faithful witness for the Master. How faithfully they have stood by us. It is worth all that it has cost us personally to have the love that is in these dear Chinese hearts thus revealed to us. May God bless and reward them richly.

THE STORY OF A RIOT.

The story of our trouble is the same story that has been told from various parts of China at intervals ever since missionaries first entered the land. With the change of a few details it would be the history of almost every riot that has taken place. Foolish or malicious stories are at first circulated about the missionary as to his ability to transmute various substances into silver; his stealing little children and digging their eyes and hearts out to use in making medicines; his putting medicines into the public wells to bewitch the people who use the water therefrom, etc., etc., and then some rascal, being offended in some way, stirs up the people and a riot is precipitated. It seems almost incredible that such stories should be believed, and such leaders followed, but the facts before us prove it but too true.

For some months there have been mutterings against us, among the people, and on more than one occasion (as we now learn) an outbreak has been prevented only by the superior influence of some of our friends. The principal things charged against us were the suspiciously large

number of chimneys on our various houses, and more recently the fact that we had dug a well. The argument was that every chimney meant a furnace for the manufacture of silver, and the well an opening to an underground passageway by which we sent children, silver, etc., to Shanghai, 500 miles away. On Thursday evening, June 8, (Rev. and Mrs. Elterich, Rev. W. P. Chalfant and Dr. Johnson being absent, and only Mrs. Chalfant, Mrs. Johnson, Miss Larsen, M. D., Mrs. Killie and myself being here) as I was returning from my usual evening horseback ride, while passing the public parade and execution ground just at the edge of the city, two men sprang out and, commanding me to halt and get down, demanded 100 ounces of silver under penalty of death by the next morning if their demands were not complied with. Not fully realizing the seriousness of the situation I rode forward laughingly bandying words with them about their ability to carry out their threats. It was only after others had come out of an empty building at hand, in answer to the calls of the first men, and they had started after me in a body that I began to take it all in. As in the meantime, however, neighbors had come out, alarmed by the shouting, I got safely away and reached our mission compound.

AN ATTEMPT TO SECURE EVIDENCE.

Several of our native helpers, teachers, and servants being at hand I told them of it, and they insisted that we must at once go back and endeavor to find out who the parties were; so six of us started off at once on foot, I, in the meantime getting out my old revolver and slipping it into my long Chinese sleeve, about which I had a heavy rubber band to hold it up while riding. As we neared the parade ground some one suddenly sprang up in front of us and began shouting for the people in the old building to "come out!" "come out!" and at the same time running as hard as he could. Our men pursued and caught him and found him to be a boy seventeen years of age. We tried to find out from him who the would-be robbers were, but could get nothing out of him. After considerable parley, his older brother coming up in the meantime, we learned his name and place of residence and let him go, with the intention of having the officials inquire into the matter.

ANOTHER ATTACK.

But as we still remained and talked, the elder brother ran to a food shop a short distance away and told them that the foreigners ("foreign devils") had come out to steal children by night,

and were at that moment in the act of carrying off a little brother of his (giving the impression that it was quite a small child), and appealing to the by-standers for help. Instantly, of course, all the wild stories that they had heard about foreigners were remembered, and grasping knives and clubs, and carrying poles, some 15 or 20 men came rushing towards us, and before we realized that anything was wrong, we were surrounded and blows were being rained upon us with all the force that angry hearts and hardened muscles could bring to bear. My good helper, Mr. Kiang, being the hardest pressed we undertook to rescue him, but by this time it was a dozen against one, and a cut across the back of my head which brought me almost to earth warned me that the case was desperate. Knowing the Chinese fear of fire-arms, I then decided to try and frighten them back by firing my revolver into the air (for long before this I had determined that I would never shoot a Chinaman, even in self-defense). The rubber band about my sleeve hindered me, however, and in getting the revolver out of my sleeve it caught in some way, and crash the bullet went through the palm of my hand. Our assailants were frightened back however, and we ran for our lives. Soon one of our number was caught and in order to rescue him I fired twice more into the air. Getting him out of their clutches, four of us, Mr. Kiang, Dr. Lien, a medical student named Wang, and myself fled again, (the two servants had already fled). They were on us almost instantly again though, and it was now a race for life, as I could not make my revolver fire any more. We were now in the suburb and it seemed that every man, woman and child whom we passed threw a stone at us, and joined in the race after us. Dr. Lien was caught in the mob, and Mr. Wang missing him went to the rescue, but the rest of us knew it not. My shoes were gone and in my stocking feet I ran as fast as I could, considering the way I had been bleeding, but without much hope of reaching home. God was very good to me, however, and though I met with a great deal of rough treatment en route, I got safely in. Mr. Kiang was close behind me, but Dr. Lien and Mr. Wang were still in the hands of the mob.

PREPARING FOR A SIEGE.

Doors were closed and we hastily made such preparations as we could for defense. There being no other foreign gentlemen here, the ladies were obliged to act for themselves in a great measure. This they did most nobly, although the emergency came upon them like a flash of

lightning out of a clear sky, yet there was no hysterics, or unnatural excitement, but each one went to work quietly and quickly to do what could be done. Dr. Johnson's two story brick house being the most capable of defense, the children and a few of the most valuable possessions were taken there. A quantity of ammunition was also carried up there from the dispensary, for defensive purposes, should matters come to the worst. We then prayed and waited, the roar of the voices of the mob being plainly heard less than two blocks away. In the meantime messengers who had gone to a small military yamen near by to appeal for help, had found it and the streets around packed with a surging mass of people, all intent upon killing the foreigners and their followers, the native Christians and our men scarcely escaped with their lives. Our appeal must then be made to the Chi Hien or County Magistrate whose yamen or official residence, was inside the city. So one after another six of our Christians started on their dangerous errand. All reached there in safety, but the gate-keepers and underlings absolutely refused to admit them, to receive my card which they brought, or to carry any message to the official concerning us. The last two messengers, my personal helper, Mr. Kiang, and a medical student, Mr. Kah, rendered desperate by the condition of affairs, forced their way past the gate-keepers and ran into the presence of the official with their message. He immediately ordered them to be imprisoned. And the underlings, dragging them from his presence, tied their hands behind their backs, and their cues to their hands, forcing their heads away back, then knocked them down with their fists, kicked them, spat upon them and beat them until almost or quite insensible.

ROUGH TREATMENT BY THE MOB.

In the meantime, Dr. Lien and Mr. Wang, after being beaten almost to death, and their eyes almost gouged out, (some of the most fiendish had knives ready and wanted to cut their eyes out, but were dissuaded by others,) were dragged off, bound, bleeding and barely alive, to the same yamen where the other helpers were confined, and there these four, in a room with 80 or 40 condemned criminals of the worst sort, spent the night preaching of Jesus and His love. Oh, it was grand the testimony they bore for the Master at such an hour and in such a place.

A SEARCH FOR STOLEN CHILDREN !

At about 1.30 A. M. a small official came with soldiers to search our premises for stolen chil-

dren, which we were accused of having concealed here. After hearing our story he took his soldiers and went back to the yamen, positively refusing to allow me to accompany him to appeal for our men who were in prison. He had, however, brought us word that our four men were still alive, and for this we gave thanks to God. At daylight, in a pouring rain, I went on horseback to see the official, and secured the release of Messrs. Kiang and Kah, whose only offense was that they had taken my card begging for assistance; but I was refused the privilege of speaking to the other two. A guard of soldiers was sent back with us, but nevertheless we were stoned while still in the yamen, a howling mob all the while shouting, "Kill the devils!" "Kill the foreign devils!" But God restrained their hands. In the afternoon the men carried me in again to the yamen in a chair, and Dr. Lien and Mr. Wang were then released.

They were unable to walk, however, and so we sent men to carry them home. That night, for the first time, the Chi Fu (a higher official) sent soldiers to guard our premises, and we got some rest. The next evening the Chi Hien issued a proclamation which charged us with stealing or trying to steal children, and which was calculated to excite the people again. When we learned of it, with my helper, Mr. Kiang, I started instantly for the yamen to try and suppress the proclamation, but found it already posted all over the city. We were refused admittance, but passport in hand forced our way in. The official at first tried to justify himself, but by alternate pleadings and threats, I at length got his promise to withdraw it and issue a milder one. He tried then to get my copy of it away from me, but thrusting it up my sleeve for security we got away with it. It was too good evidence of his unfriendly spirit to part with without a struggle.

AN APPEAL TO HIGHER AUTHORITY.

With this and other similar evidence against him we went to the higher official (the Chi Fu), and making him realize the seriousness of the situation succeeded in stirring him to action. On the ninth day after the riot we were rejoiced by the return of Mr. Chalfant and Dr. Johnson, accompanied by Rev. and Mrs. F. H. Chalfant and Rev. J. A. Fitch, who were en route for Wei Hien. On the thirteenth day the three ring-leaders were arrested, and with their punishment we think that the danger will be passed. A marked change has already come over the people.

INDIA.

REV. C. W. FORMAN, *Lahore*.—Our hot weather is at hand, harvest has begun and we are now sitting with closed doors on account of the heat, and from next Monday we keep early hours, *i. e.*, have school and college before breakfast.

A SABBATH-SCHOOL CELEBRATION.

A week ago we had a Sabbath-school celebration for our 300 non Christian Sunday-school scholars. The order was to march through the streets with banners and singing, and out to a mango grove near the fort where native sweetmeats were distributed after some reading. We have three Sunday schools, to each of which one of the missionaries goes with other teachers. In mine we have singing, pictures and Bible stories, and the boys seem to receive the truths taught them very much as Christian children would.

HOW A MOSLEM FASTS.

This is the Ramazan, the great fast kept all the over the Mohamedan world, a most cruel institution. It lasts a whole lunar month, and nothing must be eaten nor drunk from day dawn till night. As the Mohamedan year is twelve lunar months, of course the fast travels round through all the seasons. When it arrives in the winter of course it is comparatively easy, but its visit in the summer, when the daylight lasts some sixteen or seventeen hours, and the temperature goes up to 120° in the shade, it is most trying. In many cases it, no doubt, brings on diseases such as consumption, particularly among weakly girls, which result in death or undermines the constitution. I saw two of my Mohamedan boys looking very miserable and said to them, "Do break your fast; your god is not merciful to you, but I am very sorry for you." I was glad to hear soon after that they had both taken my advice. I asked a Mohamedan teacher if he fasted, and he replied, "No, I know something of science." I am writing a little tract on the subject which I hope will show some of them what the true idea of fasting, according to the teaching of Isaiah and Christ is, and the unreasonableness of thinking it can ever atone for sin. A tailor told me his apprentice, some twelve years old, was keeping the fast because his mother gave him a pice (half a cent) a day to do so. "And why does she give him the pice?" "That people may say what a good child she has." Little girls come into school and say, "I have fasted ten days." Another, "I have fasted twelve," and so on, as girls in America might

boast of the number of dollars they had collected for some charitable object. Poor laborers, who get but six or seven cents a day for their work, cannot spend the days in idleness, for then they would have nothing to eat at night. There is probably no country in the world where so much pains is taken in cleansing the outside of the platter, and the inside is more neglected.

EDUCATED MEN RECEIVING THE TRUTH.

Our preaching in the Lahore Gate Chapel for non Christians is as well attended as ever. Our hearers are generally educated men and attentive listeners. There is preaching in this chapel nearly every evening in the week, and twice a week it is in English, generally with singing and sometimes with prayer. The work for English speaking natives at Lahore is steadily increasing with the increase of that class of people. The words educated and English-speaking are becoming synonymous, so rapidly is the knowledge of English spreading in our great cities. Our school is the oldest Anglo-vernacular institution in Lahore, and our college the most popular one in the province, consequently we have a good hold upon the educated classes. India is a big country and it is difficult to make general statements which are true with regard to all parts of the country. The Bengales are about as different from the Punjabes as the French are from the Scotch. The remarks of "The Church" certainly do not hold good with reference to Lahore, nor do they, so far as I am aware, to any part of India. I have often been treated with the utmost scorn and contempt, but it is the Mohamedan who has been poorly educated in Persian and Arabic, and not the well-educated Hindoo, who is the man for that. To him not to know Persian and Arabic is to know nothing; not to believe in the Koran is to be an infidel, and to believe in the divinity of Christ is to be guilty of the utmost folly and wickedness. The chapel was well-filled (many standing) last night, and a captain in the Royal Engineers gave an earnest address. The Punjab Religious Book Society are now publishing occasional papers in English for gratuitous distribution, ten thousand of each number, which are eagerly sought for.

Our college did well in the last University Examination, and our school also in the Entrance Examination did well. Dr. Pentecost has been speaking about Brahminized missionaries. He is a splendid preacher, and I wish he would speak more judiciously about the missionaries.

HOME MISSIONS.

THE INDIANS.

Nearly all recent legislation by Congress respecting Indians and their reservations has had reference to the privileges of white settlers and railroad companies. At the first thought this might seem invidious and wrong, but there is a wiser view to take of it.

The cession of large tracts of valuable land to the government by the Indians has enabled Congress to provide homes for thousands of bona fide settlers on lands which were confessedly idle, and which for an indefinite period would have remained unused and therefore unproductive. By bringing that good class of white settlers who make permanent homes and good society into contact with those Indians who take lands and become citizens the Indian will reap the greater benefit.

All that is great about our country, all that we are proud of is the product of Christianity,—and all that threatens our peace and security, all that we fear and are ashamed of rises out of elements that are opposed to the Christian religion.

The pastor of the wealthiest church in one of our most thriving western cities writes:

Many of our leading men have been seriously crippled and some, I fear, are hopelessly ruined. Hundreds of our middle class are out of employment, and the poor are suffering actual distress. Every pastor in the city has reduced his salary from one-half to one-third until times improve. I write this to show our inability to render the aid to weaker churches, which hitherto we have been glad to give. Rev. Mr. S. has been greatly blessed in his work and is beloved by his people. I am aware that the Board just now is under pressure, but I trust that taking into consideration the peculiar distress now prevailing in this state they will be moved to grant the relief asked. If that relief should not come, I fear that the Brother will be compelled to seek a

change, as he cannot live on the meagre salary he will otherwise receive. The people are bearing it courageously, and there are tokens of spiritual blessing.

A second church has been organized in the Holland Colony in Montana with 15 members and 18 baptized children.

Our churches all over the West are feeling the financial stress of the times. One church that was ambitious to reach self-support is compelled to make the following confession:

"Financially we are not keeping up. We overestimated our growth and undertook on the basis of last year's progress all that could be hoped. The officers are doing all that should be done, but the balance against them is irreducible this year."

The Italians in our country are perhaps the most needy and certainly the most neglected class of our foreign population. Little or nothing had been done for them by any evangelical denomination until quite recently. An explanation of this neglect may be found in the fact that almost the whole of the Italian population in this country are outside the pale of Protestantism and are divided about equally between Roman Catholicism and infidelity. The small element not belonging to either of these classes raised but a feeble cry for help.

During the year 1892 Rev. Dr. Gay, of Rome, Italy, visited this country in the interests of the Waldenses colonies found in several States, particularly Pennsylvania, Missouri, North Carolina, Illinois, Tennessee and California. In some of these communities the worship of their fathers was maintained under great difficulties and without the means of sustaining a regular ministry. Previous to this time the Lord had raised up Senor Mardi, formerly Italian consul, who, like Luther, in his private study of the Word of God caught the spirit of the Gospel and in

the love of the Master went forth to the rescue of his people. He and his devoted wife arranged and conducted evening meetings for worship and Bible study. Their efforts were signally blessed. Thus they wrought in St. Louis, Chicago, Pennsylvania and San Francisco. From these efforts sprang a church in Chicago—self-supporting from its organization,—a church in St. Louis with less financial and numerical strength, and therefore dependent in part upon our Board of Home Missions for support, and churches still weaker but of great promise in Monett, Mo., and in Lehigh Presbytery, Pa. A most interesting and hopeful colony of Waldenses recently established in North Carolina are in great need of help from the Board. And now comes an interesting account of Senor Nardi's work in San Francisco. It is best presented in his own words which we quote from a letter just received.

Of twenty-eight members added on examination to our churches in Arizona last year twenty-three were Indians. Rev. R. C. Robe writes:

I realize that with the education of the Indians the white people who are among them must also be educated. Nearly every Indian reservation has a great many white people on it, and as they are often of the criminal class they can be a powerful factor in counteracting the good influence exerted by Christian people. In the Choctaw nation there are thousands of white people with few educational and Christian advantages. The demands are greater than the religious and philanthropic organizations are able to meet.

Miss Anna L. Dawes writing to the *New York World* about the recent troubles among the Choctaws gives the following among other significant facts:

The Choctaws have a great reverence for law and a deep sense of honor. It used to be true, even until a few years ago, that a Choctaw condemned to death would be permitted to return to his home and settle up the affairs of this life. On the appointed day he would return of his own accord and give himself up for execution. It may be that here and there a full-blood would still value his honor and reverence the law to that extent, but as one of them has lately said, somewhat bitterly:—Civilization and white blood have entirely changed this.

The most formidable discouragement that confronts our missionaries is not the ignorance nor the superstition of the Indians, but the presence and degrading influence of a certain class of the whites among them.

It is difficult to keep up with the rapid progress of Home Missions in the New West. The strides it has taken within twenty years have been truly gigantic. A short time prior to the year 1870 the Presbytery of the Missouri River comprised the western third of the great State of Iowa, all of Nebraska, Wyoming, Montana, Utah, Colorado, and New Mexico—a district of country covering nearly one-fifth the area of the United States. Within that territory of 768,000 square miles we had then fewer than fifty churches. In Utah, New Mexico, Arizona, Idaho, Nevada, Wyoming, Montana and the Dakotas we had none. To-day we have within the same geographical lines about fifteen hundred organizations, or nearly one-fifth of the Presbyterian Church in the United States. "What hath God wrought!" But greater things than these may yet be seen!

RELIGIOUS DESTITUTION IN NEW ENGLAND.—The ado recently made over the few mistakes of our Protestant denominations in planting too many churches in certain towns and districts in the West, loses much of its power when we contemplate the religious destitution found to-day even in New England. Below we insert a few statements from the Rev. C. S. Cummings, which are quoted by Dr. Strong in his grand book entitled "The New Era:" "There are at least," he says, "seventy towns in Maine in which no religious service is held. At the same time there are scores of towns in which two or more little churches are struggling for existence, calling for missionary help, and expending most of their energies in raising money to pay current expenses. Moreover, 55,000 families in Maine do not attend church services. In Oxford County about 38 per cent. of the people go to no church, in Waldo County only 31 per cent. attend. The Maine Bible Society report 19,013 families visited one year, 56 per cent. of whom were non-church-going. Of children

of school age, 45,000 do not attend Sunday-school. There was a time when to die in New England without the benefit of the clergy was a penalty of law for public offenders, but now it is a common occurrence. Of seventy-eight funerals at which I officiated last year, forty-one were in non-church-going families, and thirty-one of them were adults, who were sick and died without a visit from any religious person, a prayer, or a word of Christian hope. I did not know that such people existed until I was sent for after death." All this in the land of the pilgrims.

A VISIT TO THE CHEHALIS INDIANS.

REV. M. G. MANN, TACOMA, WASH.

I have just returned from our Chehalis Indian Church where I held services several days and visited them in their homes. I manage to go there as often as once in four weeks. The distance is about sixty miles from Tacoma. At these services I had about thirty adult Indians besides fifty school children and employees, several white families from the neighborhood also attended our church. The feeling among these Indians is very good. They are earnest and consistent Christians. They are all men and women of much prayer. There is not a case of drunkenness the whole year around as they are prohibitionists from religious principle. Last Sabbath evening I got a young Indian lad to speak to the school children. He related his experience away at the Chemawa Indian Training School at Salem, Oregon, and his own religious experience. A few years ago he was brought to Chehalis School to reform. He was brought to see the sinfulness of sin and became converted. He is quite a student. He has been spoken to to give not only his heart to Jesus but his time, talents and attainments to the preaching of the Gospel among his people. He has taken the matter under advisement and I expect an affirmative answer when I shall see him again. May the Lord help him to decide. He is now preparing for college under the direction of Prof. A. H. Viets, Superintendent of the Chehalis Indian School.

As I went in my own conveyance I made it a point to stop and visit some of the homes

on the way. I found an Indian home some five miles from the Reservation. There was an Indian woman sick with the first stages of consumption. I directed her to the physician of both soul and body. We all knelt in prayer and while I prayed the aunt of the sick woman audibly joined, and when I ceased praying she continued her earnest supplications, and her language showed that she had not only implicit faith in God's promises but also knowledge of God's word to sustain her in her belief that God would hear her prayer. These people's simple faith is really wonderful and edifying and I feel often translated in mind to the times of the Saviour preaching to the fishermen near Galilee.

At Mud Bay I find our mission prosperous and very encouraging. The last time I was there, I learned that an Indian named "Big John," living about five miles from Mud Bay on an inlet called "Oyster Bay," had built a meeting house or church for the use of the Indians of that region. So he invited me and the Mud Bay people to come over and have a union meeting of all the tribes and bands in the vicinity. There were gathered together over one hundred Indians on the shore of that placid sheet of water, beautiful and picturesque with New Camilchee and the snow capped Olympic Range in the distance.

One of the Indians led in singing and prayer and then I preached to them the Gospel of Jesus who wants all men to believe and be saved, and who is no respecter of persons or color. I showed them Christ's love to man, his soul and body, as exhibited by His miraculous feeding of the five thousand.

Though we had Indians there speaking four different languages or representatives from four different tribes, I could make myself intelligible to all in that plastic language the Chinook Jargon. After the morning service was over, Big John invited the congregation to dine in a room intended to be an annex to the church and there being room for about fifty, he treated them to boiled beef, clam chowder, bread and coffee, and I found everything very palatable.

Having during the last year found great destitution of gospel privileges among the white people at Mud Bay and vicinity, I ar-

ranged to have preaching services always Sabbath afternoons at a school house at Snyder's Prairie. I found several Presbyterians and one woman who would make excellent material for a Sabbath-school Superintendent. Her name is Mrs. Bell. I sent Brother Williams there to organize a Sabbath-school which he did. So after the Indian service and dinner I mounted an Indian pony and rode about four miles and preached to the assembled white congregation in the little brown school house close to the creek. What a good meal is to a famished man, so are a people to a missionary, a people who have a relish for God's truth. They wished to show their appreciation of my extra labors and exertions by paying my traveling expenses, so they took up a collection and raised 85 cents. This is a good deal of money when you consider that these people have had to carve a farm out of the timber and one man told me he had not made over five dollars during the last three months.

I rode back to my Indians and we had another preaching service from 5 until 7 o'clock after which I rode home with one of the elders and instructed him more with regard to the doctrines and usages of the Presbyterian Church in order that he might teach his people "the more excellent way."

It is delightful to witness the hearty reciprocity of these people who but a few years ago were in darkness, sin and superstition and who now enjoy the light and liberty and joy of the Children of God.

Ex-president Harrison, addressing thousands of school children at Indianapolis, when the famous Liberty Bell was there on its way to Chicago, said:

"Let us never forget that the liberty which this bell rang in was a liberty regulated by law (cheers); a liberty to be free to do as each one pleased only so far as the rights of others were not invaded. Let us learn again this great lesson that no worthy object can be promoted except upon the lines of social and lawful submission to public authority. . . . It is the law, casting its shelter over every household, arming every man in a panoply that should be impenetrable, that makes our home life possible and these schools what they are,

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MEXICANS IN THE UNITED STATES.

Though these people have dwelt for three and a half centuries within the borders of the United States of America they are less American to-day than the Aborigines. Next to the Mormons they are the most nearly Oriental. They have never caught step with the march of progress. They are alien in their ideas of citizenship, Roman in their religion, crude in their manner of life and void of aspiration toward anything useful. They became citizens of the United States through the fortunes of the Mexican war, without any merit or demerit of their own, and for nearly half a century have been citizens without knowing the privileges or feeling the responsibilities of citizenship.

They are entitled to the honor of having established the first permanent European settlement within what are now the bounds of the United States. They entered New Mexico in 1539 and the next year began to erect houses and build temples, but the glory of the discovery belongs not to their race, but to the Negro Estevanico, and whatever honor attaches to the founding of the earliest settlement is somewhat dimmed by the fact that they were led by the extravagant stories of mineral wealth, the agricultural luxury and the splendid cities which they might easily seize from the peaceable and defenceless inhabitants. They came not as pious pilgrims seeking freedom to worship God, but as soldiers to conquer the country, spoil the cities and make slaves of the inhabitants.

They accomplished these purposes, but found the cities to be Pueblo villages,—the mineral wealth to be still locked in its native mountain vaults, requiring skill and enterprise to bring it forth,—and the fabulous products of the soil a possibility to be realized only by patient industry. With such resources as they found a wealthy and powerful State might indeed have been reared, but their energies were paralyzed by the corrupt religion which dominated their community. Rome is not the mother of progress: Her priests find their power more securely entrenched in the poverty and ignorance of her subjects than in their thrift and intelligence.

ABORIGINES ENSLAVED.

They kept the people whom they conquered in slavery a hundred years, to work their mines and till their soil, which they did in a primitive way. This enforced toil brought about no great results. They built a few temples, but they established no factories. They built a few inferior cities, but they developed no industries. They subdued the savage, but the silence of the valleys was not disturbed by a single lathe or spindle.

The inferior schools of the earlier priests passed under the instruction of successive generations of teachers, each inferior to those who had gone before; and so, by a slow gradation, they became so dense in their ignorance that their instruction dimmed the teachings of the light of nature.

SERVILE SPIRIT CULTIVATED.

Successive generations under such conditions developed and intensified a slavish fear of those who were the recognized lords of their conscience. The Pueblos themselves, who were the captives and slaves of the Mexicans, partook of this indolence of fear. The impediment which, in spite of her splendid advantages, operated to retard or wholly obstruct her progress, was the paralyzing power of a corrupt religion. The historic importance that centers in that region is not in the Mexicans or anything they have ever done, but in the peculiar civilization of the Pueblos, so remarkably preserved,—in our acquisition of that territory,—in the frequent and bloody struggles with the raiding

Apaches—"those Ishmaelites of American aborigines"—in the mineral and geological attractions,—the wonderful climate and in the remarkable progress which has been made in the last dozen years after centuries of Rip Van Winklian slumber. Though the last to catch the impulse of modern progress, with her unequalled advantages and by the power of those agencies which have aroused her New Mexico is destined yet to take high rank among the states of the union.

The forces which have so recently aroused her to life and action were led by the missionaries of the cross.

A few years after the treaty of Guadalupe Hidalgo, the Baptist Church sent faithful missionaries to our Mexicans, but the disturbances of the civil war compelled them to suspend their work. The war was carried into New Mexico, and her capital was at one time occupied by confederate forces.

AFTER THE WAR.

One year after the war closed the mission was resumed, but this time under Presbyterian auspices. A society of ladies in New York, of which Mrs. J. L. Graham was president, sent Mr. and Mrs. A. R. McFarland to Sante Fé and sustained them through those early years. The school work has been ever since under the management of the women of our Church and supported by them. The people most needed the simple individual instruction of the missionary teacher. Her work soon prepared the way for the minister of the gospel. Then the Board of Home Missions sent its missionaries as fast as means and opportunity would permit. But ministers enough to supply the growing need of that field could not be found. And so intelligent and capable graduates from our mission schools were employed as "helpers," to go as evangelists among their people under the instruction of our ministers. This new branch of the work has been greatly blessed. These faithful young men have found access to many benighted homes and carried to them light and joy and peace.

Along these three lines—the teacher, the helper or evangelist and the minister—the work has steadily progressed. The results of

the Mexican work as far as we can tabulate them are as follows:—

Number of schools.....	30
“ “ teachers.....	58
“ “ scholars.....	1577
“ “ helpers.....	18
“ “ licentiates.....	5
“ “ candidates.....	8
“ “ ministers.....	18
“ “ churches.....	25
“ “ communicants.....	796
Added on profession last year.....	116

Is there not here abundant food for thankful, prayerful thought in our Monthly Concert?

Letters.

ILLINOIS.

REV. WALTER H. BRADLEY, *Upper Alton*.:—The item of most intense interest to the Board and to us is that we now assume self-support. I promised the Board in my annual report to make the effort and we have succeeded. The North Alton Mission is doing all it can, but the Upper Alton Church assumes the one hundred dollars hitherto granted by the Board. It was gratifying to us all when special pledges aggregating ninety dollars (\$90) were made in a few minutes, thus assuring that the amount would be raised on the field. We expect to maintain our connection with the Board and a friendly correspondence once or twice a year, but as contributors, not as beneficiaries. We thank you as a congregation and as individuals for your great kindness and many favors in the past. And I now surrender my commission as a missionary with gratitude for your courtesy to me, and with a great joy that we are able to relieve you to this extent, hoping that the \$100 may be used effectively elsewhere. I now cease to be a missionary in name and become the pastor of an independent, self-supporting church, but I remain a missionary in spirit and will continue a loyal upholder and supporter of our Board.

ARIZONA.

REV. I. T. WHITEMORE, *Florence*.:—In June I visited the Gila Crossing with Brother Cook and learned much of that important part of his field. We “tenting out” and slept beside a hay stack. Results of his long service among this people are seen on every hand. As the river rises over a rock bottom ten or twelve miles above and flows during the driest years peren-

nially, the Indians here can raise crops every year, and that without water storage. I saw 6000 or 8000 pounds of beautiful wheat in their granaries in basket-bins, 1000 pounds each, water and mouse proof, made by the squaw. The limit of cultivation is a ditch about five feet wide and three deep; but we can see there what can be done when the Butte Dam is built fourteen miles east of Florence, and Government furnishes these Indians with plenty of water. Surveyors were at work in July with the purpose of building an immense dam, when the river arose and caught them and they had to move out “post haste” or be swept away in the flood.

The rains have been abundant all over the South West and have been an inestimable blessing to all cattle men, and poor half-starved cattle and horses are rapidly improving in flesh. The surveyors will resume work as soon as the river falls sufficiently low.

The need of a chapel at Gila Crossing is imperative, and Brother Cook will commence immediately to have adobes made and prosecute the work of building as speedily as possible. I spent a week with him at Sacaton, and preached to the employees at the Agency Sabbath evening, besides giving a sermonette to Brother Cook's people, while he interpreted, at Blackwater, in the A. M., and at Sacaton in the P. M.

His work can best be appreciated by visiting his Indians and seeing them at their homes. The improvement morally, mentally and spiritually is seen everywhere. All the “fight” is taken out of them and they are peaceable, industrious, clean and worthy citizens, and exceedingly reverent in worship.

Leaving Sacaton I went to Casa-Grande, and there preached the following Sabbath from the platform at the depot, by the light of a full moon, to a large promiscuous audience composed of citizens of the best class by my side, and gamblers, saloon-keepers and “low fellows of the baser sort” across the street. All were kind and attentive, and who knows but some seed may bear fruit from such an out of door gathering?

I have called on one man with “delirium tremens,” attended the funeral of one suicide, and two funerals of French Roman Catholics.

NEBRASKA.

REV. THOMAS L. SEXTON, D. D., Superintendent. :—During the past quarter our churches have been more generally supplied than at any

time since I took charge of the State work. We rejoice in the accession of several young men who have come to us directly from the seminaries, and who are throwing all their energies into their work. There is a good hope that we may yet secure at least two more of such men, who may abide with us in time to come. The names are as follows: Boyd, Dunning, Leonard, Fonken, Moyer, Van Gieson, Bailey, Miller and Maimann. These are all young men, who can give us the vigor of their manhood in pushing forward the Master's work. The last named is a foreigner by birth, who can speak the Scandinavian languages fluently, as well as our own. He will apply for ordination at the next meeting of the Presbytery. The seven students of our Omaha Seminary have done faithful work, and will resume their studies at the opening of the term in September. The students from the other seminaries have given good satisfaction, and will carry with them the confidence of the people where they have labored. We have been using our candidates, who have not as yet entered the seminary. The following men are of this class:—W. E. Kunts, L. W. Scudder, Allan W. Comstock, J. A. Smith, H. B. Allen, and U. G. Lacey. They have rendered efficient service. I cannot say too much in praise of our two pastors at large, Rev. Julian Hatch and Rev. L. S. Boyce. They have been of very great service in looking after the vacant fields, and have thus aided in strengthening the things that remain. By their timely aid, some of our churches have put on new life, and have been encouraged to secure permanent pastors. The widening out of the work in the State, makes our field much larger than it was six or eight years ago. During this quarter, I have organized one church, namely:—*Sprague*, within the bounds of Nebraska City Presbytery, with 14 members. It is located in Lancaster County, on the Crete branch of the Missouri Pacific road. There is no other church in the town. This church was worked up by our candidate, Mr. Allan W. Comstock, who will enter the seminary in September. The weather has been excessively hot a portion of the time, yet I have traveled night and day, in the discharge of my duties. Three new church buildings have been dedicated:—Nelson, Belmont and Unity.

The First church of Beatrice, Broken Bow and Thornton, are in the midst of erecting new houses of worship. The financial stringency will interfere somewhat with our plans for building, but we are hoping for the best. Some will be delayed, while others will be postponed

entirely for this year. On account of the drought there is an almost entire failure of crops in some parts of the State. But I am glad to say that this failure is by no means general. The low prices paid for all farm produce will increase the hardship, and create greater demands for aid from the Home Mission treasury. You may be sure that we shall try to do our best to keep these demands at the lowest possible point.

NORTH DAKOTA.

REV. MARION MOORE, *Galesburg*.—The field is emphatically a country one requiring much traveling, going out in the "byways" and searching for the people. Our work is confined to a strip about eighteen miles long by seven or eight wide, along the Great Northern Railroad. I have made ninety-two pastoral calls, which means a great amount of driving. We keep no record of number of miles traveled, but one day we passed over forty-four miles in visiting a remote part. The manse was just as the carpenters left it, so that it required several weeks of manual application to make it and the premises present a respectable appearance, but now things look quite inviting. Between forty and fifty dollars were raised to secure paint and screen windows and doors. Seven dollars have been raised for Foreign Missions, and now as the threshing has commenced and money moving this way, I will try and have the other Boards receive attention.

I administered the sacrament of the Lord's Supper at Erie. Brother Wood, Synodical Missionary, did the same here at Galesburg just before I came. Sabbath-schools have been organized and run ever since our advent, at both places. There were none, I understand, at either place for years. At Erie the Sabbath-school is Union.

Our congregations were very good the former part of the season, thirty to sixty attending at each place, but since harvest set in tired teams and tired people, along with some indifference—but very little Sabbath working, so far at least—have cut down our attendance at preaching service to twenty or thirty; we hope it will become no worse. From what we observe and hear, religious interest has not been waning since we came, and we are greatly encouraged by the kindness, courtesy and interest in us and the work in which we are engaged.

WISCONSIN.

REV. L. RICHTER, *Mauston*.—My first year with this little church has been a year of some

encouragement. I have reason to believe that the Lord has blessed my work and that the church is stronger spiritually as well as in numbers. During the year eight have been added; four of them were children of members, one a young man from the world, and the other three a German family, father, mother and daughter. This is a poor people's church. A number of the members had to be dropped for sufficient reasons, so that the minutes will not show a corresponding increase of membership, and our financial strength has not materially increased.

At the yearly meeting the church expressed the unanimous desire that I should become their permanent pastor. The attendance on the evening services (English) seems to be on the increase, and it is only a question of time when the church will become entirely American, as the German has no future in this part of the State, and the population is mostly stationary. The outlook for the future is more encouraging than it has been heretofore. By the grace of God I shall continue my work here, so long as the Lord will give me strength, in the hope that He who hath said: "Lo I am with you alway," will enable me to build up this church, so that, when my work shall be done, it may be able to call a younger and stronger man to continue the same.

WEST VIRGINIA.

REV. A. B. COOPER, *Parkersburg*.—Both the churches over which I was stationed were very much run down. At Bethel I organized a society of Christian Endeavor, which now has a membership of thirty-seven, an average attendance of seventy-five and a treasury of \$21 or more. They have bought themselves new song books, and are in a flourishing condition. The church is being painted and other improvements are contemplated. There is now an earnest effort on foot to secure a permanent pastor. The church is not self-sustaining, and must look to the Board for help if a permanent pastor is to be secured.

ILLINOIS.

REV. NICHOLAS BOLT, *Chicago*.—Instead of taking a vacation this summer I am spending a few weeks in Chicago, conducting as a part of Mr. Moody's work here, daily meetings among Germans. The places chosen were Christ Chapel and Holmes Hall, two Presbyterian Missions.

Abundantly the Lord has blessed the efforts made, and our audiences, steadily increasing, reached the number of 500 to 600 people. These

weeks gave me a much deeper insight into the importance of German work in the West. It has been proved that, contrary to the opinions which up to this time have ruled, the German people can be reached. With new hope and zeal I look into the future, realizing that we have now better chances than ever before to push our work in the West.

WASHINGTON.

REV. H. V. RICE, *Quilcens*.—The past quarter has been one of encouragement as regards the influence of our church in the community and upon individuals. There has never been a time when our church here has been so generally loved as now. It is a time of poverty and adversity. The community is prostrated; every industry is shut down. All wages have ceased, and such of our people as remain are those strong enough to weather the gale. Our situation is probably no worse than that of others in the State. We believe that no more will be inflicted upon us than we can bear in some way.

Attendance at church is good, and the Sabbath-school is growing steadily. In endeavoring to pay for our new church building the people have not been able yet to purchase an organ. My wife and I have a portable Mason and Hamlin organ, which we take to the services in the back of the buggy, and keep it with us to take to extra services in outside places.

God seems to put His seal of approval on our services in His name, and although the times are blue and hard with us all, we feel that things might even be worse.

MISSOURI.

REV. PHILIP GRILLI, *St. Louis*.—The Italians of St. Louis generally, are very far from the Saviour, and we need more and more the true sympathy and the prayers of our friends, that God, in his mercy, may bless our poor fellow-countrymen, touch their hearts, open their eyes, and give us the great consolation to see many of them believe in God and receive Jesus for their Savior.

The children's schools have increased a great deal. Every evening we have fifteen or twenty-five and sometimes, but not often, thirty scholars. We now have the Sunday-school with that of the Bethel Mission; and it seems to me the children are glad, because there are always from twenty to twenty-five present. It is not very easy for them to follow the pupils of the Bethel Mission in the International lessons on account of their

ignorance of the Holy Scriptures, but they are very glad to learn the songs. In the night school, too, we sing always four or five English and Italian songs.

Although the children are numerous in the evening and Sunday-schools, difficulties are always there. Saturday, September 2d, our children together with those of the Sunday school of the Bethel, went to the parade and to the festival at the Fair Grounds; but it was very hard to get the Italian children, because some one had said to them, that when they arrived at the Fair grounds, we would make them take an oath to be Protestants. For that reason, several would not come and two mothers came to the Park to see what we are going to do.

In the summer we did not have the sewing school; soon God willing, we shall begin again and we hope to have, every Saturday, a good number of boys and girls.

MASSACHUSETTS.

REV. M. D. KNEELAND, D. D., *Roxbury*:—Revival efforts are never absent from our methods, and the results are regular and hopeful. Fifteen members have been received since the 1st of July. Forty-seven joined us at the April communion, making an increase in our membership of over one hundred since July, 1892. These are mostly poor people, and add but a little to our financial strength. Still we see an improvement and hope very soon to be self-supporting. This year we are making special efforts to raise more money than in past years for all benevolent objects connected with our church. We are besides this giving towards a Syrian work in the city. Some three hundred Syrians reside in Boston. Three of them united with our church in July, and more expect to present themselves at the October communion. Some of them were educated in Beirut and are Protestants. Most of them are Greek Christians or Maronites, and are hard to reach. We are hoping to get a hold on these, and are employing a native missionary for the purpose.

Our Sabbath-school is most hopeful. It is increasing in numbers and interest. We hope to add a library to the school machinery and thus reach many more children. We lack funds to do this and other work (which would be very useful in these formation days) as we desire. The young people of the church are earnest workers in the Christian Endeavor and other church matters, and we hope much from their efforts. The ladies are well organized, and the

boys and girls have active missionary societies.

We expect to entertain the Presbytery next month, and have a desire to do it within our own selves. On the second evening we have planned for a popular meeting, when the following subject will be discussed: "How shall we reach for Christ and the Church the large number of Presbyterians who are coming annually into New England? It is computed that they number about 225,000, yet we have but a handful of them. This ought not to be. Our work as a denomination is but just begun in New England. Last week I was consulted with by a committee from a neighboring city relative to a new Presbyterian church, which could be formed with sixty-five members. Many such openings are all about us, and we hope that the new policy of employing a Pastor-at-Large will encourage such movements to a rational extent. There is no good reason why New England should not have a strong self supporting Presbyterian church the next generation.

KANSAS.

REV. J. C. SEFTON, *Arkansas City*:—I have done some work among the "Boomers," of whom we have several thousand, and hundreds coming in every day to take in "the grand rush" on the 16th of this month, for homes in the Cherokee Strip.

In the Cherokee Strip there are twenty seven thousand quarter sections, and every quarter section in the eastern and middle portion, will be occupied. And on some quarter sections there will be at least from two to four families. I have been asked again and again: "What is our Church going to do about sending in preachers?" I tell them, I believe the Board of Home Missions will have men on the field, and brethren, you will excuse me if I tell you how we feel about it down here. We believe there ought to be a man for each county seat, and also a "rustler" in each county. One who would be willing to gather the people anywhere and everywhere, and preach the Gospel. There will be at least three good towns on the line of the Santa Fe. I have the promise of a church lot in Willow Springs. This town will be built on the lands allotted to the Cherokees, Bushyhead, Stevens and Ross, and I have no doubt that this town will eventually be the county seat.

Rev. Stewart, several others and myself intend to go down and preach somewhere in the Strip on the Sabbath following the opening.

ARIZONA.

MISS KALENE L. TIMIAN, *Indian School, Tucson*:—During the past vacation two of our oldest pupils held prayer meetings with the old Indians of their village on Wednesday afternoons. One boy tells of a change in his family life. He says: "Now we say a prayer before we eat our food, just as we do at school." A number of our boys and girls have come out on the Lord's side and have taken their places with God's people at the church on the Reservation.

All of these things cannot but leave an influence for good with the parents and friends at home. And so we are led to feel that, though the children may be tempted and tried in many ways, while at their homes, still the vacation time is a blessing to them, and to those very homes where they meet so many temptations. We try to follow them there with our prayers that God may help them and keep them in His loving care. Many children have come to us this year. Many more than we have room for, but it is so hard to turn any away and so every bit of room is crowded beyond its capacity. We feel that God has blessed this school, that He has laid His hand upon us, and given more souls for us to win for Him.

Will you not pray for us? We ask you, this year to remember us and those among whom God shall lead us.

CALIFORNIA.

MR. M. NARDI, *San Francisco*:—I suppose you have heard of the work to which God has called me these eight years. Simply by reading God's word in my own room I was so entirely changed as to leave my whole business and give myself entirely to the evangelization of my country people and the French. And for this period of time working independently, using the little means at my disposal, doubtless God has used the feeble instrument in many places, in New York, Pennsylvania, Illinois, and especially in Chicago, St. Louis, etc., where myself and wife alone have had open air meetings. The fruits of our labors have been gathered into churches, most of which are under the direction of Presbytery. Of late we have come to this coast, the hardest of all the fields, seemingly, on account of great wickedness, even under such a clear sky. Besides other discouragements the Catholics are strong here. The mission I have opened stands in the midst of five or six Catholic churches. It is in the Latin quarter. It seats about five hundred, and I keep it open almost every night beside Sunday.

All has come out of what God has enabled us to bring here, and now the time comes to decide whether a pastor shall come to follow on the work, or must I close it?

In the article I sent you it gives an idea that though the Italians are Catholics, and especially here, yet they stand with the man in whom the truth abides, and it would be too bad if the priests would say of us, "at last they had to go."

No man has an idea of the hardship and of the extra expenses in opening a new field, and yet, thanks be to God, I have been able to go thus far. The man who comes here must be of a superior wisdom in soul as well as in mind. No such Italians here as at the Five Points. They are all Tuscans, Lombards, etc. All are educated, and though the simple Gospel is for the one as well as for the others, yet a novice would not be able to withstand the enemy in this stronghold. He needs experience, and the fullness of the Spirit of God. He has to work in the midst of thirty thousand Italians and almost as many French. Think what a field! So much sent abroad, and if I had not come nothing would have come to the light of the truth. The priests, at least, and no less the newspapers have felt what power there is in the Gospel.

Now, please answer the question, what shall I do? Even if I were rich it would seem almost wrong that I should undertake all, and for this time, no one share the burden. God bless you. Yours truly in Jesus.

IDAHO.

REV. ROBERT P. BOYD, *Paris*:—During the early part of August I felt very much in need of the rest which comes from change of scene and occupation. As, however, funds were low, there seemed to be no good prospect of having this real need supplied, especially as I was convinced that my wife was needing such a rest about as much as myself. But he who "knoweth that we have need of these things" took the management of affairs (as I believe) through the suggestion of kind friends. Acting upon this suggestion we started out in our mountain wagon, and accompanied by the two Montpelier teachers in their phaeton, about the middle of August.

Owing to the inability to "see things as others see them," and the consequent difficulty of following instructions about the roads, we went at times very much as Abraham journeyed when starting out in life to reach the promised land, "not knowing whither he went." So far as attaining the object of our pilgrimage (the banish-

ing of cares temporarily, and giving mind and body time and favorable opportunities for laying in fresh supplies of vigor) we also were allowed to reach the promised land. Our stopping places were Soda Springs, Gentle Valley, Franklin, Malad City, Portage, Brigham City (where we attended the Synod of Utah); returning via Hyrum and Meadowville. The kindness we met with by the way made our expenses keep within proper bounds, and evinced the care of Him who condescends to look after the wants of "the fowls of the air."

We had a good "outing," but were all (even to our children) glad to get home again,—one of the indications that our trip had done us good. We scattered tracts as we went, and, although it fell by the wayside, we trust that some of the seed reached good soil in another sense.

The hard times have not slighted this part of our country. Business is about as dull as could well be imagined. The farmers have harvested good crops, and their herds are in good condition, as regards both quantity and quality, but the prices are so low as to indicate little demand for what we have to offer to the world. This condition of things is having its effect in various ways. A Mormon told me recently that the funds of the Mormon church are so low that the expense of running the church schools will have to be dropped the coming year. The salaries of a few of the more important teachers will be paid in order that their services may be retained by the church until the coming of more prosperous times, but the masses of teachers which have been employed in the church schools will have to look, for a time, for other occupation. I was told that even the new Mormon University at Salt Lake City, for which expensive apparatus has been purchased lately must remain inactive during the coming year.

Miss White has returned from the East and the school work has commenced again in an encouraging way.

SOUTH DAKOTA.

[This is an account of the summer work of a "Mid-dler" from the seminary.]

REV. CHARLES E. SHARP, *Bloomington*.:—Following is the report of my summer's work on field embracing the two churches of Olive and Pease Valley, Presbytery of Southern Dakota.

The two churches are situated about twenty-five miles apart. At Pease Valley we have a good church building. This is in a very needy community. Many infidels and free-thinkers live here, and many others who do not profess

anything. There is a large number of children growing up here, many of them totally ignorant of anything in the line of religious duty. The church has, in times past, suffered from internal dissensions, but these have all been dropped, and the members are working together again. The Sabbath-school has been reorganized, and has a good attendance. I preached here in the afternoon, immediately after Sabbath school, and in the evening preached at a school house about eight miles distant, in a neighborhood that was without preaching.

The people here are poor, and have suffered again this year from a partial failure of crops. The average attendance upon public worship has been forty.

The work at Olive is most encouraging. Throughout the hard times a small band here have held on and kept up the Sabbath-school nearly the whole year round.

There were added at the last communion, by letter, two, and by profession of faith, five new members.

I assisted them in the Sabbath-school, which was held before the preaching service in the forenoon. There is a good, live, Sabbath-school here. The preaching services have been well-attended, the average being about sixty or sixty-five, and has reached as high as eighty. Some who have always before been totally indifferent to religious matters have, this summer, taken quite an interest in our meetings. In the afternoon I rode nine miles north to a neighborhood without any religious services whatever and preached for them, returning in the evening to assist in the Y. P. S. C. E.

There is a flourishing society here, with a membership of twelve active and eighteen associate members. We have had very good meetings, some of them being the best I ever attended at any place. Beside a few who united with the church from the society, there is quite a number of others who have taken a stand for Christ, and will no doubt identify themselves with the church in the near future. This church is moulding the community for miles around, and their neighborhood is to-day pointed out as one of the best in this section of the country.

I have preached about thirty-four times this summer, officiated at two funerals, made more than fifty pastoral calls, and traveled on my field at least eight or nine hundred miles, the greater part of it on my bicycle. The outlook for this field is good, though they will now be left without preaching until next summer. The people are looking for the extension of the railroad

into the county in the near future, and the country will then develop much more rapidly.

UTAH.

REV. F. W. BLOHM, *Pleasant Grove*:—The average attendance upon Church service during the summer has been thirty, and upon the Sabbath-school twenty-five. This has, of course, been the time of the year when we do not expect a large attendance; the day school being closed and the people being busy. I have, however, tried to use all opportunities to come in contact with the people on the outside, and have distributed a large number of religious papers and tracts, a great many of which have found their way into homes which could in no other way be reached. There are many people who dare not come to our services on account of the consequences which would surely come upon them through the Mormon priesthood, but who will read a religious paper, book or tract, at their homes. Every week I take the Sunday-school papers that we have left over and distribute them among children who dare not come to our Sabbath-school, but whose parents do not object to their reading our papers. Still there are not a few fanatical Mormons, who will under no consideration allow their children to read our literature. Thus we have quite a large number of children outside of our regular work who are sharing the benefits and blessings of our instruction. When I go up the street the first part of the week, the children come around me expecting to receive a paper; and it is not easy to estimate how much good may be accomplished in this way. The attendance upon the services has already begun to increase. Last Sabbath we had thirty-seven at the morning service and last Wednesday evening we had forty-seven. Our mission teachers have now returned, and day school will open September 5th, and we look for a larger attendance all around than ever before. We have had a great deal of opposition here, but it is beginning to abate. I have had occasion to speak to the public outside of our Chapel on two occasions: one being Decoration Day and the other Midsummer Day, which was observed by the Scandinavians. I have tried to be among the people as much as possible, and so have my family; and they are beginning to see that we have but "good will" towards them, and they do not seem as much afraid of us as they were in the beginning; of course this has reference only to the common people and not to the priesthood. I do not think that the priests like us any better than they did

in the beginning. But we are trying to gain the good will of the common people and in this we are very much encouraged. I was able at last meeting of the Utah Presbytery, held in Box Elder August 24-28, to present a petition signed by twelve persons in this place, for an organization of a Presbyterian church here. The petition was granted and a committee appointed to visit us for that purpose. We hope that we shall be able to organize in October, and by that time it is possible that a number of others may have the strength to commit themselves publicly to the cause of Christ. The greatest trouble is that they are poor people, and cannot do much beside helping themselves; but we did a little for the Boards of our Church last year, and I trust we shall be able to do a little more this year. Except two, all of these twelve persons have come out from under the influence of Mormonism, and are Scandinavians.

One of these twelve persons has been blind almost from his birth. He learned the shoemaker trade in the old country, and is supporting himself in that way, having no family. He is a sweet and strong Christian, and the Lord seems to be with him. He has developed so that I have given him a class of four boys—two of my own—in the Sabbath-school. He comes prepared with the lesson as well as any of us who can see. He has some one to read the lesson for him from the Quarterly at home, or he reads it himself when it is in the New Testament, of which he has a copy with raised letters. He writes down on paper with raised letters what he wants to use in Sabbath-school, and he comes thus prepared to teach the lesson as well as any one, and he does it. The rest of these people come to us all with very interesting experiences, all uniting in praising "the Lord for His goodness and for His wonderful works to the children of men," and especially for His wonderful dealing with their own souls. It is indeed wonderful how the Lord has led some of them. Anybody can lead a person into Mormonism; but none but Christ can get him out of it.

MISS JENNIE BUCHANAN, *Mt. Pleasant*:—On my return I was on the same train with 150 Mormon immigrants, from different parts of Europe, in charge of a missionary who had gone from Utah. I noticed that almost all these immigrants were distributed throughout the various country towns. I heard this same missionary openly declare their belief in polygamy. Being obliged to remain over Sabbath night in Provo City, I attended what they call "Con-Joint Meeting,"

a meeting of the young men's and young women's church societies. The whole programme took the form of an entertainment. There was much that was shocking on a Sabbath evening.

When we consider what is doled out to those hungering and thirsting souls, in the name of spiritual food, is it any wonder that they are dissatisfied? "Seeking pleasure and finding none," drinking from the broken cisterns of earth's vanities. We aim to give even more diligent heed to the teaching of the words of Christ. "They are spirit, and they are life."

IDAHO.

MISS LOTTIE E. LEONARD, *Montpelier*:—We have opened our school for its eighth year. My seats are already filled, and the children are not all in. My Sabbath-school class is increasing. I have had an average of 45 for six weeks.

Miss Crowell and myself have during the summer vacation (which was spent at home) visited 112 different families. Had nearly all our friends from both elements at our house to either lunch or dinner. We have been invited to several Mormon houses to "spend the day."

There are forty families represented in my Sabbath-school. I have called on every one this summer. We took a little round trip over the mountains (literally *over* them) to visit Malad and attend Utah Presbytery at Brigham. We drove our own horse, and went in company with Rev. Mr. Boyd and family of Paris.

We came home after a two weeks' trip of 800 miles, rested and ready for business.

HOME MISSION APPOINTMENTS.

J. Montgomery, Lonsdale,	R. I.
M. D. Kneeland, D. D., Roxbury,	Mass.
W. W. Shaw, Voorheesville,	N. Y.
W. S. Brown, Sand Lake,	"
A. Cooper, Jefferson,	"
F. E. Walton, Afton,	"
E. Snyder, Scipioville and Scipio, 1st,	"
E. E. Grosh, Brandon and stations,	"
R. King, Cairo,	"
H. P. Bake, Spencertown, and Austerlitz,	"
J. C. Long, North Bergen,	"
J. N. Husted, Milton,	"
J. C. Stinson, Colchester,	"
D. Scovel, Kirkland,	"
R. M. J. Grant, North Charleston and Elk City	W. Va.
Missions,	Tenn.
L. L. Carson, Jeroldstown,	"
G. F. Ayres, Lamar and Chucky Vale,	"
J. T. Cooter, Johnston City,	"
W. J. McMillan, Rockwood and Spring City,	"
R. A. Bartlett, Harriman, 1st,	"
W. R. Dawson, South Knoxville and New Prospect,	"
J. Lanman, Princeton, 1st,	Ky.
E. L. Anderson, Chicago,	Ohio.
D. M. Marahman, Montpelier and Eagle Creek,	"
J. B. Hawkins, Holgate,	"
J. H. Clark, Winchester,	"
R. B. Taylor, Milwaukee Ave. of Chicago,	Ill.
W. F. Vogt, Queen Ann,	"
C. C. Sink, Brockway, Fremont and Avoca,	Mich.
C. D. Steele, Ardmore, Calvary and Lexington,	"
C. Daniels, Corunna,	"
G. D. Sherman, Elmira,	"

T. Melvin, Burr Oak, 1st,	Mich.
J. C. Smith, Reading,	"
F. L. Chardon, Detour,	"
D. Morrison, Iron Mountain,	"
W. H. Simmons, Corriase and Vicinity,	"
C. O. Todd, South Superior,	Wis.
A. G. Rennison, Deerfield,	"
A. B. Burdick, Wequiloc,	"
B. Thomas, Middleton,	"
M. E. Koonce, Crandon,	"
T. P. Potts, Westminster and Grace Chapels of	"
La Crosse,	"
C. F. Foss, Lewis Valley and Decora Prairie	"
Mission,	Minn.
M. McLeod, La Prairie,	"
S. M. Marsh, Hinckley and Sandstone,	"
I. P. Withington, Bethany and Elim,	"
F. O. Colvin, Red Lake Falls,	"
S. A. Stewart, Lawrence and Western,	"
A. Koukol, Tabor, Bohemian,	"
J. J. Boggs, Dundas and Forest,	"
C. Ross, Jordan and Belle Plaine,	"
C. H. Heskett, Austin and Oakland,	"
M. Moore, Erie and Galesburg,	N. D.
R. Clements, Mapleton and Durbin,	"
J. L. Small, Hyde Park and Neche,	"
D. M. Butt, Britton and Immanuel of Aberdeen,	S. D.
J. C. Palmer, Hill City,	"
J. W. Morgan, Whitewood,	"
S. Tunkansalcaye, Buffalo Lakes,	"
I. Renville, Long Hollow,	"
J. W. Lynd, Mayasan,	"
W. L. Roberts, Parkston and Union Centre,	"
J. Linka, Bruie Co. and Bon Homme Co., Bohemian,	"
J. M. Smith, Churdan and stations,	Iowa.
D. B. Fleming, Anderson,	"
R. S. Weinland, Lohrville,	"
S. D. McFadden, Atallissa and Cedar Valley,	"
H. King, Crawfordville,	"
K. J. McAulay, Hermon, Noto and Blue Grass,	"
A. K. Caswell, Cleghorn and Meriden,	"
N. Clark, Dennison, 1st,	"
N. Feather, Woodbury Co., Westminster, and El-	"
hott Creek,	"
D. L. Macquarrie, Schaller,	"
R. N. Powers, Superior, 1st,	Neb.
H. G. Fonken, Emerson,	"
F. P. Baker, Rushville,	"
S. R. Bellville, Wahoo,	"
W. A. Galt, Blackbird Hills and Bethlehem,	"
A. Kadlets, Schuyler and vicinity, Bohemian,	"
H. A. Sawyers, Cameron,	Mo.
C. E. Oswald, Marble Hill, Bristol, White Water	"
and Cornwall,	"
J. A. Annin, Rolla, Cuba and Elk Prairie,	"
J. W. Quay, Lyndon and station,	Kan.
W. R. Kirkwood, Arundel Avenue of Emporia,	"
J. K. Miller, Belle Plaine,	"
F. E. Thompson, Mankato, 1st, Providence and sta-	"
tion,	"
T. D. Davis, Vineland, Willow Springs and stations,	"
B. J. Woods, Lenox, Apili and stations,	I. T.
P. J. Hudson, Mount Zion,	"
D. H. Dodson, Leonard,	Tex.
G. Pierson, Henrietta,	"
S. L. Gillespie, Box Elder and Corinne,	Utah.
G. M. Hardy, St. George,	"
J. H. Barton, Caldwell,	Idaho.
M. H. Mead, Malad City and Samaria,	"
E. B. Teis, Soda Springs and station,	"
T. G. Watson, Coeur d'Alene, 1st,	"
D. Willson, Hamilton, Spring Hill and stations,	Mont.
T. S. Millar, Milas City,	"
A. Adair, Johnson and Colton,	Wash.
T. Hunter, Palouse, Bethany,	"
W. C. Baird, Enterprise and Joseph,	Oreg.
E. Eccleston, Roseburg,	"
W. H. Darden, Petaluma, 1st,	Cal.
A. C. Junkin, Westminster,	"
H. A. Newell, Bethany of Los Angeles,	"
A. A. Dinsmore, Alhambra and Calvary of South	"
Pasadena,	"
E. T. Lockard, Ballard, Los Alamos, Los Alivos and	"
Santa Guez,	"
R. Logan, Santa Paula,	"
J. W. Lundy, West Berkley,	"
M. M. Whiteford, Valona,	"
D. M. Ross, Lebanon of San Francisco,	"
J. D. Beard, Pleasant Valley,	"
R. J. Campbell, Ben Lomond and Felton,	"
H. H. Dobbins, Tracy and Grayson,	"
W. H. Wieman, Pastor at Large,	"
Matthew, Killisnoo (Interpreter),	Alaska.

ian children are in the other smaller colleges also. The above large institution last year enrolled 764 and just 32 in classical courses taking Greek. How many ministers of the Gospel can the Presbyterian Church expect from these proportions and the other denominational schools? Last year Occidental College enrolled 60, with 12 in the college department and 10 preparing for the ministry and missionary work.

3. A Christian college represents a very important department of Church life and growth. More important than head culture is heart culture. This makes a man. The Church is best established where it has planted and maintained colleges and seminaries. California churches have grown very largely of late years by additions from the East. It is yet in the power of the Church to help settle the question of the continuance of this growth by holding the representatives here and the getting of those who yet shall come. But the Church here has particular odds against her. It is a no-legal-Sabbath State. It is a wine-making State. It is the gold hunter's State ever since its discovery. It is a very strong Roman Catholic centre. It has no Bible in its public schools or State institutions. It is a border State, touching as no other State does the heathen civilizations of the old world. The salt of Christian education will possibly do more to preserve it for Christ than any other single factor.

4. The college has a full corps of thorough Christian scholars as instructors. Graduates of such institutions as Princeton, Oberlin, Lafayette and Mount Holyoke are in the faculty. Wise people are learning that the personnel of a faculty is as much or more than any series of text-books for influence on the pupil's mind. Out of a total enrollment to date of 141 students, 102 were Christians at their entrance and 31 were converted in the school. There has been the most thorough mental development. In an intercollegiate competition with four other colleges, each year the Occidental has carried off the first or second honor.

5. The college has a valuable property, well located for site, view, convenience and sanitary conditions in one of the most beautiful and healthful locations in this southern California paradise. It is near enough to the city for its advantages, yet just outside its limits, removed from its evils.

The institution is proud of its short history, and rejoices in its flattering prospects. It has a good library and a small amount of apparatus. Each could stand enlargement. Its great lack is MONEY for buildings, for endowments and for debts. California's wealth is not in the Church. As a rule it is not consecrated wealth. The guardians and friends of this beloved institution have faith in God that from some quarter its enlargement shall come.

FREEDMEN.

GIVING THE PEOPLE THE FACTS.

Only the other day I asked an earnest and self denying missionary, who has given the last twenty-five years of his life to successful work among the freedmen of the South, to give me a thought upon the work that lies so near his heart for publication in the CHURCH AT HOME AND ABROAD. Without hesitation he called for pen and ink and began to write, and in a few moments handed me the following:

GETTING INFORMATION

"Look on this picture, and on that."

Once upon a time the writer, a missionary to the Freedmen, visiting in a great city attended church where the architecture was grand and many appearances told of an opulent congregation. One of the pastor's announcements was this: "The collection for the day will be for the Freedmen's cause," nothing more. I asked a member if the pastor had prepared the congregation for this collection by previous information and appeal. No! But is that all this

church knows about the Freedmen and their needs, and our Mission Board's work for them? "About all I have heard," he said. "What about them? I'd like to know." My heart burned within me, and I spoke.

The previous Sabbath I had been in a plainer looking church every way. I understood that the pastor preached a series of mission sermons, one in connection with each of the Boards, delivered the Sabbath before the contribution, giving all the information he could of the work and the need. On this day he showed that he knew much about the Freedmen, and the work of the Board. He showed too that he felt for them, and wanted his people to feel more for them. He dwelt strongly on their citizenship, degraded and weak, a menace to the whole republic. He informed the church of their lost condition, depraved, ignorant and helpless in most of the Dark South, and showed how accessible and teachable they were, and what wonderful results the restricted missions were showing in converts, churches, Sabbath-schools and contributions in proportion to means. And he wanted his people to appreciate the privilege, the necessity, the urgency, the duty of having a larger part in lifting this Dark South to Christian citizenship, and to God and Heaven.

Afterwards, in looking at the reported collections for Freedmen of the two churches, I was not surprised at the difference. W.

Thought begets thought, and after reading over the incident as narrated by my friend it seemed clear to me that a reiteration of facts already known to some, but possibly still unknown to many, might in some cases supplement the limited knowledge gained by the bare announcement, "The collection for the day will be for the Freedmen's Cause." In addition to this announcement, therefore, before the collection is taken up permit me to make a few remarks.

1. There are in the United States about eight million Negroes. A million is a thousand repeated a thousand times. This number of people is sufficient to constitute a populous and powerful commonwealth. There are enough Negroes in the land to form eight great states.

2. God has in His providence, thrown the work of evangelizing and educating this large and increasing mass of human beings on the conscience of the Christian people of this

land; and the Presbyterians in proportion to their strength and influence must do their share.

3. These people have a claim on us that no other people on the face of the earth can have. They, and their fathers and mothers before them for over two centuries, helped to increase the wealth of our country by their unrequited toil. Their interests and ours are bound up so closely together that no amount of legislation can tear them asunder. They are in our midst, and they are here to stay. Their degradation is our disgrace. Their elevation will redound not only to our honor; but also to our advantage and advancement.

4. These people are easily reached. They speak our language. They accept our institutions; they adopt our customs; they obey our laws; they are native born; they love the land of their birth; and if our country is ever in danger from foreign foe they will be found among her defenders.

5. Though they have marvellously advanced in some localities in the last twenty-eight years, in many other places they are destitute and desolate. They look for help and there is none to deliver. There is no eye to pity; no arm to save. Their ignorance is dense; their moral condition distressing.

6. A million colored children who never saw the inside of a school house are growing up in moral and intellectual darkness, a perpetual menace to the peace of the communities in which they live; some of them destined, it may be, to startle the country with their grave crimes, bringing undeserved reproach and opprobrium upon other members of their race not responsible for the conditions under which such things are made possible.

7. The Freedman's Board, with headquarters at Pittsburgh, maintained last year on the field 152 ordained ministers, 141 of whom were colored. These men ministered to 258 churches, containing 16,293 communicants and 19,472 Sunday-school scholars. We supported last year 252 teachers, doing work in 86 schools of various grades from the large university down to the small country parochial school. We will have this year 16 boarding schools, employing 130 teachers,

with a probable attendance of 8,500 boys and girls, young men and young women.

8. About one half of our churches last year gave absolutely nothing to the poor colored people of the South. All that our great Presbyterian Church gave to this work did not average 25 cents a member.

9. The ordinary pay of a parochial school teacher is not more than \$25 a month for six months; sometimes it is as low as \$15. A teacher can sometimes be secured to teach 40 scholars for three months for \$60. Scholarships in the mixed schools are \$45 a year; in seminaries it is \$50; in Biddle University, a young man can attend one year for \$100. A church can sometimes be built for \$500; and \$250 will often secure a parsonage to a

poor rent-paying minister whose salary is not more than \$400 a year; sometimes \$800.

10. The cry of this people for help is loud and earnest. They are poor in this world's goods, but they often beg harder for the gospel than they do for food and raiment.

By your gifts, consecrated with your prayers you can send a ray of gospel light to those that sit in darkness and in the region and shadow of death. There is no field on which you can scatter the seed of gospel truth that will yield a quicker or more abundant harvest. Ye whose hearts are filled with pity, will you not help these needy ones?

"The collection will now be taken up."

E. P. COWAN.

EDUCATION.

HINTS TO MINISTERS AND CHURCHES IN BEHALF OF MINISTERIAL EDUCATION.

It is exceedingly important this year that every church and every member of each church be urged to contribute something, however little, to the Board of Education. The demand for ministers, and consequently for funds to educate them, is ever more pressing, as our frontier is ever extending, and our cities are steadily crowding with populations that need to be evangelized; while on the other hand the stringency of the times will be likely to lessen the gifts of those who have been in the habit of giving largely to this cause. We must try to make up by the increase of pennies for what may be lacking in the pounds. And this may be done by the eloquent presentation of the importance of an adequate supply of able and devoted ministers for the spread of the Gospel, and by the enforcement of the duty incumbent on every person to share in this burden for Christ's sake. The point to be accomplished is the awakening of a controlling interest in the minds of the people, by letting them know the claims of the cause and its indispensableness to the welfare of

our country and salvation of mankind. This is the business of the minister. Moreover, if there should be any objections felt against the policy of aiding candidates in their education, it devolves on him to remove them if possible. Above all things he should aim to illustrate the indispensable benefit of the ministry to a community by his own life and labors among the people.

There is another pressing want, for the supply of which we must chiefly depend on our ministers. It is that of a larger number of energetic and earnest young men, who are prepared and disposed to go to the front or among any destitute portions of our population wherever found, and preach the Gospel, "not where Christ has been named that they might not build upon another man's foundation." We have plenty of unoccupied territory, and we need men animated by Paul's ambition to turn all of it into a realm of Christ's Kingdom. No easy task this, it is true; but it must be done, and it can be done only by such as are willing to act under the commission which Christ gave to His first band of messengers, and who have faith enough to trust Him for support and to endure hardship for His sake. Men of this

stamp we have had, and we can get them in greater abundance according to our need, if those who have the ear of the churches will try to infuse into them the right spirit and pray for a blessing on their endeavors. Why should not every Paul find a Timothy? Ministers are stewards of a sacred trust, and the injunction laid on them is just that which this great apostle gave to his spiritual son: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And these faithful successors are not to be obtained by chance. They must be sought for and prayed for, yea, begotten by us as "Our own sons in the faith." We have known ministers who have made this their aim, who have proved instrumental in bringing many into the apostolic line over whose labors they have rejoiced. And why should not this be the aim of us all; and many a young man of fine gifts who is turning to secular pursuits be induced by our influence to consecrate his talents and means to this the highest of all callings? There is a responsibility resting upon ministers in this matter, which cannot be innocently ignored.

The number of candidates reported to the Assembly in 1893 for the churches here at home is 1265. A small proportion of these are scattered over a nine year's course of study; a larger proportion over seven years' and a still larger proportion over three. Taking the average at five years, this will give us 253 graduates per year, which is ten more than all our seminaries reported this Spring. But not all these can be counted on. Some will fall out by the way and the utmost we can hope for to enter the service will not be more than 225. The inadequacy of this number for promoting the healthy growth of the Church and accomplishing its portion of the great work to be done for the evangelization of our country, to say nothing of foreign lands must be apparent to every one. To what the lack is owing, it becomes all our judicatories to consider. Is it the lack of piety in the Churches which is the productive element of the ministry? or the uncertainty of obtaining and holding a position for labor? or

the difficulty of obtaining the education demanded? Whatever the cause may be, it becomes every body of ministers, who are administering the affairs of the Church to examine and find it out and remove it, if possible.

Of these 1265 candidates not less than 868 were under the care of the Board, leaving 397 who are sustaining themselves—a trifle less than one-third of the whole number. The question is whether a larger proportion could not be induced to be independent of the Board. Still further, whether more young men, possessed of ample resources could not be persuaded to give themselves to this sacred work. There are too few of this class engaged in it. Is it because there is less of piety and devotion among them? Or is it that Christ has in the main chosen the poor of this world to be His messengers, as being like Him in condition and, therefore, better fitted to preach His Gospel to the poor, and so to advance His Kingdom the more rapidly? It were hard to say. But certainly the poor in spirit need not be confined to the poor in purse, and it would seem that the power of the Gospel might be so brought to bear upon the sons of wealth as to kindle in them a desire for the blessedness promised to those who seek first the Kingdom of God and His righteousness.

The subject is a great one and we must leave it to be enlarged upon by those who are to address the churches in view of the great perils that are menacing our country from the prevalence of godlessness and immorality and also in view of the glorious opportunities which our country presents for laying hold of the representatives of every nation under Heaven that are gathering here, and converting them into agents for evangelizing the world.

"Lord of the harvest, hear
 Thy needy servants' cry;
 Answer our faith's effectual prayer,
 And all our wants supply.
 On thee we humbly wait;
 Our wants are in thy view;
 The harvest truly, Lord, is great,
 The laborers are few."

CHURCH ERECTION.

APPEAL FROM THE BOARD OF CHURCH ERECTION TO ALL INTERESTED IN THE PROGRESS OF OUR CHURCH.

The Board of Church Erection ventures to call your earnest, prayerful attention to the following facts:

1. During the last five years there have been organized, in connection with our Assembly, 1,049 new churches, an average of *more than 200 each year*.

2. Five out of six of these churches are upon Home Missionary ground, and cannot secure the church homes, without which they die, excepting as assisted through this Board.

3. This Board, therefore, exclusive of its Manse work (\$68,325), and its loans to stronger churches has, during the same five years, received 910 applications for aid in building, asking in the aggregate for \$544,448.

4. Since its organization the Board has aided 5,264 churches, disbursed more than \$3,000,000, and thus secured property valued at \$10,500,000.

5. In doing this work so absolutely essential to the growth and stability of our Church, and for which it is responsible before God, this Board, which represents the Church, has been aided by *less than one-half* of the congregations that are upon the roll of our General Assembly.

6. The Board faces the coming winter with demands upon it already exceeding its resources by *more than \$25,000*.

7. Eight hundred congregations are to-day without houses of worship, and the number of new edifices each year barely equals the number of new congregations organized.

8. Owing to the present financial panic special appeals are constantly coming from congregations that having begun to build are facing unexpected difficulties and threatened disaster.

In view of these facts the Board asks special help at this time, and from several sources.

1. It asks churches to remember in their schedule of annual contributions to include Church Erection.

2. It asks pastors to speak to their people of its work, explaining and commending. By so doing contributions are frequently doubled.

3. It asks special contributions from all who know its work and believe in it.

4. It asks presbyteries to remember that however urgent the need of sister churches within their own bounds they ought not to shut out the appeal of our missionary churches in the boundless new regions of our land. Our whole work is imperiled by the fact, in itself commendable, that so many presbyteries become so greatly absorbed in the work of church extension within their own bounds. Last year, out of \$318,666 reported by the churches as given to Church Erection, *less than \$70,000, or less than 22 per cent.* was sent to this Board for its work. If all the presbyteries were in this regard to do as several of our strongest have done, and retain all their contributions at home, the work of this Board would have to close up immediately. Dear friends, will you not aid us in conserving the far-reaching Home Missionary work that our Church is doing?

To contribute \$1,000,000 to the Home Board is grand; it is none too much; but to do so and then not give to *this* Board, without whose supplementary aid the Home Missionary work comes to naught and its expenditure to waste, recalls again the oft-quoted cry of the French officer as he witnessed the charge of the Light Brigade at Balaklava:

"It is magnificent, but it is not war."

In behalf of the Board,

SAMUEL D. ALEXANDER, *President*.

ESKINE N. WHITE, *Cor. Secretary*.

53 Fifth Avenue, New York, October 1, 1893.

FROM CHURCHES.

MULHALL, OKLAHOMA TERR.

I am directed by the trustees to return their sincere thanks for the donation so generously granted by the Board of Church Erection to aid in the completion of our new church building. Without this donation we could not have built. Ours is the only church in Mulhall and the only one within a distance of fourteen miles south and sixty-five north of us.

MADERA, CALIFORNIA.

The money has been received and appropriated. The debt cancelled and we are now in possession of property worth \$8,500 and a balance in the treasury of \$1.38. We had a "Good Cheer" meeting yesterday. Glad hearts and cheerful faces characterized the congregation. May the Lord bless the Board of Church Erection. We have no language to express our gratitude.

BELLEVUE, IDAHO.

The check of \$300 for the manse, received. Let me in behalf of our people and myself and family thank you for your interest and help. I think that we shall soon be able to be very comfortably fixed, and although you are at a great distance from us and therefore we may never have the pleasure of meeting you and thanking you for your concern about our welfare, please remember that we shall often remember you and the great Board which you represent at a throne of grace. Again I thank you.

FROM A FAITHFUL ELDER.

Your appeal has been with me for some time. We are now without a pastor. I have been trying to raise a contribution for your Board, but oh, it is so discouraging to work with such selfish people. Excuse me, I must not complain, but I cannot influence them in the right way. I will abide God's good time and pleasure. I will send my *own* contribution to your Board—and want to make the same to other Boards—of my *tithes*, and I will only ask that you put it in as miscellaneous. I do not want to deceive the Presbytery, Synod and General Assembly as we have been doing for several years, so please do as I request, and may rich blessings attend the work and my small contribution.

Enclosed please find P. O. order for five dollars. I may be able to do better next year, and we may have a pastor then and do much better.

A PULPIT AND A BIBLE.

Some time since a Presbyterian church of my acquaintance disbanded and has lately disposed of its property. A very nice *pulpit desk and Bible* remain, and will be gladly *donated* to any church desiring them. Do you know of any church that would like to have them? It occurs to me that the Board may be helping to build some church that would avail itself of the offer. The desk is of walnut, modern in style and substantial, and, together with the Bible (a large one), will be sent to any church willing to pay the charge of transportation. The articles are within sixty miles of New York.

Sincerely yours, N. M. SHERWOOD.

119 Palisade Avenue, Jersey City, N. J.

MINISTERIAL RELIEF.

THE TABULAR STATEMENTS OF THE BOARD.

The stated clerk of the General Assembly has called attention, through a card published in our church papers, to the fact that in the bound volume of the Reports of the Boards to the last Assembly, several pages of our report do not appear in their proper place, and he has indicated the place where they may be found. This information is of importance to those interested in the work of

the Board, and we reprint Dr. Roberts' card in case any reader of this magazine may not have noticed it in the papers. It is as follows:

Attention is called to the fact that in the bound volume of the Reports of the Boards to the last Assembly, pages 45-47 of the Report of the Board of Ministerial Relief, through a mistake in the binding, have been transferred to the Report of the Board of Education. They will be found at the close of the Report of that Board.

WM. HENRY ROBERTS, *Stated Clerk.*

In the volume of these Reports bound for the use of the Commissioners to the General Assembly, the Report of the Board appeared in full with these pages in their proper place. Our surprise, therefore, was something like consternation, to find when the bound volume for general circulation appeared, that the statistical pages 45-47 were not to be found in our report. These contain important tabular statements by Presbyteries and Synods, prepared each year with much care and labor by our treasurer, and appears in our Annual Reports in obedience to the order of the General Assembly. Special reference was made this year in the Report itself (page 8) to these tables, and we keenly felt the embarrassment their omission would occasion to all interested in Ministerial Relief who might turn to our Report expecting to find them there as usual. Happily, it was soon discovered that while the pages are missing from their proper place they are, nevertheless to be found elsewhere, in the volume, where they can therefore be easily referred to. Will not the ministers and elders who have received these bound volumes kindly turn to our Report and pencil somewhere (perhaps on page 8) a marginal reference to the fact stated by Dr. Roberts? In the use of the volume hereafter by one who may turn to our report for the information contained in these very pages, such a marginal note will direct him.

These pages contain a statement of the amount paid in to our Treasury by each Presbytery and the amount drawn out by it for the support of the disabled ministers and their families within its bounds. Perhaps they may receive a more careful examination this year than usual from the attention which has been called to them by Dr. Roberts' card, and the brethren in some Presbyteries will doubtless be surprised and pained to learn how disproportionate are the contributions from their churches to the amounts drawn out by the Presbytery.

With many Presbyteries this must necessarily be the case, and it should not be allowed to prejudice the claims of those who justly come within the lines laid down by the

Assembly for the administration of the Board of Relief. The claim of the disabled minister is upon the whole Church and the strong Presbyteries must help those which are weak.

But we can all understand how a large gap between the contributions and the drafts of a Presbytery emphasizes the obligation of every Church within its bounds *to do its full duty to the Board*, which alas but few of them do. Last year, as these same tables show, in many Presbyteries not *one-half* of the churches (in some, not *one-third*), took up a collection for the Board, and this strange neglect of so sacred a duty, while the Presbytery draws out so large a sum, is continually referred to in the reports of standing committees upon Ministerial Relief printed in the Minutes of Presbyteries and Synods. While it is not possible for every Presbytery, or even every Synod, to take care of all the disabled ministers within its bounds, the brethren in every Presbytery feel a sense of honorable obligation "to provide for their own" as far as possible. And this is right. The Presbytery by its vote recommends all these cases for aid, and should see to it that every one of its churches, to the measure of its ability, aids our Treasury to meet the drafts thus made upon it. But when it becomes really necessary for a Presbytery to make even large drafts upon our Treasury in excess of its contributions which have been according to the ability of its churches to give, then there should be no hesitation.

Undoubtedly there should be a thoughtful and prayerful examination by the Presbytery of every case, for which it draws aid, but when convinced that a sick or aged servant of the Church really is a "deserving" case falling within our lines of administration, the brethren should remember that the faith of the Presbyterian Church (not of the Presbytery only which may neglect its duty to our Treasury), is pledged for its relief. The "gap" between the contributions and the drafts of a Presbytery which these "tabular statements" show, should, therefore, not be lessened by withholding from our suffering brethren a dollar of appropriations which they have earned for themselves and their families by faithful and self-denying service to the Church.

Temperance.

It is not always easy for large numbers of earnest Christian men who are agreed in desiring a common end to be of one mind as to the right or best means of attaining it. Of nothing is this more true than of Temperance. We learn from the *North and West* of what seems to us a wise and laudable attempt to unite the sincere opponents of the liquor traffic in the state of Ohio in certain lines of effort in which they are able to agree, leaving all at liberty to pursue other lines of effort according to their differing views and convictions. We bid them God-speed in this undertaking and commend their method to the observation and study of our readers in other states. Their organization bears the name of the ANTI-LIQUOR LEAGUE OF OHIO. Its prominent features are given in several articles of its Constitution, copied from the *N. W. Congregationalist* by the *North and West*.

ANTI-LIQUOR LEAGUE OF OHIO.

Object.—The object of this League shall be to combine and concentrate the various temperance organizations and individuals of the state, along such lines of work as all can unite upon, in order to secure the rapid extinction of the manufacture, sale, and use as a beverage of intoxicating liquors in the state of Ohio.

Methods.—The work of this League shall be aggressively and permanently carried forward in four special departments, as follows: (1). The Department of Agitation.—The subject of personal abstinence and saloon closing shall be presented and urged everywhere, and a strong and growing anti-liquor sentiment promoted by means of union anti-liquor meetings and the use of the printing press. The propagation shall be conducted with great care, that no political party shall be advocated or antagonized by the speakers and workers or by the literature circulated by the League. (2). The Legislative Department.—In this department the members of the League will endeavor to secure in their respective parties the nomination and election of all officers, municipal, county and state, who will support anti-liquor laws. The League will advocate the scratching of tickets by the members of each party wheremen known to be in sympathy with the liquor traffic have been nominated for any office. In this department the League will also

see that the legislature is importuned at each session for such anti-liquor laws as the public sentiment of the state demands. (3). The Enforcement Department.—In the matter of the enforcement of existing laws the League will co-operate with the different localities of the state in such a way as to conduct such enforcement wisely, systematically and effectively. (4). The Boys' Department.—In this department the League shall form an organization to be known as the Boys' Anti-Liquor League. The boys of the state shall thus be everywhere trained not only for total abstinence but also for aggressive opposition to the drink habit and the saloon.

To carry on the above lines of work the League shall secure the employment of a state superintendent and superintendents of districts who shall thoroughly inform and bestir and organize the people against the liquor habit and traffic.

Constituents.—The League shall be composed of all persons who will co-operate in the special lines of work outlined in Article 3, without reference to their religious belief or party preferences. The League shall form no political party; it shall seek affiliation with and aid from no political party as such, but shall endeavor to influence and secure the support of the individual members and officers of all the political organizations of the state. The county and local executive committees shall be formed under the oversight of the state and district superintendents and shall include representatives of all the churches, benevolent societies, temperance organizations and political parties of each locality.

The local leagues shall receive as members all persons of both sexes and of every creed and political party who approve of the plans of the League and will co-operate for the propagation of its departments of work.

Financial Support.—The League shall establish its work upon a business basis; and in order to support aggressive methods in its various departments the executive committee shall secure in every locality the monthly or annual subscriptions of all the friends of the anti-liquor movement. The local executive committee shall secure a collector in each locality who shall make monthly reports and remittances.

What a tale statistics might unfold! In New York last year one thousand four hundred men secured divorces from their wives on the ground of drunkenness, and during the same year over twelve thousand wives secured divorces for the same cause.

Systematic Beneficence.

THE WAY TO GIVE.

REV. ARTHUR MITCHELL, D. D.

[From the *Interior*.]

As I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first; but that is past long ago. Now I have only to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth I have come to feel, belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that." About the same time I met this man's pastor. Said he, "That farmer is not only the largest giver, but the most cheerful giver, in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he, "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself; it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that

time pretty well settled. That carried me through. Soon after came our big fire, then hard times, epizootics; in fact, almost every year, something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you begin to make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet I expect, next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."

Thus our lately departed brother "being dead yet speaketh." We cherish the memory of his heroic and self-forgetful labors as Pastor and as Secretary. Our readers will welcome the above as a reminder of him, and as a clear and forceful presentation of a most important subject. The principle and method which it illustrates, generally accepted and acted upon, would soon relieve the Church of her pecuniary embarrassments, and supply all her treasures with all needed funds for the wise and efficient prosecution of all departments of her work. Better still, such bestowment of the needed funds would be a most blessed means of grace to all who should have part in it. Secular business would become "not only *subordinate* to piety, but *subservient* to it," according to the expressive phrase of an eminently wise and godly man who, "having served God and his generation," has, long ago, "fallen asleep in Jesus"—Elder Russell Scarritt, of St. Louis.

Dr. Mitchell's anecdotes bring to mind a pleasant one which we heard many years ago

of a man then eminent as a financier and a Christian. It was related, that early in his business career his bookkeeper was directed to open an account with "O. P. J." He did so, and after a considerable time found that the items which from time to time he was ordered to credit to "O. P. J." were about ten per cent. of all profits of the concern. His curiosity being awakened, he asked his employer, "Who is O. P. J.?"—He replied, "Old Patriarch Jacob."

If any young man who reads this does not at once guess the conundrum, he will probably be able to do so after carefully reading the story in Genesis xxviii. We commend to all young men the prayerful study of the closing verse of that chapter in its relation to the whole life of that patriarch.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

MARQUIS, JOHN STEVENSON, D. D.—Born in Washington County, Pa., May 19, 1825; graduated from Washington College, 1848; studied theology at the Western Theological Seminary; licensed by the Presbytery of Washington, April 20, 1853; ordained by the same Presbytery, April 18, 1855; Stated Supply, Sistersville, West Va., 1853-57; Big Spring, New Cumberland and Fairmont, West Va., 1857-61; pastor, Richmond, Bacon Ridge and East Springfield, Ohio, 1862-65; Pigeon Creek, Presbytery of Washington, 1868-84; Principal of Canonsburg Academy; Stated Supply, Lower Ten Mile; last residence, Washington, Pa.; died, at the home of a relative, Aledo, Ill., Sept. 11, 1893; married Margaret B. McConoughy.

NEWBANKS, JOHN.—Born in Chazy, N. Y., August 30, 1824; studied under Rev. Dr. Beman in Troy; graduated Williams College, 1849; studied one year in Union Seminary, and graduated at Auburn Seminary, 1852; ordained by Presbytery of Troy at Chestertown, N. Y., June 29, 1853; pastor Church of Chester, 1853-1854, his pastorate being dissolved October 11, 1854; insane until his death; for two years in the asylum at Utica; for over thirty years in Marshall Infirmary, Troy, N. Y., where he was cared for

by the Board of Relief, and where he died August 29, 1893; married May 5, 1845, Miss Mary Taylor Wotkyns, of Troy.

Thoughts on The Sabbath-school Lessons.

I.

November 5.—*The Resurrection.*—I Cor. xv: 12-26.

A dead Christ; the Christian faith vain; the apostles false witnesses; departed saints, perished!

This would, indeed, be a forlorn hope for those for whom Christ died.

"*But now is Christ risen,*" is Paul's triumphant contrast to that dark picture,—and he then leads us on through the blessed results to the Church, up to the final victory over death itself.

II.

November 12.—*The Grace of Liberty.*—II Cor. viii: 1-13.

The great test of healthy Christian life, it would seem, is:

1. Not faith,—even the faith that works miracles.
2. Nor utterance,—even eloquence in the prayer-meeting.
3. Nor knowledge,—even of God's Word.
4. Nor diligence,—even in Christian service.
5. Nor even in love,—to those who have benefited us,—but in self-sacrifice even for the undeserving.

We may be active in many a Christian charity, and always ready to do our part in the prayer-meeting, but we are not growing *like Christ* unless we are laying down our lives for the brethren.

III.

November 19.—*Imitation of Christ.*—Eph. iv: 20-32.

"There is vitality in gracious principles . . . just because the Spirit who planted them, keeps them alive. . . . The good work of grace in the heart does go on; but it does so because He who began it, carries it on. . . . It would have gone entirely, had not the Holy Spirit loved it more than we prized it, and watered it more than we watched it. . . ."

You are no stranger to sealing, if you have passed through deep and dark waters without losing entirely your faith or your hope."

—Philip.

IV.

November 26.—*The Christian Home*.—Col. iii:12-25.

"The parent must prove himself worthy of his place; his ascendancy will depend upon the weight of his moral character. To acquire such influence must be a matter of study and effort and prayer.

Only then can the education of our children become . . . the wise and well ordered commanding of our household, that they may keep the way of the Lord.

Of this influence, in which true authority has its root and strength, the secret is, a life in which we exhibit ourselves what we ask of our children."

—Murray.

"The Holy Spirit will bless your children, if at all, in connection with yourself. Then be careful of yourself. Keep yourself pure; keep yourself patient; keep yourself calm, meek, gentle; keep yourself—God help you to do so—in the state in which you wish your children to be. . . .

Guard yourself from all evil tempers for your children's sake. Try to be, pray to be, in behavior and in spirit, all that you wish them to be. It is likely that they will be, mainly, what you are.

I know how heavily this thought may oppress you. Cast the burden of it on the Lord. Take comfort and courage from his offer of help. He can fit you for the work to which he calls you—even this greatest work which he gives to mortal man and woman, the rearing of a child for Him. What else can he be more willing to do? . . .

The Holy Spirit is not more ready to comfort you in sorrow over your dead child than to strengthen you for all your work and care for your living child. 'He dwelleth with you, and shall be in you.' Recognize him. Trust his *present* help. The Holy Spirit is willing to abide in your home, hallowing all its scenes and all its experiences, and preparing you and your children to dwell together, in the house not made with hands, as children dwell at home."—*Home Whispers*.

Children's Church at Home And Abroad.

MRS. SMITH'S BOB.

In our September number, page 246, is a Book Notice of the autobiography of Mrs. Amanda Smith. There are many things in that book which would be interesting to children. One is about a little boy whom she found in Africa, and brought with her to England, where he is now in a good school. The publishers of the book have kindly lent us the plate from which we print the picture of him for our readers, and we take the story from the book:

I had never (before going to Africa) been where a doctor could not be called in a case of emergency.

So I thought if I could get a nice little boy I would train him for a missionary, and a doctor as well. So I felt led to pray and ask the Lord to open the way.

One day I was going down town, and little Bob and his friend were hanging on the gate as I passed. When they saw me coming they began shouting, "Good morning, Mammy! Good morning, Mammy!"

I went up and put my hand on Bob's head. I admired him much; he was so black, and his skin was so soft and smooth, like a kid glove.

"Well," I said, "are you fine boy to-day?"

"Yes." He understood what I said.

"True, you be fine too much," I said.

To an African child that means all that we mean when we say, "You are a nice boy."

I had noticed, as I was passing, a man and woman who stood talking together, and when I had gone a few steps away the man called out, "Mammy!"

I turned, and he said, "Mammy, I want you to take that pick'n and teach him God palaver," pointing to little Bob. "Myself, I be fool; I no sabe God. I don't want my pick'n to be fool all same like myself."

I said, "Jack, is that your pick'n?"

"Yes."

"For true? You be his daddy?"

"Yes. I want you to take him all that place you live to come when you catch England and big America, you teach him so he can sabe God proper."

I said, "Well, Jack, myself don't be well just now; dem fever humbug me too much. I be

weak plenty. So when dat steamer live to catch here, with Bishop Taylor's missionaries, myself I go down the coast a little bit. Jack, why not give him to some of the Liberian people? He will teach him."

"No, Mammy," said Jack, "if you lef' him on his hand he no sabe nothing."

Mrs. Smith went away on the steamer as she had planned and told Jack. After some months she came back, and one day she met Jack in the street.

He said, "Mammy, howdy; I glad for see you, you be well now?"

"Thank you, Jack, but my self don't be well. Weak, weak, all time."

"Mammy, I be sorry for you. You goin' take that pick'n?"

"Well, Jack, that boy be very small boy; he live to give somebody plenty trouble, small boy, so."

Mrs. Smith explains that she spoke to Jack in such broken English, because Jack could only speak it that way, and would "understand it very well if she broke it up."

"You see, Jack, if I take him I must be all same as his mammy. All same like if I born him myself. My heart must be big like his own mammy's heart; and this fever bother me all time; so I am weak."

"Well," he said, with a sad face, "Mammy, you promised to take him."

"Well, Jack, I go home; I look my head; then I will speak to God, and if my heart lay down I will call you."

So he said, "All right," and went away. Several times he came to see me to see if I had got light. "No, not yet."

Then I prayed, and asked the Lord to show me his will. "Oh! Lord, thou knowest I have no money to support this child if I take him; and I don't want to take the care and responsibility of this child, with nothing to help myself or him. But if thou dost want me to take him,



MRS. SMITH'S BOB.

and wilt make it clear that it is thy will, and I should do it, it will be all right; and I know thou wilt help me to take care of him. Now, Lord, make it clear what I must do, I will wait until thou dost speak to me."

Then a few moments' quiet as I knelt before him. And these words came to me [into her mind] clear: "Is not Ethiopia stretching out her hands to God?" "Yes, Lord," "Cannot you help a little?" "Lord, thou knowest I am very weak, and I don't know what I can do."

Then these words came [into her mind] clear and distinct: "You do what you can, and where

you leave off, God will raise up somebody to do the rest."

"Well," I said, "that is reasonable, and I will trust the Lord, and take the child and do the best I can."

In a few days Jack and his wife, Bob's own mother, came and brought Bob; and they both signed an agreement relinquishing all claims.

CAPE PALMAS, February 16, 1888.

We, Jack Smart or Na We, his father, and We A De, his mother, do give our son, Bob, to Mrs. Amanda Smith to raise and educate as her own child. And we relinquish all claim to him from this time forth.

Jack Smart (his X mark),
We A De (her X mark).

Wm. Taylor, Bishop, }
Elizabeth Tubman, } *Witnesses.*

Now there was Bob, a little naked heathen, but he was as happy as a prince. His mother had given him his bath in the river; so I gave him a nice red kerchief to put on around his loins, and he was dressed! A day or two more, and I had made him his first pantaloons, out of a half yard of calico. When he got them on, oh! if you had seen him strut! He was the proudest little darkey that ever got into pantaloons, and calico at that!

Mrs. Smith did not know Bob's age exactly when she took him. But she thought that he was about six years old. She says:

He learned English remarkably fast, so that months before I brought him to England he had got so he could read in the Testament, and, at family prayers every morning, he and I would read verse about. He could read almost as well as I could in the Testament when I brought him to England.

The people were astonished. They could hardly believe that a little while before he was a little, raw, naked heathen, and could say only two things in English when I took him: "Good morning, Mammy," and "drink water."

I don't believe there is a child in this country, born of Christian parents, that would have shown a capability beyond that child's. It is nonsense to say that a native African is not capable of learning.

Mrs. Smith taught Bob very faithfully and prayed for him and taught him to pray. This is a prayer which Bob offered one morning when he knelt down with her, and she had told him he might pray. He said:

"Oh! God, I come to you. I beg you to make my heart good. Take all the bad out of my

heart, so I wont lie; so I wont steal. Oh! God, put your good spirit in my heart, so I can always obey my ma; so I can be good, I beg you, Jesus, I will believe you. Help me, for Jesus' sake, amen."

Mrs. Smith says:

I feel sure God heard that little prayer, for my heart went with it; and when Bob stopped praying, I took hold of God. Oh, how I prayed, and how I believed!

Not long after this, as Bob was walking along a street in London a little way behind Mrs. Smith, some white boys began to call out, "Oh, there goes a black boy." He ran to her and said:

"Oh ma, the boys like to look at me, don't they?"

"Yes, they are not accustomed to seeing little black boys, you know. There are not many in this country."

"Well," he said, "I don't mind if they do look at me now; since I told Jesus this morning, and he made my heart good. I don't care if they do look at me now."

His face was beaming with delight; and I said: "I know Bob is changed, the old things have passed away, and the things that he hated he has begun to love."

And the word from him in England now is, that he is a good boy, and trying to be a Christian. Why should it be thought a thing incredible, that God should convert a little heathen child?

OUR DUMB ANIMALS is the title of a small monthly paper published in Boston, representing "the Massachusetts Society for the Prevention of Cruelty to Animals," "the American Humane Society," and "the American Bands of Mercy."

By permission of its publishers we have copied the picture on page 412 for our readers, and also the "GOLDEN WORDS" on the same page, which seem to have been printed first in another paper called *Farm, Orchard and Garden*.

We understand that the publishers of *Our Dumb Animals* published the book *BLACK BEAUTY*, of which they have disposed of about 1,500,000 copies. We hope they will find market for millions more, and that that book and their monthly paper will continue to fulfill their motto, "*We speak for those that cannot speak for themselves.*"

There is a Bible verse in which it is written, "Open thy mouth for the dumb." I do not say that it was intended especially for our dumb *animals*. But does it not include them and all helpless creatures for which we can do any good by speaking for them?

Any of my little Presbyterians who will find that verse, with the help of any older person, and will write and tell me where it is, and also tell what advice is given in the same chapter about drinking wine, may name any one of the pictures which I have promised before, and I will send it.

I should like to have you tell me also whether you have read *BLACK BEAUTY*, and how you like it, and whether you think that God really cares for his dumb creatures. Is it true, as a poet has said :

"He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us
Hath made and loveth all?"

GOLDEN WORDS.

The cow will generally do her best that is loved and petted the most by those who have her in charge. If you wish a cow to do her best you must cultivate her acquaintance intimately, *and be unsparing in little acts of kindness*. You may whip and torture a cow into submission, *but she will strike the balance against you in the milk pail*. One of the greatest faults among dairy farmers is *want of kindness and consideration to domestic animals*. Cows should be petted daily and made to feel that man is a friend and protector. *All pain, fright and uneasiness check the secretion of milk, and the man who is passionate and abusive to his herd never did and never can realize a full yield from it*. Any one that has charge of animals should study their character and disposition. It is an interesting study, and, under the law of kindness, you will not unfrequently bring out wonderful traits and exhibitions of affection, which will show a forethought and design which may well be ranked with the higher intelligence of reasonable beings.—*Farm, Orchard and Garden*.



"A HOME RUN."

Little boy, do not you know that to make a cow run when her bag is full of milk hurts her? It gives her pain, and she cannot give so much milk, nor so good milk, if you hurry or worry her, or make her afraid. Drive her gently; treat her gently; be her friend; and she will be yours.

Think of this when you eat your bread and milk, and do not forget it when you drive the cow to pasture. I don't believe you need that whip.

"I would not enter on my list of friends,
Though graced with polished manners and fine sense
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

Young People's Christian Endeavor.

BOYS' MISSION BANDS.

MRS. FANNIE M. HUGHEY, ST. CHARLES, MO.

Experience has fully shown the value of such organizations, and the possibility of success in them. The work requires tact, but no remarkable genius or special gift that may not belong to any ordinary Christian who is fully consecrated. Like any other Christian work it requires the giving up of self entirely to God's guidance.

It also requires work—hard, continued, perplexing work. Any attempt to organize and lead a mission band of boys or girls for the purpose of passing a few leisure hours in pleasant diversion will surely bring disappointment and mortification. But one who goes into this work in the right spirit will find it a sure cure for ennui. The work does not begin nor end with the regular missionary meeting any more than does that of the faithful Sabbath-school teacher. It lasts through all the intervening days.

The boys must be looked after individually. A boy's heart yearns for personal friendship, for genuine love and sympathy. He will not ask for these, but, if he receives them he will give back unstintingly. And what is richer than the love of a real, live, stirring, warm-hearted, unaffected boy?

First of all, know your boys and love them. Find out their individual dispositions, tastes, aspirations, temptations and talents. Every boy can do some one thing better than he can do other things.

Having learned your boy try to meet his wants in order (1) to develop him and (2) to prepare him to carry on the work of saving others.

Plan your programme so that every member of your band will feel a distinct personal responsibility for making the meeting interesting. This will go a long way in keeping order.

Make your programmes varied. Try to bring in *unexpected* attractions. Having learned to expect that their leader will have something *interesting* to show, to do, or to say, the boys will be so alert to know what it is, that her movement to her place for opening the meeting will be the signal for breathless attention. It will be unnecessary, as it surely would be useless, to wait for the boys to come to order, or to scold them for disorder.

Be enthusiastic, animated, running over with

interest yourself, and you will find yourself reflected in the eager faces and energetic efforts of the members of your band.

Make your boys *work*. It is as true in mission bands as elsewhere that "Satan finds some mischief still for idle hands to do."

Some leaders like to carry on some kind of work for raising funds during the missionary program. Others prefer to have a work meeting and a study meeting separately. This must be left for each leader to decide, as she best knows the needs of her band and her own powers and adaptations.

One band which I knew made a miniature tabernacle, the boys doing most of the work under the guidance of their leader. Three quarters of an inch, I think, represented a cubit, and the measurements were exactly carried out on that scale. This occupied many weeks, and at the end of the time an entertainment was given at which the boys built the tabernacle before the audience with appropriate recitations of Scripture, singing, etc. An admission fee was charged and the boys felt that they had *earned* the money.

[So indeed they had, and, when it went into the mission treasury, it was a gift to the Lord *from the boys*. They had given their audience their money's worth of entertainment and instruction.—Ed.]

The same band gave an entertainment consisting of tableaux, illustrating the costumes, habits, religion and social life in different countries. This was very instructive as well as entertaining, and brought a great deal of money into their treasury.

At their study meetings, they used to become quite well acquainted with the country for the month, studying the geography, people, religion, missionary history, finding the route by which to go to that land, etc. Maps, pictures and curiosities were used. Each boy was pressed into service as far and as often as possible. All the officers of the band were chosen by the votes of the boys, and they were taught to carry on all the business of the band under the direction of the leader.

Give the boys their "say" in plans and work. They are full of ideas, and, when encouraged to express them will often give just the suggestion which will help the leader out of a serious dilemma.

Impress your band with the dignity of working for the King of Kings. Boys do not like to waste their energies, but nothing is too hard for them if they feel it to be worthy of effort. Teach them the incalculable worth of spiritual

blessings. Make them feel that saving souls is the most manly work that can be done, and is commended by the grandest example of true manhood ever given in this world

Above all things try to teach the boys the need of prayer. Make them understand that prayer is simply talking to God; that it is not long words or copied phraseology that Jesus wants, but a simple asking for what a boy really wants. Let them feel that each one—even the smallest—can have a part in the prayer service.

Try to impress upon your boys the need of *personal consecration*. The Lord says to each boy, "Give me *thine* heart." If the boy's heart is the Lord's, it will be easy to work for Him.

As to raising money, there are many ways to do it. There are missionary chickens, missionary pigs, missionary flowers and vegetables; consecrated scroll-saws, scrap-books, stamp-collections, errand-boys, news-boys, etc. My advice to leaders would be the title of Margery Henry's leaflet: "Why don't you ask the boys themselves?"

If there is one phase of Christian work more precious than another, it is the work for the young, teach the children, and you teach the world. Win the children, and you win the world. Save the children, and you save the world.

EAGERNESS FOR EDUCATION.

Rev. S. W. Boardman, D. D., President of Maryville College, in Eastern Tennessee, writing on August 25, 1898, said:

At one o'clock this morning, there died at Mt. Nebo, a summer hotel, 10 miles away, a girl of 19 years, who three years ago, walked 70 miles from a recess of deep intellectual darkness in North Carolina to Maryville, to raise herself and be "able to do something for her people." Our Christian Endeavor Society in town were expecting to aid her for the next year. She was two years in the Friends' School here, and the last year in our's. I did know her personally, but the story is very touching. She went to work there for the summer, and has died of typhoid fever and pneumonia. We shall bury her this afternoon in the college cemetery, beside two noble Christian youths, who were eager to enter the ministry, but died in 1889.

Was not that a beautiful work for a Christian Endeavor Society? May not other C. E. Societies find such young persons "Eager for Education and help them?"

Gleanings

At Home and Abroad.

[Gathered by Rev. A. B. Robinson.]

—Japan has a railway mileage of over 1,700 miles.

—God had but one Son, and he was a missionary.—*David Livingstone*.

—"Personal consecration should be written purse-and-all consecration."

—The Christian who is not interested in foreign missions is missing a liberal education.—*Bishop Goodsell*.

—In these last days the Gospel is the best, and indeed the only, instrument of civilization.—*Robert N. Oust*.

—Bishop J. P. Newman says he would rather be a South American Inca of the fifteenth century than a South American papist of the nineteenth.

—The Brahman must accept Christ, says Bishop J. M. Thompson, or see the pariah walk past him in the race of progress.

—The 16,000 members of "The Scripture Union of Japan" are pledged to the daily reading of select passages of the Bible.

—There is a perfect furore all over China to learn the English language. "The Emperor is studying, why shouldn't we?" say the people.—*Dr. Hunter Corbett*.

—In Nagoya, Japan, says a writer in *Heathen Woman's Friend*, is a temple called Iyesu or Jesus temple, built as a thank-offering to Buddha for the successful extermination of the Catholics 800 years ago.

—The women of Hangchow call Miss Kirkland, one of the medical missionaries, a living Buddha, a term used figuratively to describe one who is unusually skillful or kind.—*J. W. Davis, D. D.*

—Rabbi Gottheil estimates that there are in this country 588 Jewish places of worship, valued at over \$10,000,000. The members number over 180,000; but there are also thousands who worship in obscure places.

—The Maharajah of Mysore has recently issued a regulation which is to come into force within six months, the object of which is to prevent infant marriages in the territories of Mysore.—*London Presbyterian*.

—Notwithstanding the mortality of our missionaries on the Congo, says Dr. Mable, of the Baptist Missionary Union, yet three out of every four candidates express a preference for Africa.

—A horrible custom among the Dyaks of Borneo, still prevalent in some parts of the island, requires every young man about to be married to present his bride with the head of an enemy to prove his bravery.—*G. J. Schilling in World-wide Missions.*

—Many things which Christianity has I find in Hinduism, said a young Brahman recently; but Christianity has one thing which Hinduism has not, and that is a Saviour.—*Free Church Monthly.*

—It is understood, says W. G. Ashton in the *Japan Mail*, that the present Queen of Korea has made a successful resistance to the establishment of polygamy in the royal household, without in any degree forfeiting her husband's affections.

—Personal investigation is the source of all deep and permanent impression. Whatever prompts the individual study of such themes as cluster about the missionary enterprises of the Church helps believers to pray and leads them to give.—*Dr. A. T. Pierson.*

—Mexico still retains one of the characteristic traits of countries which were under the old style of government—the slight development of the middle classes. Everywhere you find only very great extremes of poverty and wealth.—*Claudio Jannet in Revue des Deux Mondes.*

—Missions are fundamental to human development, and underlie all history. They are not merely based on the last command of Christ, but were enfolded in the covenant with Abraham: "In thy seed shall all the nations of the earth be blessed.—*J. Ritchie Smith, D. D.*

—Spain is fast becoming a land of atheists and freethinkers, writes Catherine H. Barbour in *The Golden Rule*. The Spaniards cannot respect the priests or their teachings. From a religion which consists in the performance of external acts, intelligent men and women are turning away.

—The Bakuba, occupying the triangle between the Kassai and the Lankum rivers, is believed to be the greatest tribe in the Congo Free State. The name, meaning to *drive out*, designates a dominant race, whose style of dress and general bearing make it evident that they hold an eminent position.

—The belief in the efficacy of human flesh for medicinal purposes, still prevalent in China, lingers also in Japan, where a man who killed his wife in order to serve up her liver to his aged mother, was sentenced quite recently to nine years' hard labor.—*R. S. Gundry in Fortnightly Review.*

—Baron de Hirsch believes that persecution has made the Jew what he is to-day. He has been hemmed in, and confined to certain pursuits. Give him freedom of action and an open field, and he will become a successful agriculturist. A new race of Jews will grow up, the huckster and chapman will be forgotten and the usurer looked upon as a myth.—*The Menorah.*

—"Her absolute soul-hunger for the society of her equals could hardly be conceived," said Mrs. Swift at Chautauqua of an American woman who worked alone in New Mexico for eight years, only Indians about her, never an opportunity to exchange a word of sympathy or helpfulness with those of her own position in life.

—The Chinese do not flee from small-pox, but court it. They think a child covered with sores—which they call "heavenly flowers"—is smiled on by heaven. They carry their children to houses where the epidemic is raging, lest they should be left out in the distribution of favors.—*Dr. Mary Gale in Missionary Link.*

—In Japan there is a national taste for country beauty. Parties are formed to visit the blossom trees, and pilgrimages made simply for the sake of natural beauty. A country life has its own interest, and men do not crowd the cities for the sake of excitement.—*Rev. S. A. Barnett in Fortnightly Review.*

—In Japan, according to the *Weekly Mail*, the urban population is only 15 per cent. of that of the whole country, as against 61.5 per cent. in England and Wales. In 1873 there were 23 cities containing 30,000 inhabitants and upwards; in 1891 there were 35. Next to Tokyo with its 1,161,800 population comes Osaka with but 483,609.

—Hinduism grew out of Brahmanism. It is Brahmanism run to seed and spread out into a confused tangle of divine personalities and incarnations. Hinduism is Brahmanism modified by the creeds and superstitions of Buddhists and non-Aryan races of all kinds. It has even been affected by Islam and Christianity.—*The Literary World in review of Sir Monier Williams' Brahmanism and Hinduism.*

—M^{me}. Tel Sono, "the first woman lawyer in Japan," who was baptized in San Francisco in 1887, and afterwards studied in this country, now hopes to establish a Christian training school for the women of Japan. Belonging to the highest rank of the nobility, she is able to gain access to the homes of high-class women whom the ordinary missionary cannot reach.—*Japan Mail.*

—Japan is, for obvious reasons, furnitureless. It does not even know the cradle. As Diogenes made a cup of his hollowed hand, so the Japanese mother makes a cradle of the back of an older child—an ambulating, delightful cradle, where it stays from morning to night, and is un rhythmically rocked according to the chances and sports which the day offers to its patient and loving victim.—*Albert S. Ashmead, M. D., in Science.*

—Siam has paid tribute to China every three years for six centuries. One of the most flourishing Chinese colonies is located in that country. The richest and most prosperous half of the population of the Meinam Valley is Chinese, and an ancestor of the present Emperor named it "The Happy Valley of the South." The fate of Siam is not likely to be regarded with indifference at either Peking or Canton.—*D. G. Boulger in the Nineteenth Century.*

—The first year or two after arrival in China, writes a missionary in *The Independent*, one makes mistakes enough to fill a comic almanac. Fortunately for his own comfort, however, the Chinaman surpasses the Frenchman in politeness in this respect, and will receive an astounding statement with perfect gravity, and even repeat the mistake in his own answer that the foreigner may be kept in good humor.

—The question is not, What shall we do *with* the Negro, nor what shall we do *for* him, but what can we do *in* the negro, which shall fit him for a proper place in society? A Christian education is what he needs. Though emancipated by Lincoln, the Negro is still a slave—a slave to prejudice, because he is *black*. Caste feeling is as strong here as in India. It tends to make the black man reckless and hopeless. Let us stop applying epithets to him. The black man is not *colored*, he was *born* so. He is as God made him.—*R. S. Holmes, D. D.*

—The Christianization of Hinduism goes on apace, writes a missionary from Burma; that is Hinduism is dropping one by one, its untenable, absolute dogmas, and breathing into the few truths it does contain the spirit of Christianity. This is a vast gain for Christianity; and the time may not be very far distant when some mighty Luther will bring about a reformation of Hinduism.

—One opium cultivator demoralizes a whole village, writes one who had been an opium agent. Said Dr. Valentine, with thirty-one years' experience: A large percentage of mortality among children is due to opium; a large percentage of crime is committed through the influence of opium; a

large percentage of murder is due to opium-poisoning; a large percentage of the diseases a medical man is called upon to treat is due to opium eating.

—The Chinese land-telegraph system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of \$2 per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegraph is Hunan, which still remains opposed to all foreign innovations.—*Engineering, London, via Literary Digest.*

—In the South Pacific Islands it is believed that the spirits of the dead rule and protect the living. That mysterious power, "Mana," abides with the soul after death, and he who has been powerful in life will be a powerful spirit. Though the spirit sometimes protects you, it is ready at the least offence to be malevolent; and against others its aid is invoked for every kind of hatred and injury. The element of superstitious dread enters into all the transactions of life.—*Bishop J. R. Selwyn.*

—In this utilitarian age the Roman alphabet is bound to prevail in India. The involved compounds of some Indian languages, that are called letters but are really words, must disappear along with the village blast furnace, the loom and the palanquin. With telegraphs and telephones in universal use, sesquipedalian names of men or things will be too expensive for every-day use.—*Indian Witness.*

—In Japan the progress of historical research is noteworthy. Important additions are constantly made to the fast accumulating mass of historical knowledge. The Historical Investigation Committee, composed of men educated under the old system, began its labors twenty years ago when historical study had not attained its present popularity. The crude manner of this commission became conspicuous by contrast with the successful achievements of private students, and the new Minister of Education has suspended their work.—*Japan Mail.*

—Count Katsu, the aged Japanese statesman, speaking recently of a Chinese novel he was reading, said: In China thousands of young men who have studied solely for the Civil Service Examination, fail to obtain the much coveted official post, and in despair take to writing novels in which they ventilate their feelings of discontent. These novels are, therefore, of great service as showing the inner side of Chinese society, and they are very interesting on that account.—*Japan Mail.*

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

BALTIMORE.—*Baltimore*—Baltimore Central, 10 65; Bel Air, 5 61; Churchville, 12 28; Fallston, 2; Lonsaconing, 10; Toneytown, 18 65. *New Castle*—Lower Brandywine, 6 30; Newark, 8; New Castle sub-sch, 6 59; Pitt's Creek, 17 20. *Washington City*—Clifton, 6 30; Darnestown, 6 30; Herndon, 2; Washington City, Western, 11 67. 121 09
CALIFORNIA.—*Los Angeles*—Coronado Graham Memorial, 13; Glendale, 5 35. *Oakland*—Oakland 1st, 40 50. *Sacramento*—Sacramento Westminster, 5. *San Jose*—Milpitas, 3; Shandon, 9 40. 76 25
COLORADO.—*Gunnison*—Grand Junction, 6. *Pueblo*—Pueblo 1st, 3 83. 9 33
ILLINOIS.—*Bloomington*—Bement, 11; Clarence, 4; Clinton, 9 50; Fairbury, 5; Philo, 9; Rossville, 2 35. *Cairo*—Carmi, 2; Cobden, 6 75; Harrisburg, 2. *Chicago*—Evanston 1st, 27 42; Hinsdale, 5 88; Manteno, 36; Peotone, 23 97. *Freeport*—Freeport 2d, 8; Galena 1st, 21 25; Rockford 1st, 14 66. *Mattoon*—Pleasant Prairie, 6; Taylorville, 8. *Peoria*—French Grove, 3; Oneida, 4; Peoria 2d, 24 60. *Rock River*—Ashton, 4; Franklin Grove, 10; Geneseo, 11 25; Rock Island Central (incl. sub-sch, 3 02), 10. *Schuyler*—Chili, 3 70; Ellington Memorial, 3; Hersman, 14. *Springfield*—Jacksonville Westminster, 19 80; Pisgah, 1 94. 311 09
INDIANA.—*Crawfordsville*—Delphi, 13 28; Rockville, 3 31. *Indianapolis*—Bethany, 5; Carpentersville, 2. *Logansport*—Goodland, 10. *Vincennes*—Princeton, 7. *White Water*—Aurora, 2 50; New Castle, 10; Richmond, 17; Shelbyville, 21 05. 91 14
INDIAN TERRITORY.—*Oklahoma*—Chickasha sub-sch, 8 (Ladies Miss. Soc., 2) 5. 5 00
IOWA.—*Cedar Rapids*—Clinton, 65 30; Linn Grove, 5; Pleasant Hill, 3 45. *Corning*—Afton, 2. *Council Bluffs*—Adair, 5; Woodbine, 6 68. *Des Moines*—Dallas Centre (incl. sub-sch, 1) 5; Grand River, 4; Hopeville, 2; Jacksonville, 3; Lucas, 5; Newton, 29 25; Promise City, 3; Seymour, 3. *Fort Dodge*—Boona, 17 75. *Iowa*—Bonaparte, 4; Kossuth 1st, 5; Ottumwa East End, 5 17. *Iowa City*—Columbus Central sub-sch, 1 72; Montezuma, 3 15; Williamsburgh, 7. *Sioux City*—Larabee, 4 73; Storm Lake (a member), 80 cts. *Waterloo*—Ackley, 25; Clarksville, 5; State Centre, 5 50. 236 61
KANSAS.—*Emporia*—Sedan, 5 25; Waverly, 9 18; Winfield, 7. *Larned*—Canton, 2 15; Galva, 3 15; Spearville, 2 17. *Neosho*—Kincaid, 2; Lone Elm, 1 50; Miliken Memorial, 2 20. *Osborne*—Kill Creek, 3 50; Wakeeny, 10. *Solomon*—Abilene, 7; Cheever, 4; Clyde, 7 14; Dillon, 3 10; Ellsworth, 6; Manchester, 3; Minneapolis, 11 46. *Topeka*—Topeka Westminster, 3 79. 91 59
MICHIGAN.—*Flint*—Flint, 30. *Lake Superior*—Escanaba, 10 23; Ford River, 4 75; Menominee (Additional), 1. *Lansing*—Delhi, 4 93; Lansing Franklin Street, 6 67. 47 60
MINNESOTA.—*Duluth*—Tower St. James, 5 42. *Mankato*—St. Peter's Union, 10 25; Worthington Westminster, 14. *Minneapolis*—Minneapolis Franklin Avenue (Including sub-sch), 4; — Westminster, 108 77. *St. Paul*—Oneka, 2 23; White Bear, 1 50. *Winona*—Preston, 7 05. 153 23
MISSOURI.—*Kansas City*—Clinton, 2 70; Sharon, 3 80. *Ozark*—Eureka Springs, 11. *Palmyra*—Sullivan, 2. *Platte*—Cameron (Including Y. P. S. C. E., 1) 8; Marysville 1st, 8 45; St. Joseph Westminster, 20 10. 56 06
MONTANA.—*Butte*—Deer Lodge, 7 45; Granite, 18 85; Phillipsburg, 7. 31 80
NEBRASKA.—*Kearney*—Ansley, 3. *Nebraska*—Barneston, 4; Fairmount, 4; Seward, 9; Table Rock, 7; Utica, 5. *Nobara*—Wayne, 5 41. *Omaha*—Omaha 1st, 16 69; — Blackbird Hills, 1 86; — Knox, 9 14; — Lowe Avenue, 6 10. 71 90
NEW JERSEY.—*Elizabeth*—Lamington, 9; Woodbridge, 13. *Monmouth*—Manasquan, 30. *Morris*—Morris and Orange—Fairmount, 1. *Newark*—Newark 6th, 20. *New Brunswick*—Amwell 1st, 3 90; Ewing, 27 72; Stockton, 4. *West Jersey*—Cape Island, 29 70; Hammonton, 13; Salem, 27 81. 189 18
NEW YORK.—*Albany*—Esperanza, 14; Jefferson, 3 23; Princeton, 3 50. *Binghamton*—Binghamton West, 20. *Brooklyn*—Brooklyn Duryea, 23. *Buffalo*—Buffalo Westminster, 150. *Cayuga*—Auburn Central (incl. sub-sch, 3 72), 23 45. *Chemung*—Burdett, 2 35; Monterey, 2 50; Sugar Hill (incl. Y. P. S. C. E., 8 17), 12; Watkins (incl. sub-sch, 8 13), 23 18. *Columbia*—Jewett, 13 50; Windham, 17. *Genesee*—Batavia, 37 50. *Geneva*—Canandaigua, 9 51; Manchester, 6; Penn Yan, 30. *Hudson*—Florida, 4; Good Will, 1 84; Haverstraw 1st, 4; Haverstraw Central, 30; Montgomery, 9; Ridgebury, 50 cts.; White Lake Bethel, 4 85. *Long Island*—Bellport, 8; Middletown, 7 04. *New York*—New York 14th Street, 23; New York Christ, 10. *Niagara*—Medina, 7. *Otsego*—East Guilford, 3; Middlefield Centre, 2. *Rochester*—Mount Morris, 8 13; Ogden, 1 69; Piffard, 1; Rochester Central, 50; Sweden, 12. *St. Lawrence*—Morristown, 8; Ox Bow, 6 33; Watertown 1st, 33. *Steuben*—Hornellsville 1st, 18 27. *Syracuse*—Baldwinsville, 13 40. *Troy*—Cambridge, 8 23. *Westchester*—Bedford, 2 05; Gilead, 8 25. 2173 69
OHIO.—*Athens*—Logan, 13; McConnellsville, 5. *Bellefontaine*—Marsellesa, 2. *Cincinnati*—Pleasant Ridge, 8 25. *Columbus*—Bethel, 2; Bremen, 1 40; Central College, 2 54; London, 3; Rush Creek, 3 60. *Dayton*—Clifton, 14 66; Monroe Y. P. S. C. E., 2 35; New Carlisle, 6; New Jersey, 2 63; South Charleston, 13 39; Troy, 13 07. *Huron*—Melmore, 1 60. *Mahoning*—Massillon 2d, 18 71. *Marion*—Jerome, 2 40; Liberty, 3; Mount Gilead, 5; Ostrander, 5 60; Providence, 1; Salem, 2 50; Trenton, 4. *Maumee*—Hicksville, 4; West Bethesda, 10. *Portsmouth*—Ironton, 8; Portsmouth 2d, 30. *St. Clairsville*—Lore City, 1 30; Martin's Ferry, 14 45; Pleasant Valley, 1 60; Short Creek, 8. *Steubenville*—Bethel, 8; Buchanan Chapel, 2 47; Madison, 6; Minerva, 5; New Cumberland, 2; New Hagerstown, 2 42; Oak Ridge, 5; Pleasant Hill, 2. *Wooster*—Bethel, 1 50; Congress, 7 10; Creston, 2 90; Doylestown, 5 50; Marshallville, 1; Orange, 1 50; Shreve, 3; Wayne, 13 09; West Salem, 1; Wooster 1st (Including sub-sch, 6 84), 46 63. *Zanesville*—Hanover, 2; Newark Salem German, 2; Norwich, 1; West Carlisle, 10. 343 25
OREGON.—*Willamette*—Spring Valley, 5 76. 5 76
PENNSYLVANIA.—*Allegheny*—Bull Creek, 8; Evans City, 5; Glasgow, 1 82; Hiland, 13 78; Plains, 2 50. *Blairsville*—Ligonier, 17 16; McGinnis, 11; New Salem, 21 63; Unity, 17 25. *Butler*—Centerville, 9; Harrisville, 4 50; Mount Nebo, 2 90; North Liberty, 7 90; Pleasant Valley, 2 50. *Carlisle*—Carlisle 1st, 23; — 2d, 68 49; Mechanicsburgh, 6 70; Monaghan, 13. *Chester*—Bethany, 5; Great Valley, 8. *Clarion*—Richardsville, 3 32; Sugar Hill, 6 65. *Erie*—East Greene, 3; Erie Chestnut Street, 11; Fairview, 4; Garland, 3 78; Greenville, 23; Harmonsburg, 2; Meadville Central, 15; Milledgeville, 1; Pittsfield, 5 33; Sandy Lake, 2. *Huntingdon*—Altoona 1st, 30 41; Birmingham Warrior's Mark Chapel, 10 20; Juniata, 3; Lost Creek, 12 47; Lower Spruce Creek, 5 75; Pine Grove, 2 21; Williamsburgh, 18 18. *Kittanning*—Apollo, 17; Bolling Spring, 3; Worthington, 6. *Lackawanna*—Athens, 2 90; Bethany, 1 16; Franklin, 1 15; Kingston, 19 73; Monroeton, 6; Mount Pleasant, 1; Rushville, 3; Scranton Green Ridge Avenue, 31; Stevensville, 4 50; Tunkhannock, 16 25; Wilkes Barre Westminster, 2. *Lehigh*—Shawnee (incl. sub-sch, 1 68, and Y. P. S. C. E., 1 65) 7; South Bethlehem, 13. *Northumberland*—Bald Eagle and Nittany, 4 04; Beech Creek, 2; Harteton, 5; Mahoning (incl. sub-sch, 6 93) 50 34; Mifflinburg, 2; Mount Carmel, 7 19. *Philadelphia*—Philadelphia Mariner's, 3 25. *Philadelphia North*—Bristol, 5 11; Neahaminy of Warwick, 14 16; Overbrook (add'l), 2; Port Kennedy, 9 25. *Pittsburgh*—

Charlerot, 6; Chartiers, 4; Forest Grove Ladies Soc., 8 75; Hebron, 8 18; Mount Olive, 4; Oakdale, 25 85; Pittsburgh East Liberty, 28 98; — Shady Side, 56 50; Raccoon (incl. sub-sch, 7 17) 77 37; Riverdale, 10. *Redstone*—Scottsdale (incl. sub-sch, 1 89) 10 08; Uniontown, 14. *Shenango*—Moravia, 8 50; Mount Pleasant, 10; Transfer, 1 40; Wampum, 6 05. *Washington*—Burgettstown (incl. sub-sch, 16 44) 44 50; East Buffalo, 18 58. *Wellsboro*—Wellsboro, 5 24. *Westminster*—Centre (incl. sub sch, 6) 20; Middle Octorara, 5 78; York 1st, 73 94. 3,537 43
SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 6 73; Huron, 11 09; Woonsocket, 9 35. 26 16
TENNESSEE.—*Union*—Hebron, 8 10; New Market, 10; Shannondale, 5 20. 19 30
WASHINGTON.—*Olympia*—Olympia, 4 50. *Puget Sound*—Fort Townsend, 5 25. *Spokane*—Ocosur d' Alene, 3; Waterville, 4 25. 17 00
WISCONSIN.—*Chippewa*—Rice Lake, 5. *Madison*—Kilbourne City, 6 54. *Milwaukee*—Milwaukee Immanuel, 65 64; — Perseverance, 16 58. *Winnebago*—Marshfield, 13 51; Shawano, 2. 111 51

Total from Churches and Sabbath-schools....\$ 3,801 26

OTHER CONTRIBUTIONS.

"A Friend," 5; "Cash," 20; E. M. E., 5; O. Penna., 4; S. D. H., 5; Rev. W. L. Tarbet and wife, 1 60; "Tithing," Northumberland Presbytery, 9..... 49 60

\$ 3,850 86

MISCELLANEOUS.

Interest on Investments, 536 04; Payment on Loan Fund Mortgages, 196; Payments on Church Mortgages, 674 85; Premiums of Insurance, 289 97; Sales of Book, No. 5, 2 26; Sales of Church Property, 318 35..... 2,001 27

LEGACY.

Estate of Mrs. Mary Woods, 775..... 775 00

SPECIAL DONATIONS.

ILLINOIS.—*Chicago*—Chicago Covenant, 25. *Freeport*—Galena 1st, 20 25; Rockford 1st, 29 21. *Rock River*—Rock Island Broadway, 7; Sterling, 31. *Springfield*—Decatur 1st, 21..... 146 46
IOWA.—*Cedar Rapids*—Anamosa, 3; Bethel, 4 80; Blairstown, 15; Cedar Rapids 2d, 50; Linn Grove, 5; Monticello, 5; Onslow, 12 54; Watkins, 6 50; Wyoming 1st Y. P. S. C. E., 10. *Corning*—Afton, 10; Shenandoah sub-sch, 16 07; Villisca, 10. *Council Bluffs*—Audubon, 35; Council Bluffs 1st, 20; Griswold, 21 63; Missouri Valley, 20; Shelby, 25; Walnut, 5 55; Woodbine, 10. *Des Moines*—Adel, 11; Dallas Centre 4, sub-sch, 1; Garden Grove, 26 90; Newton, 31 74. *Dubuque*—Dubuque 2d, 25; Hazleton, 15; Lansing 1st, 7; Oelwein 1st, 15; Pine Creek, 20; Pleasant Grove, 10; Zion, 10. *Fort Dodge*—Burt, 13; Fonda, 12; Irvington, 5 23; Lake City 1st,

26; Lohrville, 10; Manilla, 12; Manning, 10; Plover, 15; Rockwell City, 10. *Iowa*—Chequamegon, 4 25; Fairfield 1st, 63 65; Lebanon, 5; Martinsburg, 17 50; Mediapolis, 19 10; Mt. Zion, 12; New London, 14 25; Ottumwa 1st, 28 47; Troy, 5 50. *Iowa City*—Bethel, 10; Columbus Central, 10 70; Davenport 2d, 15; Keota, 11 60; — Junior Y. P. S. C. E., 5; La Fayette, 3 40; Malcolm, 20; Marengo, 3; Montezuma, 12 25; Tipton, 20 00; Washington 1st, 20; West Liberty, 10; Williamsburg, 10. *Sioux City*—Denison, 11; Hawarden, 18 25; Highland, 6 45; Inwood, 10 80; Larrabee, 23 25; Mt. Pleasant, 10 25; O'Brien Co. Scotch, 19; Odebolt Y. P. S. C. E., 9; Schaller, 27 75; Union Township, 28; Vail, 19 50. *Waterloo*—Ackley 1st, 47 75; Cedar Valley, 6; Clarksville, 5; Eldora, 1 50; Grundy Centre, 20; Janesville, 14; Owasa, 8; State Centre, 12 50; Steamboat Rock, 10 50; Waterloo 1st, 25; West Friesland, 20..... 1,255 96
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 62 52..... 62 52
NEW YORK.—*North River*—Poughkeepsie, 23 14..... 23 14
"Cash," 5; C. O. Diffenbacher, Mechanicsburg, Pa., 5; Mrs. E. W. Luccock, Bloomington, Ind., 5; Rev. G. N. Luccock, Bloomington, Ind., 5; Special for Utah, 400..... 420 00 1,681 28
\$ 4,707 65

Church collections and other contributions, April to August, 1898.....\$17,804 07
Church collections and other contributions, April to August, 1893..... 19,359 52

MANSE FUND.

BALTIMORE.—*New Castle*—Pitts Creek, 2 80..... 2 80
PENNSYLVANIA.—*Blairsville*—Poke Run, 14. *Lackawanna*—Wilkes Barre Westminster, 1..... 15 00 17 50

MISCELLANEOUS.

Installments on loans, 323; Interest, 22; Premiums of Insurance, 42 37..... 388 57

SPECIAL DONATIONS.

PENNSYLVANIA.—*Philadelphia*—Philadelphia Bethesda..... 21 58
\$437 73

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, AUGUST, 1893.

BALTIMORE.—*Baltimore*—Annapolis, 9 23; Deer Creek Harmony, 32 92. *New Castle*—Wilmington Rodney Street, 6 25. *Washington City*—Washington City Gunton Temple Memorial, 3 61. 52 91
COLORADO.—*Pueblo*—Pueblo, 2 08. 2 08
ILLINOIS.—*Bloomington*—Philo, 7. *Chicago*—Evanston 1st, 22 85; Harvey, 1 50; River Forest sub-sch, 1. *Mattoon*—Assumption, 23. *Schuyler*—Ellington Memorial, 3 75. *Springfield*—Pisgah, 1 47; Springfield 1st, 123 84
INDIANA.—*Crawfordsville*—Delphi, 10 03; Rockville Memorial, 2 07; Romney, 5 65. *Fort Wayne*—Auburn, 6. *Logansport*—Concord, 4; Lucerne, 4. *New Albany*—Livonia, 2 23. *White Water*—Richmond 1st, 20 60. 54 58
IOWA.—*Cedar Rapids*—Mount Vernon, 15 50. *Dubuque*—Dubuque 3d, 5. *Fort Dodge*—Lake City, 7; A member of Storm Lake church, 50 cts. 23 00
MICHIGAN.—*Flint*—Gaines, 1. 1 00
MINNESOTA.—*Mankato*—Balaton, 3 71. *Minneapolis*—Minneapolis Stewart Memorial, 9 17. 13 88

NEBRASKA.—*Keosauqua*—St. Paul, 2. *Omaha*—Omaha Blackbird Hills, 1 16. 3 16
NEW JERSEY.—*Jersey City*—Englewood, 69 20. *Morris and Orange*—Flanders, 10. *Newark*—Montclair 1st, 44 22. *Newton*—Harmony, 4 94. 129 15
NEW YORK.—*Albany*—Rockwell Falls, 12. *Buffalo*—Portville, 25. *Cayuga*—Genoa 1st, 14. *Geneva*—Canandaigua, 8 32. *Hudson*—Circleville, 7; Florida, 2 50; Good Will, 1 15. *Lyons*—Newark Park, 6 70. *North River*—Freedom Plains, 6; Poughkeepsie, 16 34. *Rochester*—Ogden Centre, 1 06; Rochester Central, 40; Sparta 1st, 33 48. *Troy*—Salem 1st, 8 80. 182 38
NORTH DAKOTA.—*Fargo*—Tower City, 2 55. 2 55
OHIO.—*Bellefontaine*—Crestline, 2 40. *Dayton*—Dayton Memorial, 10; Springfield 2d, 23 62. *Lima*—Conover, 4; Harrison, 2. *Makoning*—Canton, 16 41. *Steubenville*—Buchanan Chapel, 5 03; Corinth, 7; Feed Spring, 2 64. *Wooster*—Homesville, 2 27; Shelby 1st, 1 04. *Zanesville*—Norwich, 1. 23 57
OREGON.—*Willamette*—Independence Calvary, 4 4 00

PENNSYLVANIA.— <i>Allegheny</i> —Leetadale additional, 5.	
<i>Blairsville</i> —Turtle Creek, 3 41.	
<i>Carlisle</i> —Newport, 9 50.	
<i>Chester</i> —Honey Brook, 4 56.	
<i>Clarion</i> —Funksutawney, 1.	
<i>Erie</i> —Sugar Creek, 4.	
<i>Huntingdon</i> —Milroy, 5 68.	
Mount Union (sab-sch, 7), 31 35.	
<i>Kittanning</i> —Bolling Spring, 3; Rayne, 1 90.	
<i>Lackawanna</i> —Mount Pleasant, 1; Scott, 1 60.	
<i>Northumberland</i> —Hartleton, 4; Milton, 75.	
<i>Pittsburgh</i> —Chartiers, 2 50; Pittsburgh East Liberty, 38 98; — Shady Side, 70 63.	
<i>Redstone</i> —Dunlap's Creek, 18; Greensboro, 1; New Geneva, 3; Rehoboth, 11; Spring Hill Furnace, 2.	
<i>Shenango</i> —Little Beaver, 2 68; Westfield, 19.	
<i>Washington</i> —Mount Prospect, 19 40.	
<i>Wellsboro</i> —Wellsboro, 3 27.	388 11
TENNESSEE.— <i>Holston</i> —Reedy Creek, 1 15.	1 15
TEXAS.— <i>Austin</i> —Austin 1st, 25 11.	
<i>North Texas</i> —Galveston, 10 25.	35 26
Receipts from Churches in August, 1893.....	1,065 00
Receipts from Sabbath-schools in August, 1893.....	8 00
	\$1,063 00

LEGACY.

Estate of Mary Woods, Wheeling, W. Va., net, 771 50.....	771 50
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INCOME ACCOUNT.

75; 32 78; 62 50.....	170 28
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MISCELLANEOUS.

Mrs. Amzi Wilson, 5; Mrs. C. C. Todd, 2; Rev. W. L. Tarbet and wife, 1 20; C. Penna., 2.....	10 20
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Total Receipts in August, 1893.....	2,014 98
Total Receipts from April 30, 1893.....	62,859 46

JACOB WILSON, Treasurer,

1234 Chestnut Street, Philadelphia.

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1893.

BALTIMORE.— <i>New Castle</i> —Rock, 1.	1 00
COLORADO.— <i>Pueblo</i> —Pueblo 1st, 2 48.	2 48
ILLINOIS.— <i>Bloomington</i> —Philo, 4.	
<i>Freeport</i> —Middle Creek, 10 50.	
<i>Peoria</i> —Brimfield, 3; Elmwood, 4.	
<i>Springfield</i> —Piagah, 1 96.	23 46
INDIANA.— <i>Crawfordsville</i> —Delphi, 6; Rockville Memorial, 2 49.	
<i>Whitewater</i> —Knightstown, 4 20.	12 69
IOWA.— <i>Fort Dodge</i> —Storm Lake, 60 cts.	60 cts
KANSAS.— <i>Emporia</i> —El Paso, 1 66.	1 66
MICHIGAN.— <i>Flint</i> —Gaines, 1	1 00
MISSOURI.— <i>Palmyra</i> —Unionville, 2 14.	
<i>St. Louis</i> —St. Charles 1st, 7.	9 14
NEBRASKA.— <i>Omaha</i> —Blackbird Hills, 1 40.	1 40
NEW JERSEY.— <i>Jersey City</i> —Jersey City 1st, 31 10; Passaic 1st sab-sch, 4 37.	
<i>Morris and Orange</i> —Summit Central, 65 37.	
<i>Newark</i> —Montclair Grace, 11.	
<i>New Brunswick</i> —Bound Brook, 20.	
<i>Newton</i> —Harmony, 5 13.	
NEW YORK.— <i>Champlain</i> —Chazy, 8 02.	
<i>Hudson</i> —Florida, 3; Good Will, 1 38.	
<i>Long Island</i> —Bellport, 3.	
<i>Lyons</i> —Newark Park, 16.	
<i>Nassau</i> —Huntington 1st, 45 48.	
<i>New York</i> —N. Y. Central, 161 51.	
<i>North River</i> —Poughkeepsie, 19 66.	
<i>Rochester</i> —Mt. Morris, 8 13.	
Ogden Centre, 1 27; Rochester Central, 40.	
<i>Troy</i> —Lansingburgh Olivet, 17 19.	339 58
OHIO.— <i>Marion</i> —Kingston 1 61; Ostrander, 3.	4 61
PENNSYLVANIA.— <i>Butler</i> —Centerville 1st, 9; Concord, 4 51.	
<i>Chester</i> —Avondale, 8 50.	
<i>Lackawanna</i> —Great	

Bend, 4; Mt. Pleasant, 1.	
<i>Northumberland</i> —Jersey Shore, 15.	
<i>Philadelphia</i> —Philadelphia 9th, 10 94; Richmond, 5; West Hope, 11 65.	
<i>Philadelphia North</i> —Norristown Central sab-sch, 25.	
<i>Pittsburgh</i> —Chartiers, 3; East Liberty, 53 73; Shady Side, 28 25.	
<i>Redstone</i> —Greensboro, 1; New Geneva, 3; Spring Hill Furnace, 1.	
<i>Shenango</i> —Centre, 3; Leesburgh, 3 50; Neshannock, 6 90.	
<i>Wellsboro</i> —Wellsboro, 3 28.	
<i>Westminster</i> —Centre, 16.	
sab-sch, 6; Chestnut Level, 9 75	222 66

Total received from Churches and Sabbath-schools.....	\$ 757 25
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PERSONAL.

Mrs. Caleb S. Green, Trenton, N. J., 100; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 60; "C. Penna.," 3.....	104 60
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Total receipts for August.....	\$ 861 85
Previously reported.....	12,187 55

Total receipts from April 1, 1893 to September 1.....	\$13,990 40
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C. M. CHARNLEY, Treasurer,

Box 204, Chicago, Ill.

RECEIPTS FOR FOREIGN MISSIONS FOR AUGUST, 1893.

BALTIMORE.— <i>Baltimore</i> —Annapolis, 17 41; Baltimore Brown Memorial Y. P. S. C. E., 30; Churchville, 15 23; Deer Creek Harmony sab-sch, 6 55.	
CALIFORNIA.— <i>Los Angeles</i> —Pomona, 10.	
<i>San José</i> —San José 1st Y. P. S. C. E., 30.	80 00
COLORADO.— <i>Pueblo</i> —Pueblo 1st, 13 75; Trinidad 1st, 5 60.	19 35
ILLINOIS.— <i>Alton</i> —Carlinville Y. P. S. C. E., 5; Chester (sab-sch, 2), ch., 5; Rockwood, 2; Steelville, 1 20.	
<i>Bloomington</i> —Bement 1st sab-sch, 3 69.	
<i>Calico</i> —Cebden, 7 74.	
<i>Chicago</i> —Chicago 1st, 33 50; — 2d, 72 07; — Foster Mission sab-sch, 8 75; — Englewood Y. P. S. C. E., 73 93; Evanston 1st, 114 25; Highland Park sab-sch, 10.	
<i>Freeport</i> —Foreston Grove German, 30; Freeport 3d German L. M. S., 5.	
<i>Mattoon</i> —Pana, 1 85.	
<i>Ottawa</i> —Oswego, 12.	
<i>Rock River</i> —Norwood Y. P. S. C. E., 9 30.	
<i>Schuyler</i> —Angusta Y. P. S. C. E., 12 50; Good Hope, 2; Hamilton Y. P. S. C. E., 5; Herman Y. P. S. C. E., 50.	
<i>Springfield</i> —Piagah, 6 84.	
INDIANA.— <i>Crawfordsville</i> —Darlington, 4; Delphi, 33 65; Rockville Memorial, 13 68.	
<i>Fort Wayne</i> —Hopewell, 3; Salem Centre, 3.	
<i>Indianapolis</i> —Edinburgh, 7 30; Greencastle Y. P. S. C. E., 5 60; Indianapolis Tabernacle Y. P. S. C. E., 25.	
<i>New Albany</i> —Graham, 4 35.	
<i>Vincennes</i> —Worthington, 8 06.	
<i>White Water</i> —Knightstown, 8 73; Mount Carmel Mission sab-sch, 5.	121 86
INDIAN TERRITORY.— <i>Oklahoma</i> —Purcell, 10.	10 00
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 3d Y. P. S. C. E., 5; — Bohemian Y. P. S. C. E., 5 56.	
<i>Corning</i> —Diagonal, 3; Mount Ayr, 12.	
<i>Des Moines</i> —Dallas Centre sab-sch, 9; Leon, 1; Seymour, 2.	
<i>Dubuque</i> —Independence, 1st, 162 68; Lime Spring, 5; Sherill's Mound German, 8.	
<i>Iowa</i> —Union, 31 14.	
<i>Iowa City</i> —Union, 4 50.	
<i>Sioux City</i> —Storm Lake, a member, 3 20.	
<i>Waterloo</i> —Kamrar German, 20.	302 12
KANSAS.— <i>Emporia</i> —Argonia, 2 25; Emporia Arundel Ave. sab-sch, 1 20; Mayfield, 5; Wichita 1st, 5.	
<i>Highland</i>	

—Clifton, 14.	
<i>Larned</i> —Spearville, 6 37.	
<i>Topeka</i> —Perry sab-sch, 1 76.	35 60
MICHIGAN.— <i>Detroit</i> —Brighton, 5; Detroit Westminster sab-sch, 11 55; Saline Y. P. S. C. E., 11 29.	
<i>Flint</i> —Gaines and L. A. Soc., 3; Mundy, 5 25.	
<i>Grand Rapids</i> —Grand Rapids 1st sab-sch, 10.	
<i>Lansing</i> —Lansing 1st, 5 45.	51 54

MINNESOTA.— <i>Mankato</i> —Beaver Creek, 4; Redwood Falls, 14 23.	
<i>St. Paul</i> —St. Paul Merriam Park, 25.	
<i>Winona</i> —Claremont Y. P. S. C. E., 10.	53 23
MISSOURI.— <i>Kansas City</i> —Kansas City 5th Y. P. S. C. E., 16 80.	
<i>Piatt</i> —Parkville Lakeside sab-sch, 2 65.	
<i>St. Louis</i> —Emmanuel, 40; St. Louis 1st sab-sch, 13.	
<i>White River</i> —Sunday-school Convention for Africa, 2 25.	74 70

NEBRASKA.— <i>Hastings</i> —Bloomington Olivet, 4.	
<i>Keary</i> —Shelton, 4 40.	
<i>Nebraska City</i> —Burchard, 10 55.	
<i>Omaha</i> —Omaha 1st sab-sch, 100; — Blackbird Hills, 7 67.	
NEW JERSEY.— <i>Elizabeth</i> —Cranford, 7 71; Elizabeth Madison Avenue sab-sch, 10; Liberty Corner, 7 11.	
<i>Jersey City</i> —Passaic sab-sch, 4 71; Tenafly, 14 33.	
<i>Monmouth</i> —Farmingdale, 6 50; Freehold, 9 64; Long Branch, 11 75; Manchester, 12.	
<i>Morris and Orange</i> —Medham 2d, 23; Morristown South Street sab-sch Missionary Association, 3 17; F. G. Coan, 112 50; — Men and Boys Missionary Fund for D. Beattie and Helpers, 266 50; Orange Central Y. P. Association, 25; Stirling, 2 26.	
<i>Newark</i> —Newark Park, 58 81; — Woodside, 13 65.	
<i>New Brunswick</i> —Ewing, 16 25; New Brunswick 1st, 114 33; Y. P. S. C. E., 2 91.	
<i>Newton</i> —Newton, 200.	
<i>West Jersey</i> —Pleasantville, 4 50.	933 50

NEW YORK.— <i>Albany</i> —Rensselaerville, 4 44.	
<i>Binghamton</i> —Binghamton 1st Immanuel Chapel sab-sch, 10; Cortland, 173 27; Smithville Flats, 2 50.	
<i>Brooklyn</i> —Brooklyn 2d sab-sch Missionary Association, 45; — South 3d Street, 17 16; West New Brighton Calvary Y. P. S. C. E., 35 71.	
<i>Buffalo</i> —Buffalo Central, 70 05.	
<i>Geneva</i> —Canandaigua, 13 67.	
<i>Hudson</i> —Florida, 16 50; Good Will,	

7 50; Greenbush, 5 28; Nyack Y. P. S. C. E., 20; Ridgebury, 2; White Lake Bethel, 20. *Long Island*—Bridgehampton, 23; Port Jefferson, 9 69; Setauket, 43 54. *Nassau*—Babylon Y. P. S. C. E., 28; Far Rockaway, 75; Glen Cove, 3; Springfield Y. P. S. C. E., 14; A Pastor, 10. *Niagara*—Niagara Falls, 16 68, sab-sch, 16 68. *North River*—Amenia South Wassail Y. P. S. C. E., 18; Marlborough, 5; Milton, 8; Newburgh Calvary, 9 80; Pleasant Valley, 28; Poughkeepsie, 107 83; Wappinger's Falls Y. P. S. C. E., 8. *Rochester*—Ogden Centre, 6 97; Rochester Central, 250. *St. Lawrence*—Gouverneur, 61; Heuvelton Children, 1; Ox Bow, Robert Darling estate, 23 81; Sackett's Harbor, 11 75; Waddington Scotch, 136 50. *Syracuse*—Constantia Y. P. S. C. E., 8 30; Skaneateles, 58 80. *Troy*—Green Island, 10. *Westchester*—Mahopac Falls, 55; New Rochelle 2d sab-sch for Siam and Laos, 40 01; South Salem, 11 03.

NORTH DAKOTA.—Fargo—Erie, 3; Galesburg, 4. 7 00
OHIO.—Athens—Amesville, 7 35. *Chillicothe*—Washington, 6 64; White Oak Y. P. S. C. E., 14. *Cincinnati*—Pleasant Run sab-sch, 1 75. *Cleveland*—Cleveland Euclid Avenue Y. P. S. C. E., 25; —Woodland Avenue, 12; Guilford, 13 74. *Columbus*—Columbus 5th Avenue, 13 04. *Dayton*—Clifton, 26 09; Monroe Y. P. S. C. E., 1 50. *Huron*—Fostoria Y. P. S. C. E., 8. *Mahoning*—Poland, 39. *Marion*—Pisgah Y. P. S. C. E., 12 80. *Maumee*—Hull's Prairie Y. P. S. C. E., 2 08. *Portsmouth*—Sardinia, 5. *St. Clairsville*—Buffalo, 37 60; Crab Apple, 30; Lore City, 12 80; Minerva, 9. *Steubenville*—Bakersville, 4 15; Corinth, 33; East Liverpool 1st, 140; Linton, 7; Oak Ridge, 6; Two Ridges, 8 22; Wellsville West End sab-sch, 15 15. *Zanesville*—Newark Salem German sab-sch, 2 31; Norwich, 4. 496 23

OREGON.—Willamette—Lafayette, 2 80. 2 80
PENNSYLVANIA.—Blairsville—Poke Run, 94. *Carlisle*—Harrisburgh Pine Street Y. P. S. C. E., 6; Paxton, 19 70. *Chester*—Avondale, 35 46; Lansdowne 1st, 38 78; West Grove, 4 40. *Clarion*—Big Run, 3; Penfield, 8; Richardsville, 1 50; Rockland, 1 50; Sugar Hill, 10. *Huntingdon*—Fruit Hill, 10; Osceola, Y. P. S. C. E., 5 95; Pine Grove Y. P. S. C. E., 3. *Lackawanna*—Brooklyn, 94; Mt. Pleasant, 3; Wilkes-Barre Memorial, 71 05; Wyalusing 1st, 100. *Northumberland*—Mount Carmel 18 87. *Philadelphia*—Philadelphia Cohocksink sab-sch, 2 20; —Covenant, 32; —Evangel Y. P. S. C. E., 15 25; —Harper Memorial Y. P. S. C. E., 2; —Walnut Street, 1500. *Philadelphia North*—Abington, 43 71; Doylestown, 37 19; Frankford Y. P. S. C. E., 8; Neamhany of Warwick, 33 07; Norristown Central sab-sch, 30. *Pittsburgh*—Chartiers, 16 50; Long Island sab-sch, 33; Moon Run sab-sch, 5; Pittsburgh East Liberty, 144 91; class 20, 12 50; —S. L. Fullwood, 13 50; —Shady Side, 169 50; Sheridansville, 8 53. *Shenango*—Centre, 27; Westfield sab-sch, 25. *Washington*—Lower Ten Mile L. M. S. Self-denial, 2; Pigeon Creek, 17. *Wellsboro*—Wellsboro, 21 63. *Westminster*—York Calvary, 47 88; —Westminster, 16. 2799 06

SOUTH DAKOTA.—Southern Dakota—Alexandria, 4 50; 4 50
WISCONSIN.—Madison—Baraboo, 7 78. *Milwaukee*—Mayville sab-sch, 18. *Winnebago*—Buffalo Y. P. S. C. E., 3 50. 29 28

WOMAN'S BOARDS.

Woman's Board of New York, 4,135 96; South West, 280; North Pacific, 464 64; Philadelphia, 5,388 45; North West, 2,320; Occidental Board, 159 50.....\$12,748 55

RECEIPTS FOR FREEDMEN, AUGUST, 1893.

ATLANTIC.—South Florida—Tarpon Springs, 2. 2 00
 CALIFORNIA.—Oakland—Valona, 50 cts (sab-sch, 1 40); 1 90.
 COLORADO.—Pueblo—Pueblo 1st, 2 08. 2 08
 ILLINOIS.—Bloomington—Watseka, 10; Mackinaw, 7 50. 7 50
 CHICAGO.—Chicago Jefferson Park, 30 87; —Woodlawn Park W. M. Soc., 20; Evanston 1st, 37 42; Highland Park, 34 01; Lake Forest, 256 15; (sab-sch, 25) 281 15. *Freeport*—Ridgefield, 10 30; Winnebago, 21. *Schuyler*—Macomb, 15. *Springfield*—Pisgah, 3 94. 460 29
 INDIANA.—Crawfordsville—Delphi, 11 34; Rossville Memorial, 2 07. *Logansport*—Bethlehem, 3. 19 41
 INDIAN TERRITORY.—Choctaw—Forest, 1 40. 1 40
 IOWA.—Fort Dodge—Storm Lake, a member, 50 cts. 50 cts
 KANSAS.—Highland—Holton, 7. 7 00
 MICHIGAN.—Flint—Croswell, 4 92. *Grand Rapids*—Grand Rapids 1st sab-sch, 5. 9 92
 MISSOURI.—St. Louis—St. Louis 1st sab-sch, 13. 13 00
 NEBRASKA.—Kearney—St. Paul, 6. *Niobrara*—Colebridge, 2 01; Hartington, 2. *Omaha*—Omaha Blackbird Hills, 1 16. 11 17

LEGACIES.

Estate of Geo. B. Johnston, dec'd, 875; Estate of Tenney K. Gage, dec'd, 500; Estate of James F. Conklin, dec'd, 991 03; Estate of Mary Woods, dec'd, 776; Estate of Belle Elliott, 50.3 23; 6

MISCELLANEOUS.

L. A. Donaldson, 7 66; "A. D.," 50; The Misses Clark, N. Y., special Laos Fund, 50; "One of His Stewards," 1; "A Friend," special Laos Fund, 5; Students Washington and Jefferson College, sup. Rev. A. Ewing, 10; Mrs. J. P. Lloyd, special Laos Fund, 5; Miss Ellen C. Parsons, special Laos Fund, 10; Misses Eva and Mary Fisher, special Laos Fund, 20; Rev. J. H. Blackford, 8 85; Miss S. H. Kimball, special Laos Fund, 21; Mrs. Paul Graff, special Laos Fund, 20; Rev. and Mrs. J. S. Dennis, special Laos Fund, 50; Rev. J. N. Young, 5; Theodore Hopping, 10; A. A. Galt, 12 50; Wendal Prime, special Laos Fund, 50; Rev. R. L. Adams and wife, 5; Joseph Stevens, 5; "A friend," special Laos Fund, 1; "L. N. J.," special Laos Fund, 1; Miss Jane Ten Eyck, 10; "J. C.," 10; Miss Julia F. Cook, salary J. M. Irwin, 29; J. H. and W. A. Van Schoick, 3 75; Bridgeport, special Laos Fund, 5; for work in Africa, 2; East Bloomfield Cong. sab-sch in Yokohama, 14 64; "Tithea," special Laos Fund, 20; Harriot S. Worcester, special Laos Fund, 10; Miss Charlotte E. Williams, special Laos Fund, 200; A. A. Barnett, special Laos Fund, 25; Mary E. Woodhaus, for Jumna High School, 25; "M. E. B.," special Laos Fund, 10; Mr. and Mrs. S. H. Porter, 25; Mrs. M. C. Smith, special Laos Fund, 25; Miss H. Smith, special Laos Fund, 10; Miss E. L. Smith, special Laos Fund, 3; Mrs. Martha M. Parker, special Laos Fund, 2; W. P. H., 200; Mr. and Mrs. Frank M. Alexander, special Laos Fund, 5; S. B. Turner, 100; J. L. Godfrey, 10; Fairfield Union sab-sch, Hope Township, Kansas, 2 25; Mrs. M. M. Edwards, special Laos Fund, 5; Annie B. Spotswood, special Laos Fund, 25; Mrs. S. V. and Miss F. Harkness, special Laos Fund, 100; Herring-Hall-Marvin Co., dividend on sales, 3 12; Daniel Ogden, special Laos Fund, 10; Rev. W. L. Tarbet and wife, 5 60; "C. Penna.," 23; Rev. Samuel Ward, special Laos Fund, 8; Eliza A. Cummins, 25; John T. Williston, 1; Rev. J. M. Leonard, Japan, 30 72....\$ 1,313 00

Total received during August, 1893.....\$ 24,375 96
 Total received from May 1 to August 31, 1893. 112,169 27
 Total received from May 1 to August 31, 1892. 113,691 69

NOTE.—\$10 00 from Sharon sab-sch, Kansas City Presbytery, acknowledged last month, was transferred to Board of Publication.

WILLIAM DULLES, JR., Treasurer,
 53 Fifth Avenue, New York City.

NEW JERSEY.—Elizabeth—Basking Ridge, 60; Elizabeth 2d, 38 15; —Westminster, 55 86; Plainfield 1st, 21; Woodbridge L. M. S., 25. *Jersey City*—Englewood, 69 98; Passaic sab-sch, 4 85. *Monmouth*—Barnegat, 3; Cream Ridge, 4 78; Forked River, 2; Plumstead, 2 60. *Morris*—Orange—East Orange 1st, 113 35. 400 77
 NEW YORK.—Albany—Princetown, 8 83. *Buffalo*—Buffalo Central, 19 50. *Columbia*—Catakill, 57 22. *Hudson*—Florida, 2 50; Good Will, 1 15. *Long Island*—Bridgehampton, 28 12. *North River*—Matteawan, 24 45. *Poughkeepsie*, 16 83. *Otsego*—Oneonta, 30 00. *Rochester*—Genesee Village, 68 05; Ogden Centre, 1 06; Rochester Central, 50. 367 11
 OHIO.—Wooster—Apple Creek sab-sch, 23 01. *Zanesville*—Coshocton, 23 80. 45 81
 PENNSYLVANIA.—Blairsville—Fairfield, 48 56; Johnstown, 33 65. *Butler*—Concord, 6 44. *Carlisle*—Harrisburgh Covenant, 10 77; Newport, 8. *Huntingdon*—Houtzdale, 1 20. *Lackawanna*—Mount Pleasant, 1. *Philadelphia*—Philadelphia Olivet, 23 56. *Philadelphia North*—Germantown 1st sab-sch, 103 45. *Pittsburgh*—Chartiers, 2 50; Pittsburgh East Liberty, 72 45; —Shad

Side, 70 62; Moon Run sab-sch, 5. *Redstone*—Fairchance, 3 12. *Shenango*—Mount Pleasant, 10; Sharpsville, 3 82. *Washington*—Mill Creek, 10 50; West Alexander, 65 25. *Wellsboro*—Wellsboro, 3 27. 481 10

Total receipts from Churches for August, 1893. \$ 1,763 40

MISCELLANEOUS.

Women's Executive Committee, 565 83; Rev. W. L. Tarbet and wife, 2 40; C. Penna., 8; Rev. Samuel Ward, Emporia, Kan., 2; Kenn W., 4; Miss Maria McCune, Mt. Carmel, Pa., 12; W. A. Hope, Flat Rock, Ill., 4; Wiley Homer, Grant, Indian Territory, 1; Rev. E. P. Cowen, Pittsburgh, Pa., 5; A. A. Pawling, Braidwood, Ill., 8; Gage Legacy, Bath, N. Y., 200; Nemo, Rockford, Ill., 20; Mrs. A. P. Fulton, East Downingtown, Pa., 20; Miss Mary

A. Crissman, South Denver, Col., 25; Mrs. Howard Snapp, Joliet, Ill., 5; Janetta Alexander, Princeton, N. J., 200; Friends in Red Stone Presbytery, Markleton, Pa., 5; Mrs. A. Friend, Fond-du-Lac, Wis., 2.....\$ 1,066 23

Total Receipts from Churches.....\$ 1,763 40

Total receipts for July.....\$ 2,849 63
Previously reported..... 84,862 93

Total receipts to date.....\$87,713 56
Receipt during corresponding period of last year..... 36,395 94

Increase.....\$51,318 62

JOHN J. BRADCOM, Treasurer.
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1893.

BALTIMORE.—*Baltimore*—Churchville, 12 83; Piney Creek, 11. *New Castle*—Port Deposit, 7. *Washington City*—Levinville (sab-sch, 8 25), 16; Vienna (sab-sch, 2 25), 14. 60 83

CALIFORNIA.—*Benicia*—Healdsburg, 3 95; Petaluma Y. P. S. C. E., 50; San Rafael, 150. *Los Angeles*—Alhambra, 6; Pasadena Calvary, 4; Pomona, 10. *Oakland*—Danville, 9. *San José*—Highlands Y. P. S. C. E., 5 80; Santa Cruz, 12 20. *Stockton*—Grayson, 8; Tracy, 6. 264 95

COLORADO.—*Pueblo*—Colorado Springs 1st, 31 80; Del Norte, 23; Pueblo 1st, 12 49. 66 29

ILLINOIS.—*Alton*—Waveland C Day, 1 80. *Bloomington*—Bement 1st sab-sch, 2 69. *Chicago*—Chicago 1st, 32 59; — 1st German sab-sch, 2; — 2d Foster Mission sab-sch, 9 29; Evanston 1st, 114 25; — Highland Park sab-sch, 10; Wilmington (sab-sch, 10), 22 75. *Freeport*—Foreston Grove, 30. *Ottawa*—Owego, 10 12. *Peoria*—Prospect, 21 10. *Rock River*—Morrison sab-sch, 4 55. *Schuyler*—Good Hope, 4 25. *Springfield*—Pisgah, 5 86; Rev. W. L. Tarbet and wife, 4 80. 227 05

INDIANA.—*Crawfordsville*—Rockville Memorial, 12 84. 12 84

INDIAN TERRITORY.—*Oklahoma*—Chickasha L. M. S., 5; Tecumseh, 1 55; Rev. and Mrs. W. Meyer, 5. 11 55

IOWA.—*Cedar Rapids*—Anamosa, 5; Monticello, 5. *Corning*—Diagonal, 3; Mount Ayr, 14. *Des Moines*—Seymour, 2. *Dubuque*—Dubuque 2d sab-sch, 25; Jessup Y. P. S. C. E., 8; Prairie, 5; Waukon German, 25. *Iowa*—Lebanon, 4. *Sioux City*—Storm Lake a member, 3 10. *Waterloo*—Kamrar German, 23. 121 10

KANSAS.—*Emporia*—Brainerd, 2 50; Indianola, 2 50; Wichita 1st, 5. *Highland*—Holton, 25. *Larned*—Horace, 1 23; Hutchinson, 65; Lyons sab-sch B. D. Offering, 68 cts.; Parks, 6 75. *Neosho*—Louisburg, 5 50. *Topeka*—Perry Y. P. S. C. E., 2 22. 106 43

MICHIGAN.—*Detroit*—Plymouth, 5 68; Ypsilanti, 19. *Monroe*—Monroe, 23. *Saginaw*—Bay City Memorial Y. P. S. C. E., 4 23. 51 83

MINNESOTA.—*Mankato*—Redwood Falls, 10. 10 00
MISSOURI.—*Osark*—Monett, 5. *Palmira*—Hannibal, 10. *Platte*—Parkville Lakeside sab-sch, 1 10. *St. Louis*—Emmanuel, 25; Marble Hill, 2; Nazareth German, 7 25; St. Louis 1st sab-sch, 13; — Glasgow Avenue, 5; — Lee Avenue, 2 50; Zion German, 4. 74 85

NEBRASKA.—*Kearney*—Farwell, 2 50. *Nebraska City*—Gresham, 5. *Omaha*—Omaha 1st German, 10; — Blackbird Hills, 6 97; — Southwest L. M. S., 10. 34 47

NEW JERSEY.—*Elizabeth*—Perth Amboy, 19 25; Springfield, 20. *Morris and Orange*—Mendham 1st, 48 47; Morristown 1st Children's Missionary Society, 200; Orange 1st sab sch, 100. *Newark*—Caldwell, 130 20. *New Brunswick*—Bound Brook, 30. *West Jersey*—Cedarville 1st, 8 14. 556 06

NEW MEXICO.—*Santa Fé*—Rinconnes, 6 90; Santa Fé 1st Jr. Y. P. S. C. E., 5; Taos, 4 90. 16 80

NEW YORK.—*Albany*—Sand Lake, 12. *Binghamton*—Cortland, 96 14; Deposit, 17 75; McGrawville, 8 83. *Boston*—Boston Scotch, 11. *Brooklyn*—Brooklyn 2d sab-sch Missionary Society, 45. *Buffalo*—Buffalo Westminster, 20; Olean, 37 80. *Champlain*—Rouses Point sab-sch, 10; Saranac Lake, 19 50. *Columbia*—Durham 1st 14 57; Jewett gift of Mrs. North, 20. *Geneva*—Cassadaga, 26 54; Geneva 1st, 123 75; — North, add'l 20; Romulus, 27 83. *Watkins* sab-sch, 10. *Hudson*—Florida, 15 50; Good Will, 6 90; Haverstraw Central (sab-sch, 25), 50; Ridgebury, 8 50. *Long Island*—Bridgehampton, 20 20; Holbrook, 2; Setauket, 21; Southampton, 117. *Lyons*—Williamson, 5 63. *Nassau*—Far Rockaway, 75; Smithtown, 14 55; Springfield Y. P. S. C. E., 14. *New York*—New York West End sab-sch, 5 75. *Niagara*—Knowlesville,

10; Youngstown Missionary Meeting, 10. *North River*—Milton, 3; Poughkeepsie, 35 02; Smithfield (Cash, 50), 80. *Olsego*—Gilbertsville, 34 50. *Rochester*—East Kendall, 5; Ogden Centre, 6 33; Ossian, 3; Rochester Central, 175. *St. Lawrence*—Cape Vincent, 4; Waddington Scotch, 123 26; Watertown Hope Chapel, 7 78. *Syracuse*—Skaneateles, 43 91. *Troy*—Green Island, 10; Lansingburgh Olivet, 2 71. *Utica*—Lyons Falls, 7 75; Mt. Vernon sab-sch, 4 75; Rome, 29 26. 1,440 65

NORTH DAKOTA.—*Bismarck*—Steele, 1 60. *Pembina*—Backoo, 3; Cavalier, 3; Inkster, 3 50; Tyner, 5. 14 10

OHIO.—*Athens*—Amesville, 7 35; Barlow, 4. *Chillicothe*—Wilmington, 10. *Cincinnati*—Pleasant Run sab sch, C. Day, 1 75. *Cleveland*—Cleveland 2d, 40. *Mahoning*—Clarkson sab-sch, 15 61; Poland, 21 25. *Marion*—Kingston, 3 33; Milford Centre, 3 75. *Maumee*—Highland, 2 25; Rev. G. M. Miller, tithe, 5. *St. Clairsville*—Nottingham, 69 75. *Steubenville*—Beech Spring, 25; Corinth, 23; Oak Ridge, 5. *Wooster*—Doylestown, 3 50; Marshallville, 1. *Zanesville*—Newark Salem, German (sab-sch, 2 23, Mrs. Metz, 1 50), 3 83; Norwich, 3. 237 36

OREGON.—*East Oregon*—Baker City, 4 20; Enterprise, 1; Joseph, 1 80; Moro, 14; Pendleton, 5; Union, 3 20. *Portland*—Clackamas 1st, 3 60. *Southern Oregon*—Linkville, 5; Roseburg, 5 86. *Willamette*—Crawfordsville, 3; Lebanon, 4; McCoy, 4 15; Pleasant Grove, 10 50. 64 41

PENNSYLVANIA.—*Allegheny*—Bull Creek, 10. *Blairsville*—Braddock, 18 33; Turtle Creek, 9 53. *Carlisle*—Burnt Cabins, 3; Duncannon, 40; Lower Path Valley, 17. *Chester*—Bryn Mawr, 133 54; Darby Borough, 72; Great Valley, 10; Marple, 15 40. *Clarion*—Beech Woods, 65 33; Big Run, 3; Waysville, 6 19; Rockland, 5 25; Sugar Hill, 6 28. *Erie*—Jamestown, 7 84; Stoneboro, 5; Sugar Creek Memorial, 4. *Huntingdon*—Lost Creek McAlisterville sab-sch, 7 82; Milroy, 13 41; Osceola Mills Y. P. S. C. E., 15 97. *Kittanning*—Rayne, 3 10. *Lackawanna*—Lebanon Y. P. S. C. E., 3; Mount Pleasant, 3; Wilkes Barre Grant Street (sab-sch, 54 53), 64 18; — Memorial, 71 05. *Philadelphia*—Philadelphia Cohocksink sab-sch, 2 05. *Philadelphia North*—Ablington, 31 39; Germantown Redeemer, 5; Norristown Central sab-sch, 30; Norriton and Providence, 25. *Pittsburgh*—Chartiers, 15 50; Fairview, 7; Montours Moon Run sab-sch, 5; Mount Pisgah, 10; Pittsburgh East Liberty, 106 06; — Shady Side, 118. *Redstone*—Fairchance, 7 33. *Shenango*—Leesburg, 14 50; Rich Hill, 8. *Washington*—Burgettstown 1st Y. P. S. C. E., 11; Mount Prospect, 45 23; Upper Ten Mile, 100. *Wellsboro*—Wellsboro, 20 31. *Westminster*—Pequea, 13. 1,194 64

SOUTH DAKOTA.—*Aberdeen*—Forest City, 5; Immanuel 2; Palmer 1st Holland, 5 25. *Central Dakota*—Onida, 5. *Southern Dakota*—Harmony, A Member, 5; Kimball, 5 25; Scotland, 2 45. 29 26

TENNESSEE.—*Holston*—Oakland Heights, 14. *Union*—New Prospect, 5; Rockford, 3; South Knoxville sab-sch, 4 25. 23 26

UTAH.—*Utah*—Evanston sab-sch, Children's Day, 3 05; Richfield, 10. 13 05

WASHINGTON.—*Olympia*—La Camas St. John's, 7 35; Napavine, 1; Toledo, 2. *Puget Sound*—Rev. W. B. Floyd, 5 57. 15 99

WISCONSIN.—*La Crosse*—New Amsterdam (sab-sch, 1), 21. *Milwaukee*—Milwaukee Perseverance, 16 70. 37 70

Woman's Executive Committee of Home Missions..... 7,326 88

Total from Churches..... \$12,135 46

LEGACIES.

Legacy from James F. Conklin, dec'd, late of Rochester, N. Y., 991; Tenney K. Gage, dec'd,

late of Bath, N. Y., 500; Mary Woods, dec'd, late of Ohio, 775; W. D. Johnson, dec'd, late of Clifton, O., add'l, 1000; Miss Belle Elliott, dec'd, late of Penna., 50. \$3,316 00

MISCELLANEOUS.

"Kenn, W.," 2 75; Theo. Hopping, N. Y., 10; Mrs. Wm. Staiger, Atlantic City, N. J., 10; Rev. M. A. Williams, Medford, Ore., for debt, 10; Rev. Wm. Hunter, Pittsburgh, Pa., 2 90; Through Board of Foreign Missions for erection of a house for helpers at White Clay Station, Dakota Mission, 935 87; Mrs. Wm. Staiger, Atlantic City, N. J., 2; "M. M. L.," N. Y., 50; "W. P. H.," 900; Susan C. Dickinson, Dunkirk, N. Y., 10; Rev. J. C. Wiggins, Traveling Expenses Refunded, 16; A Friend, Bennington, 3; O. B. Bryam, Westminster, Cal., 30 cts; "U. A. B.," 5; Mrs. Wm. Staiger, Atlantic City, N. J., 5; Charles F. Mac Lean, N. Y., 2,500; A. A. Galt, Douglass, Neb., 18 50; A Friend, 5; "O. Penna.," 14; Elizabeth A. Cummins, Bellaire, O., 25; John T. Williston, Ashland, N. Y., 1; Rent of House, Meade Centre, Kan., through Rev. S. B. Fleming, 1 06; Interest on John C. Green Fund, 380; Interest on Permanent Fund, 271 50; Interest on Charles R. Otis' Missionary Fund, 30; Interest on W. D. Johnson's Bequest, 430. 4,890 87

Total rec'd for Home Missions, August, 1893. \$30,342 33
Total rec'd for Home Missions from April 1, 1893. 159,997 59
Am't rec'd during same period last year. 181,064 10

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1893.

Albany—Voorheesville, 10. Binghamton—Cortland, 101 19. Boston—Newburyport 1st, 18 60. Cayuga—By-

ron, 5. Champlain—Saranac Lake, 12 50. Columbia—Greenville, 16 15. Geneva—Seneca Falls 1st, 27 23. Hudson—Good Will, 23 cts. North River—Amenia South, 12 61; Poughkeepsie, 3 27. Rochester—Mt. Morris, 8 14. Genesee Village, 46 26; Ogden Centre, 21 cts. St. Lawrence—Watertown Stone St., 50. Steuben—Almond, 1 90; Arkport, 9 03. Syracuse—Skaneateles, 6 62. Troy—Lansingburgh Olivet, 5 22; Cambridge Y. P. S. C. E., 1 26. Westchester—Mt. Vernon sub-sch, 25 85.
Total received for New York Synodical Aid Fund, August, 1893. \$ 373 27
Total received for New York Synodical Aid from April 1, 1893. 2,896 34

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, AUGUST, 1893.

COLORADO.—Pueblo—Pueblo 1st, 42 cts
ILLINOIS.—Springfield—Pisgah, 98 cts.; Rev. W. L. Tabet and wife, 80 cts. 1 78
IOWA.—Fort Dodge—Fonda, 2. Iowa City—Montezuma, 9 65. 11 65
MICHIGAN.—Detroit—Ypsilanti, 4 90. Grand Rapids—Grand Rapids 1st, 27 18. Kalamazoo—Richland, 5 59 27 52
MISSOURI.—St. Louis—Emanuel, 1 00
NEBRASKA.—Omaha—Blackbird Hills, 23 cts

Total for Sustentation, August, 1893. \$ 53 66
Total for Sustentation from April 1, 1893. 19,473 61

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1893.

BALTIMORE.—Baltimore—Baltimore Light Street, 2; Emmitsburgh, 19 82. New Castle—Head of Christiana, 28 83

CALIFORNIA.—Benicia—Santa Rosa, 26. Oakland—Valencia (1 40 from sub-sch), 1 90. 27 90

COLORADO.—Pueblo—Pueblo 1st, 3 74; Trinidad 1st, 7. 10 74

ILLINOIS.—Cairo—Carmi, 30; Carterville, 3 50; Fairfield, 6. Chicago—Evanston 1st, 27 43; Herscher, 6; Hinsdale, 4 30; Hyde Park, 45 25; River Forest sub-sch, 1. Freeport—Forest Grove German, 10; Freeport 3d German L. M. Society, 5; Willow Creek, 28 15; Woodstock 1st, 11 60. Mattoon—Grandview, 3. Ottawa—Waltham, 3. Peoria—Yates City, 3. Rock River—Buffalo Prairie, 8; Edgington, 8; Peniel, 6. Schuyler—Brooklyn, 4; Camp Point, 17. Springfield—Pisgah, 98 cts.; Springfield 1st, 64 14. 290 24

INDIANA.—Crawfordsville—Attica, 7; Delphi, 13 70; Rockville Memorial, 3 73. Logansport—Bethlehem, 4; Concord, 3 50; Union, 3 35. New Albany—Lexington, 2; Otisco, 2. 89 28

IOWA.—Dubuque—Haxleton, 5; Pleasant Grove, 4. Iowa—Birmingham, 6 60; Fort Madison Union, 15 85. Sioux City—Plymouth Co., 5; Storm Lake, (a member), 90 cts. 87 25

KANSAS.—Highland—Blue Rapids, 11. 11 00

NEBRASKA.—Hastings—Edgar, 6; Wilsonville, 3. 9 00

OMAHA.—Black Bird Hills, 2 09. 11 09

NEW JERSEY.—Jersey City—Passaic sub-sch, 5 80. Monmouth—Moorestown, 1. Morris and Orange—Chatham, 103 13. Newark—Newark 6th, 17;—Fewsouth Memorial, 12 17. New Brunswick—Bound Brook, 29. 167 09

NEW YORK.—Binghamton—Binghamton Ross Memorial, 5. Buffalo—Alden, 5 25; Conewango, 3 25. Cayuga—Meridian, 3 40. Geneva—Canandaigua, 7 67. Hudson—Florida, 4 50; Good Will, 2 07. Nassau—Freeport, 14; Islip, 33. New York—New York 1st addl, 50. North River—Poughkeepsie, 29 40. Rochester—Mount Morris, 9 13; Ogden Centre, 1 90; Rochester Central, 40. Syracuse—Skaneateles, 6 67. Troy—Lansingburgh Olivet, 7 93; Mechanicsville, 9 36. Ulster—Holland Patent, 27. Westchester—Bedford, 3 75; Patterson, 10 06. 273 84

OHIO.—Athens—Bristol, 5; Logan, 15. Chillicothe—Greenfield 1st (3 06 from sub-sch), 8 73; Salem, 18. Columbus—Columbus 3d and sub-sch, 56 33. Dayton—

Dayton Memorial, 10; Greenville, 21. Maumee—Fayette, 3 01; Mount Salem, 2 23. Portsmouth—Portsmouth 1st, 29 75. St. Clairsville—Cambridge, 14 50; Short Creek, 7; Wheeling Valley, 3 87. Steubenville—Buchanan Chapel, 2 63. Wooster—Homesville, 2; Shreve, 2. Zanesville—Norwich, 2. 202 15

OREGON.—Portland—Portland 1st, 78 71; Smith Memorial, 1. Willamette—Independence Calvary, 6. 85 71

PENNSYLVANIA.—Allentown—Plains, 2 50. Blairsville—Latrobe, 65; Turtle Creek, 4 79. Carlisle—Silver Spring, 10. Chester—Kennett Square, 9. Clarion—Edenburg, 20; Maysville, 2 23; New Rehoboth, 3 45; Oil City 2d, 7; Punxsutawney, 10 17; West Millville, 2. Erie—Cambridge, 3. Huntingdon—Holidaysburgh (sub-sch, 2 70), 87 79; Houtzdale, 2 16; Osceola, 10 25. Kittanning—Rayne, 2 20; Slate Lick, 16 03. Lackawanna—Franklin, 1 20; Mount Pleasant, 1; Scranton Sumner Avenue, 1; Wyalusing 2d, 10. Lehigh—Pottsville 1st, 48 40. Northumberland—Hartleton, 5. Philadelphia North—Conshohocken, 2; Germantown 1st sub-sch, 102 44;—Redeemer, 5; Overbrook, 23 53. Pittsburgh—Chartiers, 4 50; Miller's Run, 5; Mount Pisgah, 11; Pittsburgh East Liberty, 48 30;—Shady Side, 55 50. Redstone—Fairchance, 4 53; Round Hill, 11. Shenango—Clarkeville, 14 75; Leesburgh, 3 50; Neshaunook, 7; New Brighton, 73 61. Washington—Cameron, 1 73; Forks of Whetling, 26; Upper Buffalo, 27 40. Wellboro—Beecher Island, 3; Wellsboro, 3 90. Westminster—Pequea, 13. 744 64

SOUTH DAKOTA.—Central Dakota—Huron, 15 07. 15 07

WASHINGTON.—Spokane—Spokane Centenary, 4. 4 00

WISCONSIN.—Chippewa—Ashland 1st, 21. Madison—Lodi, 18 75; Reedsburgh, 5. 44 75

From the churches and Sabbath-schools. \$ 1,998 67

FROM INDIVIDUALS.

Mrs. H. S. Taylor, Monroe, Mich, 2; Mrs. R. W. Alexander's daughter, Pasadena, California, 3; "Friend of aged missionaries," Bloomfield, N.J., 5; "Nemo," Rockford, Ill., 20; Rev. Joseph Stevens, D.D., Jersey Shore, Pa., 5; "Friend of Ministerial Relief," Catskill, 26; "From a

Friend" in Princeton, N. J., 500; Mrs. C. C. Todd, Fond du Lac, Wis., 2; Mrs. Sarah C. Shurtz, Carthage, N. Y., 10; "A Friend," 5; Rev. W. L. Tarbet and Wife, Pisgah, Ill., 80 cts.; "C. Penna.," 6; Mrs. J. M. Roberts, Anaheim, California, 2. 595 80
Interest from Permanent Fund..... 1,844 50
For the Current Fund.....\$ 4,488 97

PERMANENT FUND.
(Interest only used.)

From the estate of Rev. E. W. Taylor, Shipman, Ill., 100..... 100 00
Total for August, 1898.....\$ 4,588 97
Total for the Current Fund since April 1st, 1898. 44,468 08
Total during the same period last year..... 49,975 32
WILLIAM W. HERRINGTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1898.

ATLANTIC.—*East Florida*—Chandler sab-sch, 2 77.
Fairfield—Feasterville sab-sch, 1 40; Hebron sab-sch, 5; St. Matthew, 1 40. Knox—Ebenezer sab-sch, 2 20. *South Florida*—Tarpon Springs, 2 14 77

BALTIMORE.—*Baltimore*—Annapolis (sab-sch, 20 97), 30 30; Baltimore Ridgely Street sab-sch, 24 48; Brunswick sab-sch, 1; Ellicott City, 4 21; Hagerstown sab-sch, 16; Mount Paran sab-sch, 28. *New Castle*—Cool Spring sab-sch, 2; Harrington sab-sch, 17 63; Manokin sab-sch, 55 23; Port Deposit, 3 23; St. George's sab-sch, 10 20; Wilmington Central, 87 52; — East Lake sab-sch, 10 250 75

CALIFORNIA.—*Benicia*—Petaluma, 4. *Los Angeles*—Fillmore sab-sch, 3 55; North Ontario, 10. *Oakland*—Oakland 1st (sab-sch, 50 08), 90 52. *Sacramento*—Tremont sab-sch, 10. *San José*—San Luis Obispo sab-sch, 55 32. 173 75

CATAWBA.—*Cape Fear*—St. Matthew sab-sch, 2. *Catawba*—Bellefonte sab-sch, 11 80; St. Paul, 5 25; Woodland sab-sch, 1 44. *Southern Virginia*—Allen Memorial sab-sch, 3; Dry Bridge sab-sch, 1; Wood Fork sab-sch, 30 cts. 24 79

COLORADO.—*Boulder*—Fossil Creek sab-sch, 5 08. *Denver*—Brighton sab-sch, 6 50; Central City, 5 45; Denver Capitol Avenue sab-sch, 16 69; — Hyde Park sab-sch, 5; Littleton sab-sch, 4 23; Otis and sab-sch, 8. *Pueblo*—Center View sab-sch, 6 30; Pueblo 1st, 1 25. 58 47

ILLINOIS.—*Alton*—Virden, 3 42. *Bloomington*—Champaign, 15 40; Philo, 6. *Champaign*—Equality, 1 27; Tamaroa, 10 50. *Chicago*—Brookline, 14 55; Chicago Avondale sab-sch, 3 40; — Brighton Park sab-sch, 2; — Fullerton Avenue, 23 44; Chicago Lawn sab-sch, 3 47; Du Page, 20; Elwood sab-sch, 8 50; Evanston 1st, 9 14; Hyde Park, 45 25; Joliet 1st (sab-sch, 15), 81 13; River Forest sab-sch, 2; South Waukegon, 2. *Freeport*—Foreston Grove German, 6; Harvard, 1 50. *Mattoon*—Grandview sab-sch, 18 20; Morrisonville, 6 55; Pana sab-sch, 12 72; Robinson sab-sch, 13 06. *Ottawa*—Aurora and sab-sch, 7 86; Kings sab-sch, 9; Sandwich O. E. Society, 6 53. *Peoria*—Peoria 1st sab-sch, 51 60. *Rock River*—Ashton 4; Franklin Grove, 4. *Schuyler*—Bartholp, 5 75; Herrman (sab-sch, 8), 16; Prairie City, 13. *Springfield*—Pisgah, 1 47. 377 53

INDIANA.—*Crawfordsville*—Beulah (sab-sch, 1), 3; Delphi, 2 90; Newtown (sab-sch, 2), 10; Rockville Memorial, 1 24; Veederburg, 6. *El. Wayne*—Ligonier, 7 77. *Logansport*—Rensselaer sab-sch, 3 96; Winamac, 6 26. *New Albany*—Brownstown sab-sch, 11 93; Salem sab-sch, 2 55. *Vincennes*—Evansville 1st Avenue, 3 70; Mount Vernon, sab-sch, 1 25. *White Water*—Concord sab-sch, 8 05; Dillsboro sab-sch, 10; Knightstown, 2 20; Richmond, 13 70. 90 50

INDIAN TERRITORY.—*Cherokee Nation*—Lone Oak sab-sch, 2. *Choctaw*—Beaver Dam, 1; McAlester sab-sch, 6 50. *Oklahoma*—Mulhall sab-sch, 1; Stillwater sab-sch, 1. 11 50

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 38 41; Cedar Rapids 2d Mission sab-sch, 6 35; Shellburg sab-sch, 7. *Corning*—Afton, 10; Mount Ayr sab-sch, 7; Pilot Grove sab-sch, 8 50; Red Oak sab-sch, 15; Villisca sab-sch, 10. *Council Bluffs*—Caledonia, 1 20; Sharon sab-sch, 2 40. *Des Moines*—Minburn sab-sch, 3; Newton (sab-sch, 10 73), 17 67; Perry sab-sch, 12. *Dubuque*—Dubuque 2d sab-sch, 35. *Fort Dodge*—Fonda, 5; Fort Dodge and sab-sch, 22 56; Lohrville sab-sch, 5; Rippey sab-sch, 1 95. *Iowa*—Burlington 1st sab-sch, 43 45. *Sioux City*—Le Mars, 11 10; Plymouth Co., 10; Storm Lake, "A Member," 30 cts. *Waterloo*—Salem sab-sch, 11 75; Tranquillity, 4 50. 289 14

KANSAS.—*Emporia*—Conway Springs sab-sch, 3 65; Marion sab-sch, 12 40; Wichita Perkins, 3 40. *Highland*—Blue Rapids sab-sch, 6 16; Highland sab-sch, 8 20; Washington, 1 52. *Neosho*—Ottawa sab-sch, 3 55; Yates Centre, 2. *Solomon*—Dillon (Union sab-sch, 2), 4 30; Hope, 1 45; Liberty sab-sch, 71 cts; Salina sab-sch, 15 79; Wilson sab-sch, 5. *Topeka*—Auburn sab-sch, 10; Junction City sab-sch, 25. 108 13
KENTUCKY.—*Ebenezer*—Dayton sab-sch, 20; Falmouth sab-sch, 6 39. 26 39

MICHIGAN.—*Flint*—Elk sab-sch, 2 10; Flint, 9; Ft. Gratiot Westminster sab-sch, 14; Lapeer sab-sch, 17 10; Sanilac Centre sab-sch, 1 60; Verona Mills sab-sch, 50 cts. *Grand Rapids*—Grand Rapids Immanuel, 3; — Mission Wood sab-sch, 17; — Waterloo St. Mission sab-sch, 5 30; — Westminster sab-sch, 45 21. *Kalamazoo*—Kalamazoo North sab-sch, 10; Three Rivers sab-sch, 4 50. *Lake Superior*—Menominee sab-sch, 23 61. *Lansing*—Canaan sab-sch, 1 60; Holt sab-sch, 7 27. *Monroe*—Blissfield, 9. *Petoakey*—Freedom sab-sch, 1 13; Petoakey, 42 88. *Saginaw*—Harrisville sab-sch, 1 50. 215 13

MINNESOTA.—*Duluth*—Cromwell sab-sch, 1. *Mankato*—Pleasant Ridge sab-sch, 1 01; Summit Lake, 3 18; Tracy sab-sch, 5 59. *Minneapolis*—Minneapolis Highland Park sab-sch, 15 09. *Red River*—Fergus Falls, 7 23; Lawrence, 2; Maine sab-sch, 8. *St. Paul*—Hastings sab-sch, 11 06; Rush City sab-sch (Bears School House sab-sch, 5), 23. *Winona*—Albert Lea, 4 15. 81 31

MISSOURI.—*Kansas City*—Creighton, 2 40; Kansas City 1st sab-sch, 31 10; Sharon sab-sch, 10. *Ozark*—Eureka Springs, 3 60. *Palmyra*—Lagonda, 4 40; Locust Grove sab-sch, 1 45; New Cambria sab-sch, 5 50. *St. Louis*—Salem 1st sab-sch, 10; St. Charles, 16; St. Louis Covenant sab-sch, 5 30; — Tower Grove Miss. sab-sch, 1 21. *White River*—Harris Chapel sab-sch, 50 cts; Westminster sab-sch, 15 25. 111 71

NEBRASKA.—*Hastings*—Wilson, 1. *Kearney*—Central City sab-sch, 3 23; Kearney 1st sab-sch, 10 16; St. Edwards, 10. *Nebraska City*—Alexandria sab-sch, 5. *Niobrara*—Bethany, 3 53; Hartington, 13; St. James, 52 cts. *Omaha*—Black Bird Hill, 70 cts; Fremont, 17 14; La Platte sab-sch, 3 77; Mount Pleasant sab-sch, 1. 69 40

NEW JERSEY.—*Elizabeth*—Bethlehem, 14; Plainfield 1st sab-sch, 75; Woodbridge, 18. *Jersey City*—Carlstadt sab-sch, 12. *Monmouth*—Tom's River sab-sch, 5 32; Westminster sab-sch, 12 58. *Morris and Orange*—Flanders Bartley sab-sch, 10; Orange 1st (sab-sch, 100), 200. *New Brunswick*—Amwell 1st (sab-sch, 7), 10; Hopewell and sab-sch (Stoutsburg Branch, 3 17), 13 67; Trenton 1st sab-sch, 15 91. *Newton*—Stillwater (sab-sch, 6), 11. *West Jersey*—Cape Island sab-sch, 7 61; Gloucester City sab-sch, 5. 404 59

NEW MEXICO.—*Arizona*—Tombstone, 9 40. *Santa Fé*—Ocaté sab-sch, 1 60. 11 60

NEW YORK.—*Albany*—Charlton sab-sch, 32; New Scotland, 26 25; Rockwell Falls sab-sch, 1 18; Sand Lake (sab-sch, 24 19), 28 19; Saratoga Springs 2d sab-sch, 27 06. *Binghamton*—Binghamton 1st sab-sch, 89 91; Masonville sab-sch, 8 67. *Brooklyn*—Brooklyn Duryea (sab-sch, 17), 33; West New Brighton Calvary sab-sch, 12 12. *Buffalo*—Buffalo Calvary, 19 96; — Central, 9 55; Fredonia sab-sch, 23; Portville, 20. *Cayuga*—Ithaca sab-sch, 17 23; Meridian, 4 25; Sennett, 21. *Champlain*—Beekmantown sab-sch, 3 50; Port Henry sab-sch, 20. *Genesee*—Batavia sab-sch, 103 64. *Geneva*—West Fayette, 9 14. *Hudson*—Florida, 1 50; Good Will, 69 cts; Ridgebury and sab-sch, 6 70; White Lake Bethel, 3 50. *Long Island*—Bellport and sab-sch, 12; South Haven and sab-sch, 7. *Lyons*—Newark Park, 10; Wolcott 2d sab-sch, 7 30. *Nassau*—Hempstead Christ Church sab-sch, 43 90. *New York*—New York Central, 33 22; — Tremont, 23 75. *Niagara*—Niagara Falls sab-sch, 25. *North River*—Freedom Plains, 17 90; Poughkeepsie, 9 80. *Rochester*—Gates Grace, 3 30; Ogden, 63 cts; Rochester 3d, 39 37; — Central, 15. *St. Lawrence*—Morristown sab-sch, 13 51; Watertown Stone Street, 16. *Steuben*—Angelica sab-sch, 11 37. *Syracuse*—Oswego 1st, 18. *Troy*—Cambridge, 8 22; Cohoes sab-sch, 45 26; Lansingburg Olivet, 9 72. *Westchester*—New Rochelle 2d, 13 39. 903 78

NORTH DAKOTA.—*Fargo*—Wheatland, 1 50. 1 50
OHIO.—*Athens*—Amesville, 10; Berea, 6. *Bellefontaine*—Marselles sab-sch, 1 50. *Chillicothe*—Bloomington, 3; Chillicothe 1st sab-sch, 19 46; Concord sab-sch, 16 81; New Petersburg, 14 30; Wilmington, 2. *Cincinnati*—Bantam sab-sch, 2; Cincinnati 6th sab-sch, 88; — Mount Auburn Clifford Chapel sab-sch, 18; Pleasant Ridge sab-sch, 21 45. *Dayton*—Clifton, 13 70; Hamilton Westminster sab-sch, 23 11. *Huron*—Bloomville sab-sch, 7; Melmore, 1 40. *Lima*—New Salem sab-sch, 5 25; Sidney sab-

sch. 30 78. *Mahoning*—Canton sab-sch, 83 47. *Marion*—Mount Gilead (sab-sch, 14), 16. *Maumee*—Fayette sab-sch, 4 53; Mount Salem sab-sch, 11 20; Scott, 75 cts. *Portsmouth*—Johnston, 5 75; Rome sab-sch, 6 25. *Stevenville*—Buchanan Chapel, 3 32; Carrollton, 13 04; Leesville sab-sch, 3; Linton, 2; Minerva, 4; Pleasant Hill, 1 53; Two Ridges, 2 05. *Wooster*—Apple Creek (sab-sch, 33 67), 43 09. *Zanesville*—Newark 1st sab-sch, 23 05; Roseville sab-sch, 3 30; West Carlisle 8, 453 69

OREGON.—*Portland*—Sellwood (sab-sch, 3), 7. *Willamette*—Newberg sab-sch, 3 20; Newport sab-sch, 11 10; Sinslaw, 1; Yaquina Union sab-sch, 4 50

PENNSYLVANIA.—*Allegheny*—Allegheny Central sab-sch, 30; — Watson Place Mission, 2 06; Neels School House Mission sab-sch, 2 30; New Salem sab-sch, 13 89. *Blairsville*—Conemaugh (sab-sch, 5), 7; Pleasant Grove, 3; Poke Run, 15; Turtle Creek sab-sch, 16 90. *Butler*—Grove City sab-sch, 19 07; Prospect sab-sch, 9. *Carlisle*—Carlisle 2d, 49 23; Green Castle sab-sch, 14 09; Millerstown sab-sch, 12. *Chester*—Glen Olden sab-sch, 10 61; Great Valley sab-sch, 5; Marple sab-sch, 40; Upper Octorara sab-sch, 69 54. *Clarion*—Leatherwood sab-sch, 7 04; Sugar Hill sab-sch, 3. *Erie*—Belle Valley, 3; Edinboro, 7 12; Fairview, 7 35; Gravel Run, 5; Tideoute, 10; Titusville sab-sch, 25 71. *Huntingdon*—Holidaysburgh sab-sch, 68 86; Houtzdale sab-sch, 13 50. *Kittanning*—Rayne, 2. *Lackawanna*—Monroeton sab-sch, 14; Mount Pleasant, 1; Plains sab-sch, 10; Scranton Cedar Street Mission, 30 19; — Washburn Street sab-sch, 74 53; Stella, 22 30; Wilkes Barre Memorial sab-sch, 23 70. *Lehigh*—Pottsville 1st, 33 70; Shawnee sab-sch, 17; Shenandoah sab-sch, 6. *Northumberland*—Berwick, 5; Bloomsburgh, 18 71; Mahoning and sab-sch, 135 16; Milton, 75; Mooresburgh sab-sch, 13. *Parkersburg*—Grafton sab-sch, 12 88. *Philadelphia*

North—Neshaminy of Warwick, 33 86; Norristown 1st, 29 31. *Pittsburgh*—Chartiers, 1 50; Pittsburgh East Liberty, 14 50; — Lawrenceville, 46 96; Sharon, 44 66. *Redstone*—Dunlap's Creek, 20; Laurel Hill (sab-sch, 58 45; Phillips School sab-sch, 7 22; Stone Road Chapel sab-sch, 19 40; 106 52; Pleasant Unity, 3 25. *Shenango*—Hopewell sab-sch, 28 50; Rich Hill, 2; Sharon sab-sch, 40; Westfield sab-sch, 10. *Washington*—Buffalo Cross Roads sab-sch, 21 44; Cameron sab-sch, 11; East Buffalo, 16 26; Mill Creek, 6 50; Upper Buffalo, 33 65; West Liberty, 13. *Wellaboro*—Wellsboro, 1 96. *Westminster*—Columbia sab-sch, 43 51; Middle Octorara (sab-sch, 13 04), 17 21; Slateville sab-sch, 23 78; York 1st, 75 14, 1,656 79

SOUTH DAKOTA.—*Aberdeen*—Lake Cochran sab-sch, 1 25; Prairie Center sab-sch, 1. *Black Hills*—Bradley Flats sab-sch, 1 20; Whitewood sab-sch, 2. *Southern Dakota*—Evergreen sab-sch, 5 20. 10 65

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Total from Churches for August, 1893..... \$2.26 5
Total from Sabbath-schools, August, 1893..... 3.24 1

Total from churches and sabbath-schools, August, 1893..... \$5.50 6

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Rileyville sab-sch, Pa., 6 70; Salem Corners sab-sch, Minn., 83 cts; Potomac sab-sch, Mont., 1; Steele Center sab-sch, Minn., 1 61; Sab-sch, Cherokee Nation, Indian Ter., 1 15 Gaylord Union sab-sch, Mich., 2; Wilmerding sab-sch, Pa., 4; St. Paul's sab-sch, Thornbury Ont., 1; W. L. Hood, Mich., 6; Fordyce sab-sch, Ark., 70 cts; D. N. Good, Iowa, 2; C. E. Powell, Neb., 5 20; Fremont sab-sch, Wia., 1 25; Pleasant Valley sab-sch, Kan., 85 cts; Greenbush sab-sch, Mich., 2 76; W. H. Long, N. C., 2 18; Umatilla sab-sch, Fla., 5; Spence sab-sch, Ont., 2; Camp Clark sab-sch, Neb., 1; A Friend, Galena, Ill., 2; Inwood Dist. No. 4, sab-sch, Mich., 1 50; John R. Wilde, Phila., 10; Bennington Union sab-sch, Neb., 1 90; Waldo Union sab-sch, S. D., 50 cts; Kennedy sab-sch, Pawnee City, Neb., 50 cts; E. Greenbush sab-sch, Mich., 2; County Line Union sab-sch, Mich., 1; Pres. sab-sch, Gilmore, Neb., 1; So. Greenvale sab-sch, Minn., 1 40; Upper La Prele sab-sch, Col., 1; Lake Sarah sab-sch, Minn., 2; Michie Union sab-sch, Mich., 1 20; Deweys sab-sch, Mont., 5; Gilmore sab-sch, Neb., 1; McGregor sab-sch, Wis., 1 37; Jackson Grove sab-sch, S. C., 69 cts; Cecil Union sab-sch, Wis., 1 50; Old Town sab-sch, LeRoy, Minn., 1; Maxfield sab-sch, Minn., 50 cts; Camden sab-sch, Ark., 3 78; Simons Union sab-sch, Mich., 75 cts; Nasel Union sab-sch, Wash., 2 25; Vesper sab-sch, Kan., 1 83; "A Friend," Iowa, 50 cts; E. M. Atwood, N. D., 10; Clifton sab-sch, Oklahoma Ter., 3 47; H. B. Wilson, Ga., 1; Belmont sab-sch, Neb., 1 52; Crown Union sab-sch, Neb., 50 cts; Woods School House sab-sch, Minn., 1 45; Wheatfield sab-sch, Minn., 1 27; Fareville Miss. sab-sch, Kan., 1; Bates sab-sch, Hilman, Mich., 2 25; Mason sab-sch, Texas, 85 cts; Waterford sab-sch, Minn., 1 40; Sab-sch Institute, 3; Sab-sch, Merrill, Wis., 6 60; Washington sab-sch, Neb., 2; Doland (S. D.) sab-sch, 175; Rose City sab-sch, Mich., 1 29; Bethel sab-sch, Iowa, 3 62; No. 1, Jackson Township sab-sch, Iowa, 97 cts; "C. Penna." 1; Rev. W. L. Tarbet and wife, 1 20..... 138 54

Total receipts, August, 1893..... \$5.63 15
Amount previously acknowledged..... 60.31 62
Total receipts since April 1, 1893..... \$65.94 77

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Vol. XIV.

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No. 84.

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IN THE UNITED STATES OF AMERICA.



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DECEMBER, 1893.

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THE CHURCH AT HOME AND ABROAD



To its friends and their friends
in all parts of the United
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over many other lands,
GREETING.

PUBLISHED MONTHLY ONE DOLLAR PER YEAR

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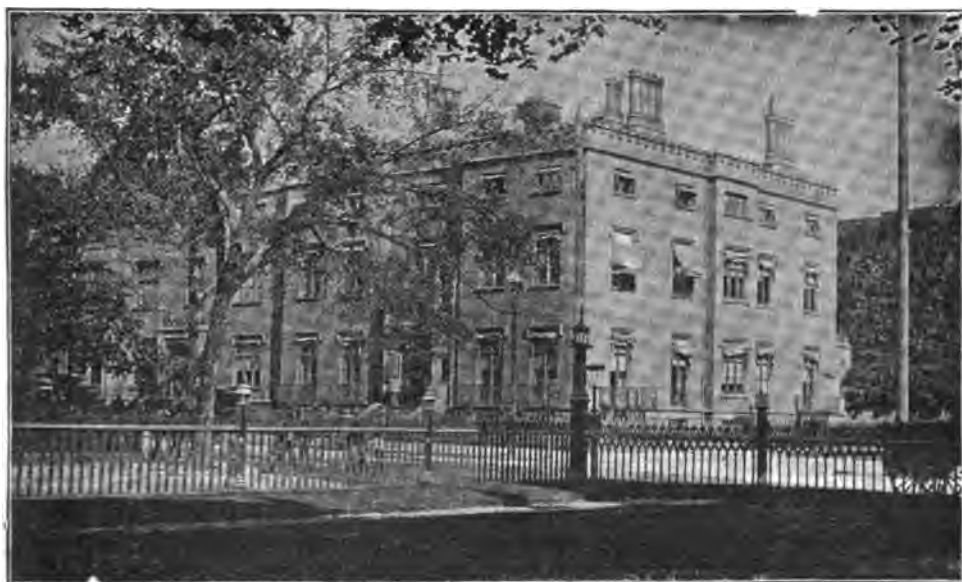
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DECEMBER, 1893.



PRESBYTERIAN HOUSE, 53 FIFTH AVENUE, NEW YORK CITY.

THE BOARD OF HOME MISSIONS.

The oldest of those agencies of our General Assembly to which it gives the name of Boards, and through which our Church does her work for her Lord, is the Board of Home Missions. The date of its organization was A. D., 1816. It has, therefore, attained the venerable age of seventy and seven years. But the work which was at that date committed to this Board had not been neglected by the Church and its General Assembly before that date. The very first General Assembly (A. D., 1887), unanimously resolved

* "to send forth missionaries, well qualified to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a Gospel ministry among the people. And in order to provide

*Many of the statements in this article are taken from "A Historical Sketch of the Board of Home Missions," prepared by its officers in 1888, and from the Annual Report to the General Assembly of 1893. When literally transcribed they are indicated by the usual marks of quotation.

means for defraying the necessary expenses of the mission, it was strictly enjoined on the several Presbyteries to have collections made during the year in the several congregations. This collection amounted to £80, 12s. 10d. The usual salary allowed a missionary was \$400 per annum, and in a single instance, \$50 was granted to a Rev. Mr. Kerr, for the loss of his horse on a missionary tour in the frontier parts of New York and Pennsylvania. Their salaries were small, their trials and dangers great, their labors abundant—the good they did and the consolations they brought to the scattered and home-sick settlements manifold—the seed they sowed and the harvests they prepared for the Church and country were in value beyond all computation. Whatever there is of public taste, culture, and conscience in the nation to-day, and love of order and law, is chiefly due to the self-denying toils of these Home Missionary workers. No mind can estimate the obligations which the land and the world owe to these influences and labors."

As the country grew in geographical extent and in populousness, the work of missions outgrew all possibility of wise and effective management by a body meeting only once in a year, for only a few days, and charged with so many and so various duties and responsibilities.

Recognizing this, the General Assembly of 1816, adopted the recommendation of its Standing Committee of Missions, and organized the Board of Missions, "with full powers to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly."

It is noticeable that the word "Home" did not at first appear in the name of this Board, and there was no need of it, for the only work of missions to which this Church was at first called, or for which it had strength and opportunity, had its field in our own country.

The members of the Board of Missions were to be appointed annually by the General Assembly and to hold their office until the rising of the next General Assembly. The first appointment was of the following honored names:

Rev. Drs. Aahbel Green, Archibald Alexander, J. P. Wilson, J. Janeway, T. H. Skinner, G. C. Potts, D. Higgins, James Coe, James Richards, R. Cathcart, E. McCurdy, J. H. Rice, James Blythe, R. G. Wilson, James Hall, Andrew Flinn, J. R. Romey, and Samuel Miller, with Elders Boudinot, Hazard, Conelly, Haslet, Smith, Bayard, Ralston, Lenox, Rodgers, Caldwell, Bethune and Lewis.

The rapid growth of the country in extent and in population which had then begun has continued with increasing rapidity ever since. By God's blessing the ability and resources of the Church have kept pace with the growth of her missions, although these have been extended not only as rapidly as our country's boundaries, but beyond them as far as the Sun shines on inhabited lands, giving occasion for the division of that work for effective administration. The management of that part of it, which is in other countries, is committed to another agency, appropriately named the BOARD OF FOREIGN MISSIONS, and the engaging, distinctive epithet, HOME, has been added to the name of the elder Board.

It should also be noted that the work on the home field, within our national boundaries and for the souls and homes of our own countrymen, has in the judgment of the General Assembly called for another distinct board to conduct a large, hopeful and urgent part of this home work. This has been committed to the BOARD OF MISSIONS FOR FREEDMEN.

During the sad period of our Church's separation into two Presbyterian bodies with identical systems and standards of doctrine and government, the Board of Missions continued to be the agency of the more numerous of those bodies, and the other, during two-thirds of that period, did its home mission work in connection with the Congregational churches, through the American Home Missionary Society, as it did also its work of foreign missions through the American Board of Commissioners for Foreign Missions—a Board than which no other is more venerable, or more loved and honored throughout Christendom. That Board and our own are

in most happy harmony and brotherly co-operation wherever their fields are common and their missionaries are neighbors. The same is true of the home mission agencies of these sister denominations.

It was, however, found that the two denominations did not work as freely and happily in the use of one and the same home missionary agency as they are now able to do in two kindred agencies adapted to their respective polities. The inconvenience which was thus experienced led to the withdrawal of Presbyterians from the American Home Missionary Society—which thus became distinctively Congregational—and to the constituting, by the General Assembly meeting in Syracuse in 1861, of THE PRESBYTERIAN COMMITTEE OF HOME MISSIONS.

The names of that Committee were: Rev. Asa D. Smith, D. D., Rev. Edwin F. Hatfield, D. D., Rev. Jonathan F. Stearns, D. D., Rev. Charles S. Robinson, D. D., Rev. Thomas S. Hastings, D. D., Rev. Henry Darling, D. D., Rev. Albert Barnes, Rev. Benjamin J. Wallace, D. D., Mr. Oliver E. Wood, Mr. Joseph F. Joy, Mr. James B. Pinneo, Hon. Edward A. Lambert, Mr. J. Milton Smith, Mr. John A. Brown, Hon. Joseph Allison.

This committee called Rev. Henry Kendall from the pastoral charge of the Third Presbyterian Church, of Pittsburgh, to be their Secretary, and from 1861 to 1892 he was the intrepid, indefatigable, undiscourageable leader of Presbyterian Home Missions, as signally trusted and honored by the reunited Church as he had been by that branch of it which had nurtured and educated him, and whose home mission agency he had organized.

AFTER REUNION.

"At the re-union of the Church, consummated in 1870, the Board of Missions and the Committee of Home Missions were united under the legal name and style of 'the Board of Home Missions of the Presbyterian Church in the United States of America,' and incorporated by the Legislature of the State of New York, April 19, 1872.

"The General Assembly appointed the following persons members of the Board:

MINISTERS.

GEORGE L. PRENTISS, D. D.,
JOHN HALL, D. D.,
THOMAS S. HASTINGS, D. D.,
JONATHAN F. STEARNS, D. D.,
WILLIAM C. ROBERTS, D. D.,
HENRY J. VAN DYKE, D. D.,
WM. H. HORNBLLOWER, D. D.

LAYMEN.

EDWARD A. LAMBERT,
JACOB D. VERMILYE,
GEORGE W. LANE,
THOMAS C. M. PATON,
JOSEPH F. JOY,
AARON B. BELENAP,
JOHN TAYLOR JOHNSTON,
GEORGE R. LOCKWOOD.

"They also designated New York City as the locality in which the chief operations of the new Board should be carried on, and appointed a committee to procure all the legislation required by the exigencies of the case and direct the transfer of the property now held by the two bodies above designated. All this was satisfactorily done.

Since re-union the growth and success of Home Missions has been such as to call forth constant gratitude to God. "In only a single instance has the number of missionaries fallen short of one thousand," and the last report of the Board, to the General Assembly of 1893, gives the number of missionaries who labored during the whole or a part of the year, as 1723. These missionaries were distributed over thirty-nine States* and seven Territories.

Besides the ordained missionaries, the Board employed sixty-five theological students during their seminary vacation, who were "sent out as scouts to ascertain the lay of the forces of evil with which the Church has to contend. By their youthful zeal and energy they, almost without exception, performed a work of great value to the Church." Doubtless, they also found this work an exercise and a discipline and an opportunity to study the book of human nature, of great value as part of their education for the ministry.

"The Mexican evangelists are largely employed to go from house to house dispensing the word of life. They can find access and welcome to households and individuals who are well nigh inaccessible to the regular missionary. Most of these are self-sacrific-

*In four of the other five States the Presbyterian mission work is done by the Southern Presbyterian Church. But in the remaining one, New Jersey, that work is wisely and efficiently done by the Synod of New Jersey, which relieves the General Assembly's Board of all responsibility and care for that State, while its people continue their exemplarily liberal contributions to the general treasury—a noble example to all Synods that are able to give all and more than all that is needed for their own fields.

ing, devoted men who long to bring their fellow Mexicans to Christ."

These statements, from the annual report of the Board, of course, have reference to the Mexicans who became citizens of the United States under the treaty which transferred a large amount of territory from the jurisdiction of the Mexican Government to that of our own, at the close of the war between the two countries. Our readers must have noticed some very interesting letters from these Mexican evangelists among those sent to our pages by our Editorial Correspondent for Home Missions.

WOMAN'S WORK.

Experience in the work of home missions, as in the earliest gardening and home-making, showed that "it is not good that the man should be alone." Probably no reader of this magazine can remember when women in our churches did not have "sewing societies," a chief part of whose work was the Dorcas-like making of garments not only for the destitute in their own neighborhoods, but to replenish boxes of clothing and other household comforts to be sent to home missionaries, whose salaries, from their people and the treasury of the Board of Home Missions, were known to be too often painfully inadequate. This has always been, and probably will never cease to be a favorite womanly ministering to Christ in the person of His missionaries. It gives a charm and a sweetness of domesticity to the work of Home Missions, which it could not derive from masculine administration alone. There are probably no more delightful or more holy experiences of affectionate provision and thankful reception of needed comforts than have been and still are exemplified in groups of godly women preparing and packing "missionary boxes," and grateful missionary households thankfully opening them in their homes.

This long-practiced feminine beneficence has not exhausted, but only trained and developed the feminine energy of our Church.

Within recent years this energy has sprung forth into demonstration of woman's power for organization and combination and executive administration, which is the marvel and the delight of the whole brotherhood. God

grant that this genuine admiration for discovered womanly power be not taken by men to excuse themselves from labor for Christ. Let us rather thankfully accept this needed help to multiply the Church's efficiency.

The organized form of Presbyterian women's home mission work, is represented by the WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS. Their rooms are in the Mission House, 53 Fifth Avenue, New York, on the first floor, close beside those occupied by the Secretaries and Treasurer of the Board of Home Missions. Their officers are: President, Mrs. Darwin R. James; Editorial Secretary (editing the *Home Mission Monthly*), Mrs. D. E. Finks; Corresponding Secretaries, Mrs. A. C. Miller and Mrs. F. H. Pierson; Young People's Secretary, Miss Elizabeth M. Wishard; Recording Secretary, Mrs. S. B. Brownell; Treasurer, Miss S. F. Lincoln—all of New York; Secretary for Freedmen's Department, Mrs. C. E. Coulter, Pittsburgh, Pa.

As this great Columbian year is ending—this year in which our nation has invited all the nations to her great inland city to rejoice with us in the magnificent exhibition of our national resources and achievements and opportunities—shall there be any flagging of our Church's zeal, any faltering of her purpose to do all in her power to secure that this great land shall be indeed "Immanuel's land?" When Commerce and Enterprise and Industry so clearly see and so eagerly seize their great opportunity to make this the richest of nations in all secular achievement and possession, shall the Church be dilatory, or cowardly, or penurious in presence of her grand opportunity?

Do not we, of this Presbyterian Church, hear still the voice of our late loved and honored leader of Home Missions, crying "Advance! advance! advance!"? Nay, is that only the voice of our dead human leader? Is it not verily the voice of his and our living Lord?

The voice of the LORD is powerful;
The voice of the LORD is full of majesty.
The LORD will give strength unto His people;
The LORD will bless his people with peace.

HELP FROM THE SANCTUARY.

The Sabbath services of the Sanctuary do commonly give rest and refreshment and renewal of strength to worshipers who come to them fatigued and care-worn from the burdening or harrassing labors and cares of the week. There is no Sabbath when the sweet call of Christ to laboring and heavy-laden spirits to come unto Him and rest, can be sounded forth from pulpit or from choir, and not fall upon the ears of some who consciously need it.

And yet, has it never struck you, that in actual experience that voice does not come most commonly in a solo, but in a chorus of many voices, which it leads and harmonizes, into which it pours its own penetrating and blending melody, and through all which its own heavenly tone makes itself audible? Listen for it in devout and prayerful attention, and you shall hear the voice of Jesus in the Sanctuary, if not as literally, yet as effectively as they who "wondered at the gracious words which proceeded out of his mouth" in the synagogue of Nazareth, when he had read Isaiah's sweet prophecy of Him who should "heal the broken-hearted" and "set at liberty them that are bruised," and then had presented himself as the fulfillment of that prophecy.

Just as the Lord Jesus assures you that any kind ministering to any most lowly and needed disciple of His shall be set to your account as such a ministering to Himself—even so, whatever Christian comfort or help you get from your brethren in Christ, you have gotten it from Him. They are the earthen vessels in which His cool refreshment has been brought to you. He is the fountain.

The Apostle Paul understood this remarkably well, not only in theory but experimentally. Chosen, as he was, by the Spirit of

God, to write so large a part of the Scriptures, the mind of that divine Spirit comes to us through Paul's experience, as well as through Paul's thinking. Not only did the Holy Spirit guide infallibly the intellect of Paul, so as to secure that the thoughts which he expressed should be the very Word of God to us; but the same Holy Spirit was at the same time carrying on His gracious work of sanctification in Paul, and much that Paul was divinely moved to write was the warm utterance of his own Christian experience.

When (*e. g.*) you read, in his epistle to the Galatians, "Bear ye one another's burdens, and so fulfill the law of Christ," can you help thinking how Paul exemplified what he thus enjoins? Can you think of anybody, have you known or read of anybody, except Christ himself, who has borne other people's burdens more unselfishly than Paul?"

What fatiguing journeys Paul took, what privations and hardships and perils he encountered, in order to carry the Gospel to as many as he could. Whenever he had won converts and had organized churches, with what fatherly love he cared for them! How sorry he was for the necessity of making them sorry by faithful reproof, and how glad he was to learn that by that reproof they had been led to repentance! II Cor. ii, 4, and vii, 9. How bravely, whenever it was necessary, he went back to his old trade of tent-making, and with his own hands ministered to his own necessities, and to those with him, unwilling to be burdensome to the Church. Acts xx, 34; II Cor. xii, 14.

How zealously he put his whole heart and strength and power of persuasion into the effort to raise funds for the relief of suffering Christians, in a time of scarcity! How eagerly he went, prudently accompanied, to convey these gifts to the sufferers—"to min-

ister unto the saints" at Jerusalem! Rom. xv, 25 and II Cor. ix.

When you read the closing chapter of his Epistle to the Romans, full of those affectionate personal salutations—commending Phebe, the deaconess, to the Christians at Rome, and bidding them help her in whatever business she might have need of them, mentioning so affectionately Priscilla and Aquila, his "helpers in Christ Jesus," Amplias his "beloved in the Lord," Mary, "who bestowed much labor on us," Urbane and Stachys, Tryphena and Tryphosa, and so many others, whose names have only been preserved by this affectionate mention of them—do you not feel that Paul's strong heart was as tender as it was strong, and did unselfishly take on itself whatever burden of care or of sympathy there was occasion for towards others?

Are you not equally touched by the indications which show how this strong, brave man yearned for the sympathy of others, and their help to bear his burdens? How pained he was when somebody, coming among them from Judea, had bewitched his beloved Galatians, and stolen away their hearts from him! His was an unselfish sorrow, for the loss and damage to their own souls. He cared immeasurably more for this and for their turning away from Christ and the simplicity of His Gospel than for their ungrateful forgetting of his own labors among them. Yet one cannot read his Epistle attentively without finding proof that his heart was pained by its own loss of their confiding love. He valued that. He felt the need of the support and strength which that would give him. And when he did get such help, how thankful he was! You remember his mention of Mark who was "profitable to him for the ministry," (II Tim. iv, 11), and "those women who labored with him in the Gos-

pel," (Phil. iv, 3), nor should it be overlooked that the person to whom he mentions those women and "entreats" him to "help" them, is there addressed as his "true-yoke-fellow." No other help did Paul value so much as help in his work, help in service, yoke-fellowship.

HELP IN PRAYER.—In nothing is Paul's estimate of mutual Christian helpfulness more touchingly shown than in the value which he set upon his fellow-Christians' prayers for him, and the affectionate constancy with which he remembered his fellow-Christians in his prayers. To the Romans, the Ephesians, the Thessalonians, to Timothy and to Philemon, he sends express assurance that he habitually mentions them in his prayers. To the Thessalonians more than once, to the Hebrews and to the Romans, he expresses the desire that they will pray for him, or "strive together in prayer with him." Paul beautifully exemplified what he enjoined, on both sides of his experience in readiness to bear the burdens of others, and in grateful appreciation of the help of others to bear his own burdens.

THE LAW OF CHRIST.—When you graft a pear scion upon a quince-stock, you expect it in due time, to produce pears, not quinces. So doing it *fulfills* the law of its growth and its nature.

In the spiritual engrafting it works just the other way. When we are engrafted into Christ, his life not merely sustains us, as the quince the pear, so as to enable it to bear its own natural fruit, but his life transmutes ours—sends its purer and sweeter juices into our being, and enables us to bear *His* fruit—to fulfill *His* law.

Paul testifies that "the life which he lived in the flesh he lived by the faith of the Son of

God, who loved him and gave himself for him," (Gal. ii, 20); and that he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body" (II Cor. iv, 10). Paul very well knew that unselfish readiness to bear the burdens of others did not belong to his natural character, but came of the new nature which he received when by believing union with Christ Jesus he became a new creature—when he put off the old man and put on the new man.

So also shall we find that only in Christ, by his Spirit dwelling in us, can we truly fulfill this law of Christ, to "bear one another's burdens."

For the perfect example of this we must look above Paul to Jesus himself. Did not he, in his incarnation, feel and show his need of human sympathy in bearing his burdens? Do we not rightly infer this from the pathetic question which he once put to his dear twelve, when the fickle crowd who had thronged him were abandoning him?

"From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, *"Will ye also go away?"* (Jno. vi, 67).

IN GETHSEMANE the same was shown in still deeper pathos. "Tarry ye here and watch with me," and, coming to them after his agony, and finding them asleep, "*Could ye not watch with me one hour!*"

The Redeemer could not then have that alleviation of his agony, and sometimes those who enter into the sacred fellowship of his sufferings are called to a like solitude of pain; but are not such cases exceptional? Certainly we would like to make them as rare as we can by the utmost cultivation of the power and disposition to bear one another's burdens. And in respect to casting our burdens on Christ, as he invites us to do, is it

not largely by the assurance of his brotherly sympathy that we find him helping us? True, he has almighty strength on which we can lean; but could this avail, as now it does, if he had not, by his incarnation, come into human brotherhood with us?

Unquestionably, the more fully we have in us the same mind that was in Christ Jesus, the better fitted shall we be, and the more disposed and able to bear one another's burdens.

THE PEARL OF DAYS, was the title, as we remember it of an essay upon the Sabbath, written by an English laborer—we are not sure whether a man or a woman—who won the prize which had been offered for the best essay on that subject. It was esteemed a valuable contribution to Christian Sabbath literature, and we have no doubt that it helped swell the current of popular sentiment in favor of the holy day of rest which we believe to be steadily enlarging and strengthening in spite of all obstacles.

The present seems to be a favorable time for asserting the sacred right of all laborers to the sacred weekly day of rest. We are glad to find the following items in the *Christian Observer*:

Last winter the barbers of Louisville initiated a movement for the passage of a law in Kentucky forbidding the opening of barber shops on the Sabbath. The law was passed, and went into operation last Sunday. And not only this, but we see statements that the journeymen barbers of the city propose to see to it that this law is enforced, and propose to prosecute the violators of it. Good!

The barbers have secured their Sabbath; now why should not the bakers, and the employes of the grocery stores, of the candy stores, and at the soda-fountains and the employes of the railroads, do just the same? Are they not entitled

to a Sabbath rest as well as the bricklayers, and the carpenters, and the barbers?

Yes, and the drug clerks, too. There are two classes of articles handled in a drug store. One includes articles of comfort, the refilling of prescriptions, and such remedies as can be purchased in advance. For these, there is no need of depriving the clerk of his Sabbath. The other class includes the remedies required for sudden or aggravated illnesses, whose need could not be foreseen. In some towns, such calls are met by opening the store for an hour in the morning, afternoon, and evening, or, in emergency, by calling the clerk from his home. In the cities, it would be easy for groups of neighboring druggists to arrange so that one store, and only one, should be open each Sabbath (alternating one with another); by placards the applicant can be directed to the open store. It is perfectly practicable to give the drug clerks a Sabbath.

THE FOREIGN MISSION HARVEST OF 1892 is graphically pictured by Dr. Dennis in his new book, *Foreign Missions After a Century*.

After showing from authentic statistics that the whole number of converts in all the Christian foreign missions of the world in the year 1892 cannot have fallen much, if at all, short of one hundred thousand, nearly two thousand for every week, he says:

Let us imagine ourselves, upon the first Sabbath morning of 1892, seated in the gallery of some large American church which would seat a round thousand on the ground floor, looking down, with moistened eyes and swelling heart, upon a reverent assembly of a thousand souls literally from all nations and kindreds and tribes and tongues and peoples of heathen lands, with every specimen of strange physiognomy and every variety of curious costume, gathered together for the first time, with tender hearts and beaming faces, to partake of the communion at our Lord's table. Let us imagine ourselves duplicating this same experience upon the after-

noon of the same Sabbath, in the same church, with another and entirely different audience, of very much the same character, met together for the same purpose, and let us imagine ourselves thus engaged morning and afternoon of every Sabbath during the year, through winter's cold and summer's heat, in sunshine and in storm, without a single omission; as we came to the last Sabbath of the year, would we believe in foreign missions or not?

For a fuller account of the book from which we have made this extract see our Book Notices on page 497.

THE SON OF MAN.

We find the following gem in the *Herald and Presbyterian*, in an article by Mrs. F. L. Ballard, entitled *A Perfect Life*.

In the art department of the Columbian Exposition is a large picture by a Swedish artist, entitled "The Son of Man." Whoever looks at it once comes again and again to gaze upon it, and goes away helped, uplifted—he has seen Jesus. The artist has dared to show us Christ as we would see him if he were here.

This is the one picture that has been described to me by different persons coming back from the great Fair. One man was not ashamed of his tears as he described minutely each figure in that picture. The sick who sought help, the doubtful theologians who stood aside and criticised, the man eagerly bringing one for healing, and the Christ dressed, as he said with tearful voice, "in a cheap, ready-made suit," who, though at a first glance but a common every-day man, somehow compels the attention, the interest, the full devotion and trust of all who look upon his face.

This conception of Christ as a man of our own times is only a translation of the gospel into modern English. It is showing the perfection of that life, which lived eighteen hundred years ago, finds to-day no need of being different, no possibility of improvement; it is a perfect life for all time.

RETIREMENT OF DR. POOR.—The honored and beloved Secretary of the Board of Education has for some months desired to be relieved of the responsibilities of that office, which he has felt to be too heavy for him on account of increasing bodily infirmities. In compliance with this desire, the Board has elected to that office Rev. Edward B. Hodge, D. D., of Burlington, N. J.

Dr. Hodge is sure of the most brotherly welcome of those with whom he will be officially associated at 1334 Chestnut street, Philadelphia, and of their prayerful sympathy with him and his beloved people in the necessary pain and sacrifice of such a separation—a sacrifice which can neither be asked for nor justified except under clear conviction of a divine call and ordering.

AN INTERESTING AND IMPORTANT CONFERENCE was held at 58 Fifth Avenue, New York, on November 2, in respect to the interests of our Church which are represented by THE CHURCH AT HOME AND ABROAD, and for the promotion of which this magazine exists.

This Conference was occasioned by a resolution of the Synod of New York appointing a committee to confer with the Secretaries of the Boards of the Church, concerning an effort to secure more general reading, throughout the Church, of such information concerning all departments of its wide and various work as fills the pages of this magazine.

There were present at this Conference, Secretaries and Treasurers of almost all the Boards, nearly all the members of the Committee on THE CHURCH AT HOME AND ABROAD, together with its editor, and the committee of the Synod of New York, Rev. W. H. Hubbard, Rev. Dr. Crocker and Elder Cutter.

The enterprising mover of this action of that great Synod, Rev. Mr. Hubbard, has for several years been known to us as one of the

most faithful and earnest friends of THE CHURCH AT HOME AND ABROAD, and intelligently anxious that the information which it contains should, in some practicable way, be made to reach a much greater number than the eighty or one hundred thousand readers who may be presumed to be represented by its 20,000 subscribers.

For his zeal in this direction all who are interested in this magazine have reason to be deeply grateful. We have sufficient knowledge of Mr. Hubbard's ability to get the attention of all classes, as shown in his work in Auburn, to be quite ready to give earnest heed to his proposals. We most heartily approve the action taken by unanimous vote of the Conference, which provides for the publication of 500,000 copies of *The Christian Steward* for January, 1894, and taking efficient measures to place a copy of it in every family of our Church.

That special issue of a paper, generously offered by its editor for this purpose, is to contain such a presentation of the aims and work of the several Boards as may be prepared by their respective secretaries, and also a prospectus of THE CHURCH AT HOME AND ABROAD for 1894.

We earnestly invoke the attention of all our readers to that unique and important paper, and their hearty co-operation in the endeavor to get for it the attentive reading of all their fellow-worshippers and neighbors.

Will not pastors, elders and others find this a good occasion, and a convenient instrumentality for persuading many to become subscribers for this magazine, in which from month to month through the whole year, they will be furnished with the same sort of information to which their attention will be called so especially by this remarkable publication, coming to them with the New Year's salutations?

A REVIVAL IN MISSIONS.

REV. F. F. ELLINWOOD, D. D.

A dozen years ago the Baptist missionaries among the Telugus of Southeastern India reaped a great harvest. Thousands were baptized in a single year. Conservative critics doubted whether these wholesale conversions would prove genuine. It was hinted that they had come into the fold only because the missionary, Dr. Clough, had, by taking a canal contract and furnishing labor for the starving, saved thousand of lives. Besides it was hinted that the Telugus were a soft and impressible race and that the change could not be lasting. But the work proved to be permanent. Other thousands were added the next year; and from year to year a large scale of accessions has continued. The missionaries have become accustomed to great ingatherings and can no longer be content with small ones.

This was not the first instance in modern missions, in which multitudes had been won to Christ in something like Pentecostal fashion. In the early days of Sierre Leone, the ship carpenter Johnson and his associates had witnessed scenes not unlike those which Peter and John saw in Jerusalem. Titus Coan in the Sandwich Islands had received so many professing converts at one time that he baptized fifteen hundred in a day. The Baptist missionaries in Burmah had baptized many thousands of the Karens, and although these were promptly received on their own earnest professions, according to the New Testament examples, yet I am told by Rev. Dr. Murdock, Emeritus Secretary of the American Baptist Union, that the average constancy of the Burmese Christians is fully as high as that of the Baptist churches of America. The veteran, Henry H. Spalding, of the Presbyterian Mission among the Nez Percés, though he had reached three score years and ten, was permitted to baptize nearly seven hundred persons in the three years ending 1874. But it has been contended that although such results might occasionally be realized among impressible races, yet the missions which have to deal with the strongholds of heathen error cannot expect any such harvests; that

among the stalwart races of Northern India for example, where the chief centres of the old heathen systems are found, only slow progress can be looked for and that the chief reliance must be placed upon education and the general leavening of society. I have myself used this argument in behalf of the Northwest Province and the Panjab, as compared with Ongole or Tinnevely. But our brethren of the American Methodist Missions in Northern India have not been satisfied with such conclusions. They were among the latest of the great missionary organizations in entering the fields and almost immediately they shared the terrible discouragements incident to the Sepoy Mutiny of 1857. The testimony of the oldest missions on the field was not very inspiring. One man of great fidelity in his way, and who after a labor of twenty years, was returning to England, said "I have never seen any real converts and do not expect to see any in this generation; we are sowing the seed." A London Society missionary also confessed that he had labored ten years in a field by no means new and without a convert, and he comforted himself with the plea that his "business was preaching—conversions are of the Lord."

But our Methodist friends had heard of great missionary revivals in South Africa, in which about eight thousand were gathered to the Church, and they longed and prayed for something better than "the day of small things," which they had so far seen. Their most faithful native preachers shared this yearning. One of them prayed, "O Lord, if thou canst not make me a soul winner here, set me aside from this calling and appoint others who will save these millions." Both the American and the native laborers had been brought to a point where they were ready to put forth any effort or endure any sacrifice if only the longed for harvest could be granted them.

The field to which they had been assigned was not, humanly speaking, one of the easy ones. Nowhere was heathen error more strongly entrenched.

They were among the strong Northern races, and their field embraced thirty millions. It lay on the northern bank of the sacred Ganges, whose life-giving waters are sought by eager millions with implicit faith. It embraced two of the most famous mountain shrines, Badrinath and Kidarnath, visited annually by hundreds of thousands from all parts of India. In the northwest corner of the field where the Ganges leaves the mountains, was Hardwar, whose sacred mela is attended by millions of fanatical bathers. In the southeast corner was Benares, the Jerusalem of Hinduism, the great educational centre of Northern India, where in colleges and monasteries, from three to four thousand students are taught the various types of Hindu philosophy. Between these two points on the Ganges are ten other famous bathing places, which are thronged by fanatical devotees. Just outside of this field, and now occupied by the same mission, is Mutra, the alleged birthplace of Krishna, the messiah of the vaunted Bhagavad Gita. It is the centre of the widespread Krishna Cult, and not far away is Ajudya, the birthplace of Ram Chandra, another incarnation of Vishnu and the divine hero of the most widely popular epic that the world has ever known. Near by also is Sumbhal, where the last and most holy incarnation of Vishnu is expected to occur. So much for Hinduism. Kapilavastu, the birthplace of Gautama Buddha, is in the northeastern portion of this field; also Lucknow, one of the old Mohammedan capitals and several other strongholds of uncompromising Mohammedan influence. Where has error ever been more deeply rooted?

Under the general direction of Rev. William Butler, D.D., the first Methodist missionary superintendent on this field, the foundations were laid along all usual lines. Every form of mission work was instituted, but the due proportions were not sacrificed to personal taste or convenience. Native teachers were raised up as most important, not by depending wholly on the slow preparation of those selected in childhood, but by a union of instructions and practice in earnest men of maturer years. Schools of all grades were opened, translations were made and deposi-

tories established for the sale of Scriptures and other religious books, but from the first great attention was given to direct evangelistic work of every form by missionaries, native evangelists, tract distributors, class-leaders and exhorters.

The Eurasians, or half-breeds, so long neglected by other missions, were won to the truth and were immediately set at work, and British artisans, engine drivers, soldiers and attachés of the civil service, classes who had received little attention from army chaplains, were brought in and made to exert an influence for the truth and no longer against it. These and the Eurasians constituted a chief element in the self-supporting English-speaking churches which were organized in the chief cities. While the missionaries were praying for greater harvests they assiduously employed every means. They were not content with one or two itinerations a year, but with their most faithful helpers they aimed to work their outstations continuously and thoroughly. Says Rev. Dr. Mansell, of Cawnpore, in the *Missionary Review* of April, 1892, "Many missionaries preached daily in the bazaars and streets of the cities and near towns. Others made tours, preaching in the distant villages and melas and at the heathen shrines. Others still went in circuits to the country bazaars and markets within a radius of ten or fifteen miles of the central stations, preaching every day to thousands who were scattered over miles of territory, and reaching hundreds of thousands every month."

All this was a very important preparatory work and some hundreds of converts were added to the church every year, and they were from all classes though mostly from the lower classes. Yet, says Dr. Mansell, the missionaries were not satisfied, but "cried mightily to God for the baptism of power to win the heathen by thousands." Meanwhile their efforts increased in earnestness as they prayed definitely for an outpouring. "All the missionaries and native preachers," continues Dr. Mansell, "went forward with greater zeal and faith, preaching and teaching in bazaars, melas—everywhere; itinerating through the villages, distributing tracts and scriptures, and after careful examination and

instruction, baptizing all who came, still hoping to see the non-Christians turning by thousands from idols to the living God and asking for baptism in the presence of great crowds of their countrymen." Some of their prominent preachers had been religious teachers under their old systems. One had been a Mohammedan Muezzin, another a teacher of the doctrines of Kabir (a monotheistic reformer of Hinduism in the 14th century), another a follower of Nanak, the founder of the Sikhs. All these brought their old methods of propagandism into play as teachers of the Christian faith; and from one of them the missionaries learned the wise policy of turning all their schools, the primary as well as the higher, into theological seminaries, teaching the pupils the truth of God even before they had learned to read. This method, borrowed from Hindu propagandists, was certainly a rebuke to the policy which has sometimes been followed of emphasizing secular instruction given largely perhaps by heathen teachers, and in the hope that education and civilization would by and by bring forth spiritual fruits.

This simple but most effective procedure found generous responses among Christians here at home. "Dr. Goucher, of Baltimore, had given the means to establish one hundred and fifty such schools in Rohilkhand, and Dr. Frey, also of Baltimore, had given money to found eighty in Oude. These schools taught thousands to give up idols and to sing hymns of praise and to offer prayer to the true God, in the name of Jesus. All the above agencies were in successful operation when the revival began."

First Mr. Knowles, of Gonda, baptized some scores at a Mela, and soon after he baptized "several whole villages" among a tribe living in the jungles which skirt the Himalayas. A native ordained preacher who had been sent to Roorkee was invited to preach in some of the small adjacent villages, where, after baptizing about seventy converts, he reported that hundreds of others seemed ready to receive the truth.

The missionaries were now full of enthusiasm. Dr. Parker, an evangelist, was sent by Bishop Thoburn with a corps of helpers,

and had the satisfaction of receiving some hundreds as he went from village to village, leaving in each case some one to teach them more fully the way of life. Others were called to this work "till nearly all the missionaries in Rohilkhand were evangelizing and baptizing the converts whom their helpers had won." The work spread with such rapidity that "all the students whom Dr. Scott of the Bareilly Theological School could spare were set to work and all the teacher-preachers whom Bishop Thoburn could command were teaching converts; then he tried to call a halt in baptizing in order to teach the converts more perfectly, but all made answer: "We cannot stop the baptism in that way. The more we teach, the more zealously those who are taught tell others and bring them in for baptism."

When Bishop Thoburn reported this work at Northfield, Mr. Moody gave or collected enough to employ 100 teacher-preachers, and in one year 1400 converts were reported as the results of their work.

I give Dr. Mansell's summary of this great work as follows: "In 1890 Dr. Wilson, of Budaon, in only eleven months baptized 1163. Dr. Butcher, of Bijnore, baptized 583; Hazan Raza Khan, of Kas Ganj, baptized 415; Ibrahim Solomon, a converted Jew, of Fathganj, baptized 477. In 1889 there had been 4000 baptisms; in 1890 there were nearly 9,000, and in 1891 there have been about 18,000, while in only a small part of the field 30,000 more are reported as ready for baptism. Some villages have sent pitiful letters, saying that for months they have given up idolatry and begging the missionaries to "come and make us Christians."

It is worthy of note that these thousands of converts are not left to themselves after being baptized. "After these neophytes learn the way more perfectly, special services are held for them at quarterly, district and annual conferences and camp meetings."

The question which naturally arises in connection with this great work is, "Has there not been too great haste in admitting these thousands of converts?" Rev. T. J. Scott, D. D., principal of the Bareilly Theological School, answers the question in an article

published in the *Missionary Review* of April 1892.

At the outset he says, "Listening to the remarks of those who oppose quick baptisms on general principles, one might be led to conclude that the whole thing—converts, converters, churches, from Peter and Pentecost down—was a dead failure, a rash rushing in of the impulsive, eccentric, and inexperienced missionary novice who does not know what he is about. But that is not in accordance with the facts. While in a few cases it might have been better not to do it, in the great majority of cases it has turned out well. What means this great aggressive army of twelve thousand or more in Rohilkhand? Where did these hundreds of preachers, exhorters, teachers, colporteurs, Bible readers, and zenana workers come from?"

The most of them came from among the poor villagers who, having heard the Gospel, expressed a desire for Christ, and were accepted on the spot and baptized at once." He then turns the attention of his readers to the lessons of all church history on this subject. He gives a goodly list of names which but a few months before were identified with heathenism but are now borne by Christian workers of marked success. He notes the objection that "they are of low caste," but asks of what caste were the fishermen of Galilee? He denounces the "miserable snobbery that would pass by the millions for whom Christ died." Speaking of the success of some of these low caste helpers, he says, "These are the men who on four or five rupees a month are to become the pioneers of a new era. What," he continues, "does the clerically dressed swell catechist, on fifty or one hundred rupees a month, know or care about the (low caste) masses who are surging about as sheep without a shepherd?"

It is an important feature of this work that poor as the people are they are thrown wholly upon their own resources for their subsistence. "Not one of these converts," says Dr. Scott, "comes upon the mission for support." "And it is a mistake," he adds, "to think that we baptize these poor people and then let them go. They are well looked after by experienced men; and schools are

started among them. We baptize them and hold on to them. I divide my circuits into sub-circuits, and put my strongest and most experienced men over the sub-circuits, then the cheap men under them. So there is system. The local preacher watches the pastor-teacher. The preacher in charge watches the local preacher and all below him. The presiding elder watches the preachers in charge, and the Bishop watches us all. If there is any work in India more interlocked, more systematic, more carefully planned and more faithfully executed than this, I have not heard of it. Look at the meetings and conferences and conventions held at all times of the year; quarterly, district and annual conferences for business, campmeetings, district leagues, workers' conventions, itinerant clubs for spiritual and intellectual training, red and blue ribbon and Kauri armies for reform." Again "For those who do not think that there can be much done in the hot weather in the way of evangelistic work, I would say that we have had our greatest success in the hottest months."

With respect to the question of baptizing promptly those who profess their faith and desire to be baptized, one of the Baptist missionaries among the Telugus has published an able article in the *Indian Evangelical Review* of very much the same import as that of Dr. Scott, and pleading that the doors of Christ's fold should be opened more widely and that a less hesitating welcome should be given to those who desire to enter. These two representatives of two great missions have the advantage of speaking from their own observation and experience and after years of trial. And they are justly confident that they have the example of the Apostolic Church on their side.

It must be confessed that for some reason—possibly as a re-action from the Romish doctrine of baptismal regeneration, and from wholesale baptisms of the heathens like those of Xavier—the Protestant churches had become unduly exacting, overstrictive in their terms of admission, both in this country and Great Britain, until within a comparatively recent period. Rev. Andrew Fuller tells us that his pastor refused to converse with anx-

ious sinners lest he should trespass upon the sovereignty of Divine grace. The same thing was told me years ago of a well-known New England divine. Children were generally discouraged from uniting with the church till they should reach maturer years. Unskilled persons were discouraged from trying to guide anxious souls to Christ. But all this is changed now; here at home the doors of invitation are open wide and Christian profession is made easy as the return of an erring child to the home of a forgiving parent. Possibly we need the same change with respect to the heathen that we have experienced in dealing with converted children, and possibly we ought not to expect that men whose antecedents are all heathen will immediately reach the high standard of those who have inherited the blessings of the Covenant.

The missionary revivals of which I have spoken have made a profound impression upon all missions.

The American United Presbyterian Mission in Northern India, received a great harvest.

The Free Church of Scotland after sending the convener of its Missionary Committee to India to study the field more carefully, has resolved that while it will not curtail its present educational work, yet all its gains in resources shall be given to evangelistic work, and the convener, Dr. Lindsay, has published a most interesting pamphlet on "Village Work" as now affording special promise.

At the Panpresbyterian Council in Toronto,

a missionary conference was held by representatives of all Presbyterian churches, in which it was resolved to give particular emphasis to evangelistic work. At the conference of all American missionary societies, held at the Presbyterian Mission House, New York, January 13, 1892, the secretaries of the Baptist and the Methodist Boards, on being invited to speak of their respective missions in India both testified to the genuineness of the work and the stability of the converts, and the voice of the conference, as shown by a full discussion, was strongly in favor of a large increase of direct evangelistic work. Resolutions similar to those adopted at Toronto were unanimously passed. As illustrating the common drift of sentiment on this subject, various missions in India, among them those of the Presbyterian Church, are turning increased attention to the lower and more accessible castes.

There are seven more years of this missionary century; may they not be harvest years in all missions of all boards and societies? After so long a period of seed sowing is it not time for great ingatherings? If so rich a blessing is to be realized, the Church must not leave all the burden on the missionaries. The whole Church must awake to prayer and effort. To our Presbyterian churches special calls with special encouragements are coming from Laos, from Shantung, from Hainan. Have we faith equal to the opportunities?

THE PROBLEM OF THE SOUTH.

REV. S. J. BEATTY.

[From a paper read before the Presbyterian Ministers' Association of Philadelphia, the author kindly permits us to give the following extracts to our readers.]

The problem of the South is only a geographical section of the problem of the world. That problem is *Man's relation to man*. The solution of it is to be found in the application of two principles—supreme love to God and impartial love to all men.

In the delicate and complex problems of the stars, astronomers, in order to secure correct results, introduce what they call the "personal equation." The same thing needs

to be done in the problems of life. Let me illustrate.

The problem being, to apply the Gospel as a remedy, to the ills of life, any unbeliever might compose and deliver a sermon clearly setting forth the Bible teaching in fair exposition of a Bible text. But could we expect the same effect as when the same truth is uttered no more clearly and no more correctly by a preacher whose own personal

faith, hope and joy burn and glow and thrill through his sympathetic fervent speech ?

I have found by living among them for a score of years that the people of the South compare favorably with the people in the smaller cities, towns and rural districts of the North. The South has no large cities. The Christian people there are as earnest and anxious for the welfare of society as those in the North. In their social life they are friendly and hospitable.

At the close of the war the Southern people were extremely poor and very sensitive. I remember seeing, when I first went South, many women wearing sun-bonnets in a city church, which now raises \$10,000 a year outside of its own expenses, and has a branch church which raises as much and supports a missionary in China.

In those early days of so much mutual misunderstanding, a minister who had spent twenty years as a missionary in Siam, was asked by our Board of Missions for Freedmen to take the presidency of Biddle University, established at Charlotte, N. C., for the higher education of Negroes. Before deciding to take the position Dr. Mattoon made a visit to the place. He was entertained at a ladies' seminary. He had some acquaintance with the people there while he was a foreign missionary. A number of preachers were also guests at the seminary at the time of his visit. One of them said to him: "If you come down here to teach and preach to Negroes, you will not be received into the homes of the people."

For the first few years only three or four families called upon his family. But for years before his death no man in the whole region was more highly esteemed. His daughter taught for several years in that same seminary where he was told that the people would not welcome him. The son of the very preacher who thus warned him has thanked me a dozen times for procuring him a position as assistant professor in Biddle University. He afterward pursued a post-graduate course in Johns Hopkins Univer-

sity, and he is now Professor of Greek in a southern college.

The same friendly feeling was shown to all the members of the faculty of which I was a member. In all the twenty years of our residence in the South my family and myself have received nothing but kindness from the Southern people. When my wife returned for a visit, a few months ago, she could not meet all the invitations that poured in upon her for dinner, tea and entertainment for the night. Such is the "ostracism" which we have experienced.

The nobleness, the pluck, the bravery and the Christian zeal of the *first workers* among the freedmen cannot be too highly praised. That first work was mainly done by women, many of them girls in their teens. They had a work most difficult to do, a work sure to be misunderstood. They did their work under the most trying circumstances.

Not one lady teacher among the freedmen, in those days, was ever insulted by one of them in the slightest degree. She was looked upon as an angel, and gratitude made them all her protectors.

But how shall I describe the Negro? He is a bundle of contradictions. He has all the virtues and all the vices of immaturity. He might be called the childhood of humanity. He is light and fickle as the wind, and as immovable as the rock-built hills; trifling, uncertain, unreliable, yet most obstinate in adherence to his purpose. In respect to a thousand important questions, it may be said of him as of Gallio, that he "cares for none of these things." But when race questions come up, he says: "Here I stand. I cannot do otherwise." Argument, reason, persuasion, threats cannot move him.

Why should it not be so? Race distinctions have been the puzzle of the ages. But they must be for some good purpose. Why not to develop in each race some particular quality or character, so that when the world shall be ruled by Immanuel and be indeed one brotherhood, the different qualities, developed to perfection, commingled, shall give the perfected humanity?

FOREIGN MISSIONS.



MANAWIYEH, A TYPICAL SYRIAN VILLAGE.

NEXT YEAR.

During the year 1894, we hope to present to our readers some valuable articles by Dr. Ellinwood, upon "Oriental Religions and their Relation to Christianity." This subject has come prominently before the Christian public of America in connection with the recent Parliament of Religions, and the question has arisen in some minds whether Christian missions are as necessary as we have always considered them among the followers of the various religions of the East. Christian missions are based upon the conviction that Christianity is a God-given religion, and that no human religion is in any sense a sufficient substitute. We believe that Dr. Ellinwood's articles will demonstrate this conviction to be well founded.

We have also the promise of some special articles upon Japan, from Dr. George William Knox, who has for so many years rendered such conspicuous missionary service in that land. We shall hope to announce other contributions later on. The aim will be to

make **THE CHURCH AT HOME AND ABROAD** more than ever a practical help to pastors and students of missions. We shall endeavor to furnish fresh and interesting material which shall be in hand in anticipation of the needs of each Monthly Concert. Our Presbyterian fields are as interesting and stimulating as any to be found in the world. We shall rely especially upon our foreign missionary brethren to send us promptly all information of interest to the churches concerning their own personal experience, and also the progress of the work in their fields. We, in common with our readers, are already indebted to them for valuable contributions from many fields. The space allotted to foreign missions is necessarily limited, and yet we can promise that every effort will be made to give a sufficient, although perhaps brief, statement of all that is of interest in our various missions.

The Graves Lectures on Missions, in connection with the Reformed (Dutch) Theological Seminary in New Brunswick, N. J., were

delivered this last autumn by Dr. George Smith, Foreign Mission Secretary of the Free Church of Scotland. His subject was, "The Conversion of India," and it was thoroughly and ably treated. Some extracts from the lectures have been courteously placed at our disposal, and we shall be able to give them in an early issue.

"A great opening for work" is the report of a committee of the Peking Mission, consisting of Rev. Messrs. Whiting and Cunningham and Dr. Taylor, who were appointed to visit Paotingfu on a tour of observation. This city is situated 100 miles south-west of Peking. The American Board is already established there, but only in a certain section of a great and needy field. Its mission has been especially successful in its medical work, and has opened the way for enlarged missionary effort. The American Board missionaries are anxious that we should co-operate with them, and give us a warm welcome and a wide field. The report closes with the following sentence: "To us the way seems open to locate at once a fully equipped station at Paotingfu." It is rare that a foreign mail at the Rooms is not burdened with tidings like these.

Rev. J. G. Touzeau, of Medellin, Colombia, writes of the bitter spirit of opposition to Protestantism and of the many difficulties with which missions have to contend in that city. The Catholic press in that vicinity has recently published articles which, while very full of contempt for Protestantism, contain also some words of vigorous warning to the Catholic authorities. Mr. Touzeau's work is spoken of in a spirit of lofty disdain, but the "day of small things" in a Gospel campaign is the beginning of great results which will appear later on when the light of the Gospel penetrates the darkness of ignorance and superstition. The mission in Colombia is a hard field, and Mr. and Mrs. Touzeau deserve the sympathy and prayers of our Church. The entire South American continent has been under the spiritual dominion of the darker phases of Roman Catholicism, and the time must soon come when Protestant missions must be conducted upon our sister

continent in a more vigorous spirit and with larger and more liberal plans.

Rev. Theodore S. Wynkoop, D. D., late of Washington, D. C., has accepted the invitation of the North India Bible Society to become its secretary. Dr. Wynkoop has been an earnest and successful pastor in America, but he returns, no doubt, to work in India with something of the joy of a first love. His address in the future will be Allahabad, India. All correspondence intended for the Bible and Prayer Union which has been previously addressed to his care in Washington, should now be addressed simply Bible and Prayer Union, Washington, D. C.

The article by Dr. Ellinwood on a "Revival in Missions," printed elsewhere in this number, is commended to the earnest attention of the whole Church. The kingdom of missions, like the kingdom of heaven, "suffereth violence," and "the violent take it by force."

A tiny booklet entitled, "An Appeal for the Dark Continent," has been prepared and issued by the members of the Gaboon and Corisco Mission. Copies may be had on application to William Dulles, Jr., Treasurer, 58 Fifth Avenue, New York City.

The World's Congress of Missions at Chicago was held according to programme. A large number of valuable papers were presented, and we are glad to know that they will be published in a forthcoming volume. Rev. E. M. Wherry, D. D., 211 Wabash Avenue, Chicago, is the Secretary through whom orders for this volume may be given.

The Woman's Congress of Missions was also held at the same time, and the two congresses were finally merged into one, to the advantage of both, as opportunity was given to the audience to attend both sessions in one. The papers presented by many of the ladies were timely, pointed and able. The bearing of missionary work upon the interests of women in foreign lands, and the attitude of the ethnic religions towards women, were subjects which were presented in several papers with great clearness, discrimination and power.



BOYS' SCHOOL, HAMATH.

Letters from Bishop Tucker, of the Church Missionary Society in Uganda, report that forty of the principal chiefs of Uganda, who have become Protestants, have united in a decision to emancipate their slaves. The document which they presented to the Bishop expressing this desire is as follows:

"All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and to free completely all our slaves. Here are our names as chiefs."

The emancipation of the slaves in America cost us the Civil War; in heathen Uganda we have the strange spectacle of a peaceful and voluntary manumission of those who had been hitherto held in bondage. The early Christians under the powerful impulse of Christian love had "all things in common"; is not this remarkable act on the part of Christian converts in Uganda a sort of nineteenth century illustration of the "all things in common" love of the Gospel? If this example is followed by the Roman Catholics in Uganda a peaceful and universal emancipation of slaves may be the result. Could there be a more striking illustration of the contrast between the spirit of the Gospel and Islam than the story of this peaceful act of justice and philanthropy and brotherhood in Uganda placed over against the bloody story of the Mohammedan slave raids in East Central Africa?

MISSIONARY CALENDAR.

DEPARTURES.

FROM NEW YORK, October 5, returning to Lodiana Mission, Mrs. F. J. Newton and two daughters; to join Lodiana Mission, Miss Helen Newton; October 14, to join Lodiana Mission, Rev. E. D. Martin, Rev. and Mrs. W. J. Clark, and Mrs. Abbie M. Stebbins; to join Kolhapur Mission, Rev. G. H. Simonson; to join Furrukhabad Mission, Rev. C. C. Meek; October 16, returning to West Japan Mission, Rev. and Mrs. B. C. Haworth. October 28, returning to Furrukhabad Mission, Mrs. J. M. Alexander, and Mrs. Thomas Tracy; returning to Kolhapur Mission, Mrs. J. P. Graham; to join Kolhapur Mission, Miss S. E. Winter, M. D., and Miss A. A. Brown; returning, Rev. and Mrs. A. P. Kelso and two children.

FROM ENGLAND, November 10, returning to Furrukhabad Mission, Miss Mary L. Symes.

ARRIVALS.

FROM SAO PAULO, BRAZIL, October — H. M. Lane, M. D.

DEATHS.

AT SALMAS, PERSIA, Frances, daughter of Rev. and Mrs. J. C. Mechlin, aged 22 months.

AT AMADIA, TURKEY, September 14, Jean, daughter of Rev. and Mrs. E. W. McDowell.

AT SAO PAULO, BRAZIL, November 1, Mrs. W. A. Waddell, wife of Rev. W. A. Waddell.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D. D., M. D., L. H. D., LL. D., H. H. Jessup, D. D., Wm. W. Eddy, D. D., James S. Dennis, D. D., Samuel Jessup, D. D., and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Alice S. Barber, and Miss Ellen M. Law.

ABEIH: Rev. Messrs. Wm. Bird and O. J. Hardin and their wives; Miss Emily G. Bird.

SIDON: Rev. and Mrs. Wm. K. Eddy, Rev. Geo. A. Ford, Rev. and Mrs. G. C. Doolittle, Miss Charlotte H. Brown and Miss M. Louise Law.

TRIPOLI: Rev. Messrs. F. W. March, Wm. S. Nelson and their wives; Ira Harris, M. D., and Mrs. Harris; Miss Harriet La Grange, Miss M. C. Holmes, and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Franklin E. Hoskins, Wm. Jessup and their wives.

Station not yet assigned, Dr. Mary Pierson Eddy.

In this country: Rev. James S. Dennis, D. D., and wife, Rev. Geo. A. Ford, Mrs. Ira Harris, and Miss Charlotte H. Brown.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D. D., President; Rev. George E. Post, M. A., M. D., D. D. S., Rev. Harvey Porter, Ph. D., Robert H. West, M. A., Harris Graham, B. A., M. D., Alfred E. Day, M. A., Walter Booth Adams, M. A., M. D., William G. Schaffler, B. A., M. D., Charles L. Bliss, M. A., M. D., John C. Bucher, B. A., Jabr M. Dhumit, B. A., Louis S. Baddur, B. A., Najib M. Salibi, B. A., A. Chamorel, B. A., Labib B. Jureidini, B. A., Franklin T. Moore, B. A., Henry C. Havens, B. A., John W. Nicely, B. A., Francis Sufair and Shukri K. Maluf, B. A.

The statistics of the Syria Mission for 1892 are as follows:

EVANGELISTIC.—American missionaries, men, 14; ladies, 22; total, 36; native Syrian laborers, 231; stations, 5; outstations, 91; churches, 26; church members, 1,858; added on profession during the year, 110; preaching places, 87; average congregations, 4,986; Sabbath-schools, 93; Sabbath-school scholars, 5,814; contributions of natives to evangelistic and educational work, \$10,246.

EDUCATIONAL.—Syrian Protestant College, 1; medical school, 1; pupils in college and medical school, 237; theological seminary, 1; boys' boarding schools, 2; pupils in same, 199; girls' boarding schools, 3; pupils in same, 259; other schools, 144; total pupils in all schools, 7,539; women in Bible classes, 350.

LITERARY.—Bible House and Press Establishment, 1; publications on press catalogue, 491; volumes printed during the year, 58,500; pages printed during the year, 19,676,743; pages of Scripture printed for the American Bible Society, 8,382,000; total pages from the beginning, 485,107,350; Scriptures (Bibles and portions) sent out during the year, 25,444; other books and tracts sold and distributed, 65,971; total copies of publications of all kinds issued during the year, 176,500.

MEDICAL.—Indoor patients at St. John's Hospital, 501; patients treated in Polyclinic, 11,620.

The statistics of evangelistic, educational and medical work in all Syria and Palestine by all missions of the American, English, Scotch, Irish and German Societies for the year 1892, are as follows:

Foreign laborers, men, 95; women, 142; total of foreign missionaries, 237; total of native preachers and teachers, 657; organized churches, 45; total of preaching places, 147; average congregations, 8,604; total of communicants, 3,974; total of Protestants, 8,593; number of schools, 338; total of pupils, 18,837; medical missions, 20; missionary physicians, 22; nurses, 36; indoor patients treated, 2,792; outdoor patients in clinics, 138,654.

The progress made during the last decade in the mission work of all societies in Syria and Palestine appears in the following comparative tables for 1881 and 1892:

	1881.	1892.
Foreign laborers.....	191	237
Native ".....	581	657
Organized churches.....	26	45
Average congregations.....	6,910	8,604
Communicants.....	1,668	3,974
Schools.....	302	338
Total of pupils.....	14,624	18,837
Medical Missions.....	12	20
Missionary physicians.....	15	22
Nurses.....	24	36
Indoor patients.....	1,805	2,792
Outdoor patients in clinics.....	73,423	138,654

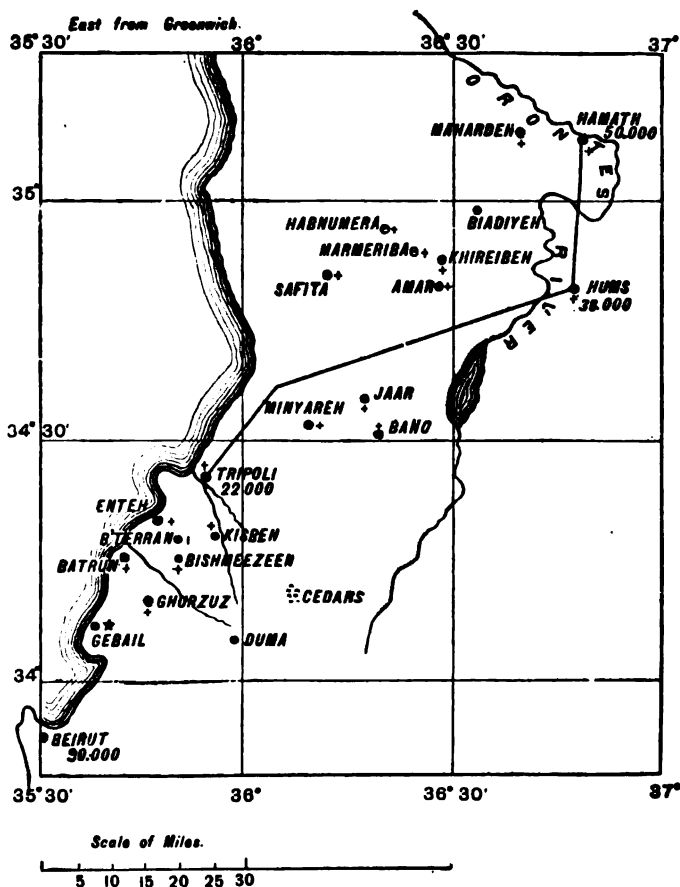
The statistics of the total Protestant missionary work in the entire Turkish Empire, including Egypt, are as follows:

Foreign missionaries, men, 191; women, 294; total of foreign laborers, 485; native laborers, 1,817; organized churches, 202; communicants, 21,312; total of Protestants, 84,000; American colleges, 6; seminaries for girls, 31; total of mission schools, 892; boys in the same, 23,027; girls, 20,000; total of pupils in all mission schools, 43,027; languages in which the Bible is translated, 11; copies of Scripture annually sold in the Turkish Empire, 60,000; separate words, religious and educational, issued in various languages from mission presses, 1,500.

"Much to encourage, with many serious problems and perplexities" are the closing words of a recent letter from Rev. W. S. Nelson, of Tripoli. What are some of these encouragements as noted by him in a recent tour through the field? A communion at Hums and the admission of 18 new members to the Church; a communion at Mahardeh where 7 women were received to the Church, one of them the old mother of the preacher, who had bitterly persecuted her son when he first became a Protestant; an outgrown church building at Hums, which was so packed with an audience of 275, that a crowd

isting buildings and the provision of new ones at a number of places in the field, without the funds in hand to meet the emergencies. The enlargement at Hums, over and above the most liberal gifts which can be expected from the congregation, would require \$500. At Hamath not an inch of ground is owned, where there is a growing church, a flourishing school, and where present accommodations can only be rented at an exorbitant price, and are quite too small and unsuitable. An expenditure of \$4,000 is called for at Hamath, and nothing in hand. In the near future it will probably be one of the

principal stations on a railroad from Damascus to Aleppo, and then who can tell how much property will increase in value! Now is the day of purchase to advantage at Hamath. At Khareibeh, with a school and a congregation including eight communicants, a simple building of two rooms for school and teacher, would answer all purposes, at a total cost of \$150, yet not a dollar in hand. Feiruzeh, the village about which Dr. Harris has written such an interesting booklet (entitled "New Light in Old Places") has now eight communicants and a congregation which should have a room for worship, but the brethren at Hums have come to the rescue, and will provide them with a residence for the teacher and for their services by renting a suitable place. Three villages still to the east of Feiruzeh are eager for instruction, and their turn will come soon. Is it any wonder that the missionary writes urgently to the Board in the hope that help can be given, that at least a shelter overhead may be provided for religious services in these growing Protestant communities!



outside were unable to obtain admission, and children were sitting on the pulpit platform and on the preacher's bench behind him, and some non-communicants had to give up their places to admit a dozen or more women members who were vainly seeking admission to the communion service; a native Protestant at Hamath who volunteered at his own expense and by his own hands to distribute Bibles as he may have opportunity.

Among the problems and perplexities, besides the ever-recurring round in the ordinary experience of a missionary, there are calls for enlargement of ex-

Valuable material for reference in anticipation of the December Monthly Concert will be found in the article by Dr. Jessup in the November number of *THE CHURCH AT HOME AND ABROAD*, on "The Modern Triumphs of the Gospel in the Ottoman Empire." *The Missionary Review of the World* for November, published by Funk & Wagnalls, 20 Astor Place, New York City, contains several suggestive articles upon Christian missions among Moslems, and upon mission work in the Turkish Empire. Consult also the December number.

Catalogues of the Syrian Protestant College may

be had upon application to Dr. Benjamin Labaree, Presbyterian Mission Rooms, 53 Fifth Avenue, New York City.

The Mission in Syria has been reinforced during the past year by four new missionaries, Rev. and Mrs. G. C. Doolittle, who will be connected with the Sidon station, Miss M. Louise Law, who will take the place of Miss Rebecca Brown in the Sidon Seminary, and Mary Pierson Eddy, M. D., whose location has not as yet been assigned. At last accounts Dr. Eddy was still at Constantinople endeavoring to secure the authorization of the Turkish Government to her practice of medicine in the Turkish Empire. She was experiencing some difficulty, as the Turkish authorities were strongly disinclined to sanction the practice of medicine by a female physician.

Dr. Ira Harris, of the Tripoli station, has held a flourishing clinic at Hadeth, on Mount Lebanon, during the summer. Dr. Harris insists upon religious services at his clinics, and this fact has incited the priests of Hadeth and neighboring villages to make a strenuous effort to prevent their people from attendance, with, however, little success, as the people enjoy the service as well as the advantages of the Doctor's skillful service for the alleviation of their physical maladies. The Syrian priesthood are complaining bitterly of the spirit of insubordination which seems to have taken possession of the people, especially those who have been to America. A priest recently remarked that he was powerless except at the confessional, saying at the same time: "Ah, there I use my power, and there only are they willing to listen to me."

The return of the pilgrims from Mecca this past autumn brought the cholera to Syria in several localities, but it does not seem to have spread seriously. There have been several deaths in the quarantine station at Beirut. The whole Mohammedan world, and outlying Christian nations as well, are exposed to serious peril every year by these pilgrimages to Mecca. The visit this year to the Holy City of Islam has been a terrible lesson to the followers of the Prophet. Out of nine hundred pilgrims who went from Tripoli, Syria, seven hundred died, many of them young men of the best Moslem families. Almost every Moslem community from which a contingent was contributed to swell the ranks at Mecca has had a similar experience. A recent analysis of the waters of Zemzen, the sacred well from which every pilgrim is supposed to drink, has revealed the existence of enormous quantities of cholera germs. The scenes which have been reported upon reliable authority in connection with the thronged religious ceremonies at Mecca, were frightful and agonizing in the extreme. That Moslem governments, and especially the Turkish authorities, should allow a state of things so cruel and barbarous is not only a disgrace, but a crime against the world. What a striking illustration we have of the

blinding and paralyzing power of religious pride in the unwillingness of Moslems to learn this lesson which is written in blood and tears, and held up annually before their eyes. How long shall their fatalistic spirit hold sway, and their reverence for the Prophet and his Holy City paralyze every effort to deal with existing facts in a spirit free from the spell of superstition and bigotry?

Dr. Harris at Tripoli was observing the English fleet through a spy-glass when the *Victoria* disappeared beneath the waters. He speaks with feeling and enthusiasm of the superb exhibition of discipline on the part of the English officers and sailors. When the *Camperdown* rammed the *Victoria* and before she lost herself from that fatal embrace, several seamen of the *Victoria*, on the impulse of the moment, leaped upon the deck of the *Camperdown*, but as quickly leaped back again to their own ship, realizing that they were still under orders, and that only their commander's express permission could release them from the duties of discipline. The Moslem populace of Tripoli seemed to find occasion for congratulation in the disaster, and many of them expressed their pleasure "at the way God destroyed the enemy of his people."

The new college observatory, which is built upon the same location as the old, is rapidly nearing completion. It will be a beautiful structure, with many modern appliances for scientific work. The new telescope will be one of the finest in the East. The college has opened prosperously, with a large number of students in attendance. Rev. George E. Post, M. D., who has been in the United States this past summer, and made valuable addresses at the Parliament of Religions and the Congress of Missions in Chicago, has returned to his college work in Beirut.

Rev. F. E. Hoskins, of Zahleh, writes of the desperate state of the country. Robberies and murders are frequent, fourteen of the latter having occurred in the vicinity of Zahleh during the past year, some of them very brutal and all of them unpunished. It is well known that the Sultan has conscientious scruples against signing the death warrant of a Moslem. Evil passions are thus set free from fear, and the murderer knows that his punishment will be slight, and that if he chooses to use bribes he can perhaps escape altogether. Mr. Hoskins himself has recently had a narrow escape, about which he has written in another column of this issue.

There are many cases of individual Christian progress in the various stations of the Zahleh field, about which the missionaries write with gratitude and cheer. There are hearts which the Jesuits cannot deceive or intimidate; there are joyous homes where the Gospel has entered like a flood of sunshine; there are bright young men and women who give evidence of thorough sincerity; there are aged

disciples whose hearts are tender and whose characters are mellowing, and who seem to love Christ as those to whom "much has been forgiven."

Rev. William Jessup of Zahleh writes with enthusiasm of the power of education in Syria. He speaks of the growing appreciation of the benefits of education among all classes, and of the readiness of parents, after the usual Oriental struggle to secure favorable terms, to pay liberally for the education of their children. He gives several incidents to illustrate the influence of education upon the personal character, and also in the elevation of Syrian home life. One case is referred to in which a little girl who had been in attendance at Sidon Seminary, upon returning to her village home for a long vacation, diligently set about regenerating the language of the household. She first interested and enlisted her father in placing a certain class of expressions on the black list, and she gradually transformed and elevated the whole tone of conversation in her home. This seems a unique department of home missionary work, and what sweeter and more helpful ministry could a child undertake in her own family circle than setting up a standard of gentleness, refinement and truthfulness in speech? There are many households, not in Syria alone, where a ministry of this kind would be an inestimable blessing.

The needs of the great city of Aleppo have been brought anew to the attention of our Syria Mission by the recent visit of Rev. George A. Ford, an account of which will be found on page 22 of our July number. The Mission has recently sent a native preacher there, who has commenced his work under encouraging circumstances.

The duty of the Syria Mission to undertake in earnest the permanent occupation of Aleppo seems to be clear. The population of the city is estimated at 150,000. Of this number 100,000 are Mohammedans, 20,000 are Roman Catholics, 10,000 Armenians, 15,000 Jews, and the remainder belong to the different Oriental sects. There is a little church of a hundred Turkish speaking Protestants in the city, the result of the work of American Board missionaries among the Armenians. The language of the city is Arabic, and there is at present no effort at mission work there in that language. The native preacher writes that he finds much to encourage him in his work. His congregation is an attentive one, numbering about forty, who were not accustomed to attend Protestant service, and to whom the Gospel in Arabic seems to be welcome. He holds three services weekly, two on Sunday and one on Wednesday evening. The evening service has the largest attendance, for many, like Nicodemus, prefer to come "by night."

A recent letter from the teacher in Aleppo contains the following significant paragraph:

"Some years ago a man came here from America and founded a new sect called Mormons. They be-

lieve in the apostolic office and in prophecy in the Church at the present day, and those who hold these offices are said to work miracles and foretell events and lay their hands on men to give them the Holy Spirit. These doctrines are accredited to one called Joseph. Six of the people here have joined this sect. Last night three of them came to see me, one of them a leader among them. We kept up our conversation until midnight. They went away convinced that some doctrines they held are contrary to the truth."

The inauguration of mission work among an Arabic speaking population of over 100,000 is a new opportunity and a new call for faith, zeal and liberality.

SUCCESSIVE STAGES OF MISSIONARY EXPERIENCE IN SYRIA.

REV. WILLIAM W. EDDY, D. D., BEIRUT.

The Syria Mission was begun nearly seventy years ago. It is impossible that it should have existed for so long a time without having been subject to marked changes, and passing through transition periods.

The first of these may be called the period of *controversy* and of *struggle for existence*; the second, that of *organization*; the third, that of *permanent growth, preceded by partial re-action*.

I. THE CONTROVERSIAL STAGE.

Of those missionaries who took part in this first stage, nearly all have gone to their reward. The same is true of the early Syrian converts who were partners of their toils and triumphs.

The work of those missionaries began in conversations with individuals, and with companies, gathered in private houses, brought together by curiosity, or by love of discussion or by a love of the truth, and related principally to the setting forth of the doctrines of evangelical Christianity in contrast with those held by the Oriental Churches. To this work was soon added that of preparing controversial books and tracts, such as Jonas King's "Farewell Letter," and Isaac Bird's "Thirteen Letters." They gathered a few boys for instruction in primary schools, and took some girls into their own families for Christian training. Religious books of various kinds and scientific text books, both elementary and advanced, were also the fruit of the laborious efforts of those days.

INTERIOR OF NEW ASSEMBLY HALL, BEIRUT COLLEGE.



The opposition of the native ecclesiastics was most unscrupulous and bitter. It was shown in the grossest misrepresentation of Protestant teachings and practice; in public warning to their people against contact with the missionaries or their books; in stirring up the Mohammedan rulers to prohibit the circulation of the Bible and Protestant literature, and in anathematizing, and even persecuting to the death, the followers of the

Gospel. In those days great power was in the hands of the clergy. Members of the various Christian sects held influential positions in the government, where they were able to exert a mighty influence to oppress and persecute. The reign of superstition was then unbroken and the ban of excommunication was dreaded little less than the "Depart ye" of the final Judge.

The converts of those days were those whose "hearts the Lord opened," as he did that of Lydia, at Philippi, and they were the "few" in contrast to "the many" who scoffed. They "clave to" the Gospel messengers in various places as clave Damaris and Dionysius to Paul in Athens. These encountered fierce opposition from relatives and friends, from priests and bishops, and by holding fast to their convictions in spite of opposition, became rooted and grounded in their faith in the doctrines of the Gospel, and thoroughly convinced of the error of the systems which they had renounced. They were strict keepers of the Sabbath, and men of such truthfulness that it became a proverb that "the word of a Protestant was more reliable than another man's oath." The missionaries were called to sympathize deeply with these converts in their persecutions, to shelter them in their houses, and to petition foreign consuls, ambassadors, and local authorities in their behalf, and thus their converts became strongly bound to them by the cords of personal affection, the persons of the missionaries were revered, their teachings adopted, and their example followed. Missionaries and their flocks were as one family of common sympathies, belief and practice.

This period besides being marked by its struggles and trials was characterized also by lively hopes and wonderful encouragements.

The whole Druze nation seemed prepared to place themselves and their children under the instruction of missionaries and to adopt the faith of the Gospel. Frequent religious conferences were held with the leaders of the sect and these made professions which seemed to realize the promise of "a nation being born in a day." It afterwards appeared that hopes of political advantage, to be secured through the interposition of Protestant

powers, inspired this movement, and when those hopes failed their religious zeal failed also.

England possessed strong influence then in Syria and used that influence freely in behalf of the oppressed. The power of the bishops and priests was then ten-fold greater than now, and was tyrannically used. People smarting under this tyranny thought they saw doors of deliverance open to them through the protection of English Consuls, if only they professed Protestantism, and so large communities, as of the Greeks of Hasbeiya and of Safeeta, revolted from their Church authorities and placed themselves under the care of the missionaries; so did the Catholics of Kanah and Alma, and scores of other places, and so did the Maronites of Koliah and Khiyam and Dibbeeya and other towns all over the country. Deputations from different quarters were constantly coming, asking for religious teachers and books. It seemed to be a time of great "turning to the Lord," realizing the inquiry of the prophet: "Who are these that fly as a cloud and as the doves to their windows?" These movements aroused the wrath and the fears of the clergy, and caused the Greeks to send appeals for interference to Russia, and the Catholic and Maronite Bishops to appeal to France. The ambassadors of those nations made such representations to the Porte, that stern governmental repression was brought to bear upon these communities of immature Protestants, winnowing, terrorizing, and well nigh annihilating them. Civil wars broke out at nearly that time and the Protestants were forced into the forefront of the battles. What war and persecution sought to accomplish from without in breaking up these communities, was hastened from within by their own dissatisfaction and impatience. They were intent upon securing at once from the missionaries full recognition as true Christians. They had been accustomed in their old churches to the privileges of the sacraments for themselves and their children, and deemed them essential to salvation. In many cases the missionaries regarded them unprepared as yet worthily to partake of the ordinances, and the result was

that many of their old men died without communing, and their infants were buried unbaptized. This so offended them that they turned back from a faith for which they certainly lost most of the present world, and which seemed to them to cut off hope of good in the world to come.

But even though many of the hopes then formed were illusory and the disappointments bitter, yet still the missionaries cannot remember without a thrill, the excitements of those days when whole communities of men, women and children declared themselves on the Lord's side and they cannot but look hopefully for the time when such movements shall be renewed from higher motives and with more permanent results.

II. THE PERIOD OF ORGANIZATION.

It was not the intention of the early missionaries to Syria to found separate Protestant churches from among the nominal Christians, but to pour Gospel light and life into the existing churches, to make converts to a spiritual faith and let them remain where they were to be a leavening power till the whole mass was leavened. But this was the very effect which the clergy dreaded and so they drove the new converts from their midst, cutting them off from all Christian ordinances. The missionaries were therefore compelled to receive them to participation with themselves in the sacred ordinances, as members of Christ's universal Church. But as time went on and converts multiplied and there was no relaxation of the rule for their expulsion from their old churches, as soon as they professed the faith in the Gospel, the call seemed imperative to form them into a Native Evangelical Church. This was first done in Beirut, and branches of it formed from time to time in other parts of the land. This involved the raising up by the missionaries of a native ministry and all that this necessitated of preparatory and theological institutions, books and teaching.

As a result of this organization, there are now in Syria twenty-six churches with 1800 communicants, five ordained pastors and thirty-five licensed preachers.

III. THE PERIOD OF REACTION.

1. The organization of a Protestant Church

changed the relations of Protestants to other sects. Previous to this, in every place where there were converts, there was constant contact between them and others. They met with them in each other's houses, read the Bible together and held animated discussions on religious topics, and were still regarded as belonging to their old sects, and all this time constant accessions were being made from without to the company of believers. But as soon as distinct Protestant Churches were formed, sectarian spirit started up to oppose the rival organization. It was as if bars had been placed to fence off the Protestants from others; meetings in common were henceforth counted as treason to the old sects, discussions ceased, and the door of accessions from without was closed.

2. The increased number of the Protestants, and their distribution over a wider territory necessitated a less intimate relation than formerly between the missionaries and individual members of the sect. The same result followed from the necessary absorption of the missionaries in preparing books for use in higher educational institutions and in theological instructions, and in overseeing the numerous common schools. They were thus unable to visit the homes of the Protestants as they once did, and this was felt by many of the natives to be a sign of diminished regard, and occasioned frequent complaint, and led to the contrasting of the course of the later missionaries with that of the earlier, to the serious disparagement of the former.

3. The withdrawal in a great measure of power from the foreign consuls to interfere in behalf of oppressed Protestants, prevented the missionaries from securing, as before, protection through these consuls, and this failure was ascribed to a want of sympathy and zeal on the part of the missionaries in their behalf, rather than to the true cause.

4. The desire of the missionaries to build up the native churches, when established, so that they would soon be able to stand alone, and become a power for good in the land, led them to urge the people to contribute for the support of their own institutions, educational and religious. But the transition which was sought in the native churches from re-

ceiving to giving, from being pensioners to becoming contributors, was most unwelcome, and those pressing it lost the favor which they once enjoyed.

5. The desire of the missionaries to put forward the native ministry and to accustom the people to depend on them rather than on missionaries, led them to withdraw from the direct and active conduct of affairs in many places and this lessened their influence over the people. But it has seemed well nigh impossible to wean them from their old dependence without causing estrangement.

6. The new churches have felt that they, and not those that were without, were entitled to the first place in the interest and care of the missionaries, and that funds contributed by American churches should be expended for the relief of their poor, and the education of their children before those of others. The missionaries, however, considered it their duty to seek to evangelize those without the Protestant church, as well as to nourish and strengthen those within its pale, so that the rescued should not receive all the care while there were others still unsaved. With this object in view, they have nevertheless found it most difficult, yea, impossible to make it plain to Protestants, who know the value of education, and who are able to pay for the support of their children in boarding schools and colleges, that their children should not be educated gratuitously, while all help was denied to Greeks and Maronites. It was of little avail to show them that this help was extended with a view to the enlightenment and salvation of those who in no other way could be reached, and was useful in carrying the light of the Gospel into homes otherwise inaccessible. "You love outsiders better than your own people," is a remark often heard when missionaries act on the principle "The field is the world," and not "The field is the native church solely."

7. Syrians having never been accustomed to self-government in things political and ecclesiastical, the Protestants from among them find church government a most difficult problem for them to master. Revolting from the old tyranny of Bishops they prefer absolute independency to even the mutual assist-

ance and gentle control of a union of the native churches. They have not learned to submit to the will of the majority in cases of dispute, and the effort of the missionaries to procure concerted action among the Syrian churches and to bring them into harmony with each other and with the home churches which support them, has been misinterpreted as an attempt on their part to dictate and has been in some cases one of the direst causes of estrangement.

8. The doctrines of the Plymouth Brethren, industriously sown in the churches by emissaries and by books, have weakened the belief of the people in the importance of a stated ministry, the sacredness of the Sabbath, the literal interpretation of the Divine Word, and their grasp of the fundamental truths of the Gospel.

9. The introduction of foreign manners, dress and style of living has greatly increased the scale of expenses in Syria. The door of emigration to America has been thrown open and thousands of Syrians have availed themselves of it to amass fortunes. Our native helpers of all grades, not without reason, desire large increase to their salaries, that they may conform to the new conditions of society. But the churches in America do not furnish additional funds to meet these demands, and for this failure the missionaries are considered largely responsible and accused of conspiring to keep native brethren in a position below themselves and below that which they are entitled to occupy. Hence heartburnings, complaints and separations.

10. The changed tactics of the heads of the various Oriental churches towards the Gospel-enlightened members of their flocks have greatly modified their position towards Protestantism and the missionaries. Formerly inquirers after truth (Bible students) were branded as heretics, and forced out of their old churches into the arms of the missionaries. Now that the secular power of the clergy has been greatly abridged and the edict of excommunication has lost its terror, flattery has taken the place of persecution and has proved far more efficacious. Successful attempts have been made to prove to doubters that the differences between the faith of the Protest-

ants and that of other sects are immaterial, and the advice is given "continue in the sect of your fathers, believe what you choose in your heart and keep silent." Once husbands and wives were separated where evangelical views were held; now Greek or Catholic brides are willingly given to avowed Protestants, with the expectation that they will prove decoys to lure into old nets.

These changed tactics have operated wonderfully to obliterate sharp distinctions between truth and error, the Gospel and tradition, heart-Christians and nominal Christians. The Anglican Bishop of Jerusalem, moreover, boldly teaches everywhere that the Oriental churches, whose clergy he regards as in the true apostolic succession, and whose sacraments he considers to be canonically administered, are nearer the kingdom of heaven than those ministered to by American Presbyterians, and strongly advises all members of Oriental churches to remain in their old communions. It is no wonder then that we see even the children of those who loathed the errors of these corrupt churches, and abandoned all worldly good for the Gospel's sake, pitying their parents for their strictness, and affirming that there is no real difference between the old belief and the new, and asserting that as long as one holds to the essentials of doctrine implied in the divinity of Christ and His redeeming work for the world, it matters not in what church he worships nor under what forms. It is no wonder also that the missionaries find so little sympathy and aid from the people in their aggressive work, and that native Protestants look rather to the odium and danger to their sect from the charge of proselytism than to the salvation of souls brought in by aggressive efforts.

IV. CONCLUSION.

The experience of the Syria Mission accords with that through which the Mission to the Armenians passed twenty years ago. Their combined experience proves that unavoidably there is a transition period in the history of missions between the state of infancy and manhood, when the native churches want the freedom of maturity without being willing to assume its responsibilities, and desire

to be independent of foreign control while yet receiving foreign aid.

There is nothing discouraging in this state of things. It reflects no blame on missionaries or people. Paul had a like experience with the churches of Galatia and Corinth. Those once ready to pluck out their eyes for him would hardly recognize him afterwards as an apostle.

Apparent reaction is only a prelude to reconstruction and to larger development. The native churches will soon cease to look at the burdens of self-support, and will consider its privileges. By trial these newly fledged eaglets will become conscious of the strength of their wings and will take long flights heavenward. God has not been training the Syrian Church for sixty years in vain. Not in vain have those pioneer missionaries, Fisk, Parsons, Hebard, Smith, Whiting and others given their toils, prayers, tears and lives in its behalf; not in vain have God's elect in America stretched out their hands to Him for the outpouring of His Spirit; not in vain have Syria's martyrs stained its soil with their blood. Surely God's promises will not fail of their fulfilment; the latter-day glory of the Church here will exceed that of its early triumph, and the rays of the Sun of Righteousness will gild with seven-fold brightness the land once illumined by His beams.

A PRESBYTERIAL VISIT TO THE COASTS OF TYRE AND SIDON.

REV. F. E. HOSKINS, ZAHLEH.

To attend Sidon Presbytery this year meant a long ride, since it was held in Alma, a border town of Asher, lying within sight of Acre and Carmel. It meant four long days in the saddle from Zahleh, but since the last two were in the company of Mr. Eddy and Mr. Doolittle the way was not tiresome.

Alma is still a border town and suffers constantly from thieves who carry away cattle, grain, tobacco and everything movable. Troubles with the government, the sterility of the land, and the scarcity of water, keep the people poor, but there are many signs of improvement in the homes.



COLLEGE LIBRARY, BEIRUT.

A PRESBYTERIAL WELCOME.

The growth of the church has been wonderful. Persecution of many kinds hung round its early years but the members have persevered through everything and have cause for joy to-day. The church building has been completely rebuilt, with a wall around the yard, a large new gateway, and rooms for the teacher. They give far above the average in money, and the church is almost never empty of grain, an offering from some family.

As Presbytery had never met here before there were some extra preparations made. In one corner of the church were some twenty-five bushels of barley for the horses of the visiting ministers and elders. At no small expense and with great trouble in other ways they had secured lumber and furnished the church with new benches, all of which, with the special preparation in the homes, produced a very pleasant impression.

A SABBATH OF PRAYER.

There were fourteen present, representing six of the eleven churches in the Presbytery. On Saturday evening the church was crowded

and the meeting a very hearty one. On Sunday morning Rev. Salim el Ha Kim of Hasbeiya preached, and in the afternoon the communion was celebrated. During the day we called on some twenty families, having prayers in each home, and in the evening there were prayer meetings in three different places.

On Monday the meeting was organized and the routine work taken up. Among the special subjects that came up, were the appointment of a day of prayer, October 22d, for the pupils in the college and schools; giving by the native churches; letters to and from the mission; resolutions urging a more careful observance of the week of prayer, and organized effort in the distribution of the Scriptures.

They have many things to learn in the way of doing business, but each year shows a marked change for the better. A sense of responsibility is developing among individuals and in the separate churches; the possible benefits of combination and organization are gaining ground, and will in time work out their own legitimate results.

"BLESSED ARE THE PEACE MAKERS."

At one of the meetings two of the brethren from the same church revealed the fact of a long-standing quarrel and bitterness between themselves. It gave the Presbytery opportunity to intervene, and after each one of the estranged brethren and almost every one present had spoken, a touching scene ensued—a kiss of reconciliation, and the united prayer of the Presbytery that it might be complete and permanent. •

FELL AMONG THIEVES.

Wednesday saw all the visitors journeying toward their homes and work, but all did not reach home in safety. That whole section of the country, south and east of Tyre, is unsafe. The teacher and elder from Mejdesh Shems slept Wednesday night in a small village not far from Joshua's battle-field and the waters of Merom. Rising before light they started towards Banias, but before they had proceeded far robbers fell upon them, and after beating them severely, stripped them of money and clothing, leaving them nothing but a single garment. With aching bodies and without fez or shoes, they made their way to Banias and gave word to the government. Up to the present time we have not heard of any arrests or any restitution.

PERILS OF ROBBERS.

Two days later, while I was on my way alone from Jedeideh to Meshghara, I was met by two armed ruffians—one a Druze and the other a Metawaly—and after they had gotten between me and Jedeideh, they hailed me, ordering me to stop. I refused and they started towards me on a run. I whipped out my revolver, and thereupon the foremost ruffian raised his gun, and pointing it at me pulled the trigger! God's providence saved me, for the cap snapped and the gun missed fire! The man uttered an oath, and before he could replace the cap I was some sixty or seventy yards away. But he pulled up his gun and the bullet went whistling a little to the right and above my head. The road was so rough that my horse could not do anything but walk. The ruffian with the empty gun now began to make for a bend in the road ahead, while the second came straight along

the path behind me. I did some quick thinking, and I prayed that there might be no bloodshed by me or by them. I could not have surrendered with a revolver in my hand. So my desire was to get clear of them. Dismounting and keeping the horse between me and the loaded gun, I plunged down a steep bank. I then decided to induce the second man to empty his gun, and if he did no harm I could easily save myself in case I must leave my horse. While expecting them every moment above me I drew the horse around for a breastwork, and was ready to shoot from above his back. But they failed to appear. Looking around for the reason, I saw in the gully below, some four hundred yards away, five men working at a lime kiln! God, in his providence, directed my footsteps straight towards those men, and the ruffians above, knowing of their presence, feared to follow me. So in a very few minutes more I was out of range of the second gun and was safe.

I soon sent word back to Mr. Eddy, and by the help of men from Belatt we learned the name of the Druze and got a description of the Metawaly. He sent word to Hasbeiya. I made complaint to our Consulate. The Consulate has complained to the Waly in Damascus, and we wait to hear what will come of it.

The younger men must give up travelling *alone*, and we must go armed at all times. A revolver is more than a match for a knife or clubs, but not for a gun. So I must look for some belligerent Y. P. S. C. E. that will send a Colt's repeating rifle to a missionary in danger. This is my second attack within five years.

UNRECORDED RESULTS IN SYRIA.

REV. F. W. MARCH, TRIPOLI.

Missionary statistics are necessary helps in giving a complete idea of the work, yet, when relied upon exclusively, they become sadly misleading. On the one hand, they may say too much, and on the other, they may and do say too little. There are many results of missionary work which cannot be expressed in figures, nor properly find a place in mission reports, yet they are real

and important. Among these unrecorded results may be named the following:

1. *General enlightenment.* In this way an amount of good is done which cannot be fully known.

An illustration of this is the work at Hums. Statistics tell us there is a church of ninety-six members, and three schools with about one-hundred pupils. But there is very much more to tell. The Greek church has schools for boys and girls, containing about three hundred pupils. The head teacher of the girls' school is a graduate of our Tripoli Girls' School, a member of our church and an earnest Christian. She has a woman's Bible class, teaches the Bible in school, and is obliged to say or do nothing contrary to her conscience. She has asked advice of the missionaries as to her course and has been encouraged to keep on in her present work as the best thing she can do for the advancement of the cause of Christ in Hums.

In our church at Hums is a young men's society on the plan of the Christian Endeavor. A similar society has been organized in the Greek church. Members of the Greek church are at perfect liberty to attend our services and to read our books, as well as the Scriptures. One result of this toleration is that while comparatively few become Protestants, the whole community is more or less enlightened.

About thirty years ago, Mr. Wilson, of this mission, was at Hums. There was there also a young priest of the Syriac Church, who became acquainted with Mr. Wilson and was by him made familiar with the Bible. He was afterwards made priest of the village of Feirûzi, near Hums, and is there still. He enjoys the respect and affection of the whole village, and during all these years has been putting into the old bottles of the Syriac Church the new wine of the Gospel. He never became a Protestant, and hence was never counted in the statistics as one of the fruits of Mr Wilson's labor.

2. *Secret discipleship.* There are many secret disciples in Syria, in all sects.

I was once travelling among the mountains and lost my way. In a deep rocky ravine I met a Nusairi sheikh, a rough looking fellow,

his gun in his hand. I asked him the way, and he very courteously went with me for a long distance. When I offered to pay him, he refused to take anything, saying, "You have showed me the way to heaven; it is a little thing for me to show you the way to M——." He did not refer to me personally, but as the representative of the mission, one of whose employees had given him a testament. A colporter, visiting a large city, met a Moslem in the market place, who asked for a private interview. A time and place were appointed and the Moslem then declared himself a Christian, but dared not tell his name, and he has never been seen since.

In a street of another city, a missionary was touched on the arm by an army officer. They stepped aside and the officer made known his faith in Christ, the result of the work of a medical missionary.

A young woman, living in a Syriac village, came to the nearest mission station and asked to be received into the church. She had been converted by what she had heard at one of Dr. Harris' clinics. The Bible Society keeps its colporters going about continually, visiting villages where there are no Protestants and no organized work. Dr. Harris holds clinics every day, attended by from fifty to a hundred persons. We may reasonably hope that many who thus hear the word become true Christians, although they may never be known to us.

3. *Intellectual stimulus.* Rival schools and rival preaching may fairly be counted as among the good results of our work that cannot be recorded.

Our experience in opening schools is frequently as follows:

The people of a village hear of mission schools and become ambitious to have their children as accomplished as those of their neighbors. They present a petition and in due time our school is opened. Then their religious leaders take alarm and open a school of their own, and, by promises and threats, get all the children away from our school, which is therefore closed. Then, after a period of destitution, another petition comes to us, and the whole performance is again gone through with. Sometimes both of the

rival schools keep on and both are well supported. Our Tripoli Girls' School, since it was established, has received as neighbors, on one side a Roman Catholic school for girls, and a Moslem school for girls on the other.

I believe if these Oriental so-called Christian sects were left to themselves, not a school would be opened, not a sermon preached, and only the rich and great would so much as know how to read; and such, in fact, was the condition of Syria at the time of the arrival of the first missionaries. Ignorance is the natural ally of superstition and false religion.

It may, therefore, be counted as among the good results of our missionary work that these corrupt and ignorant sects have been compelled to give some light to their own people.

The priest at Hadeth, where we spent the last summer, besought his people not to attend the religious services at the dispensary, saying, "What do you go there for? Is it preaching? Come to church and I will preach to you, and if you think I cannot do it, I will get a preacher from abroad."

At Minyara the Greeks opened a school next to ours. Our teacher holds nightly meetings, the Greek teacher is, therefore, compelled to do the same. Many go back and forth from one meeting to the other, comparing doctrine with doctrine, with the result that many decide for the Protestant faith.

Some time ago, a priest from Damascus visited Minyara, with the express purpose of turning back the Protestants to their old faith. His arguments led them to study the Scriptures and Church history, looking up point after point, until at length they became more than a match for the priest. So these rival preachers help to make the truth known, and thus "Whether in pretense or in truth Christ is preached."

4. *Bible translation and distribution.* One more of these unrecorded results is a new Arabic translation of the Scriptures. Statistics show the number of copies of Scriptures printed at our press at Beirut. They cannot, of course, include the Jesuit Bible, yet this Bible is truly a result of our press.

The preface to the Jesuit Bible says, in substance: "In these days the Protestant sect are endeavoring to tear the true faith from the hearts of believers. To this end, at great expense and labor, they have published a perverted translation of the Scriptures into the common tongue of Syria. In order to deceive the unlearned, they have adorned their translation with an elegant style and beautiful external form and attractive type, and they sell it at a low price. To meet this so great danger it has wisely been decided to give the people of Syria a pure and complete version of the sacred books according to the canon received by the Catholic Church." This translation differs in scarcely any essential point from our own, except the Apocrypha, and is therefore the strongest possible testimony from the Jesuits to the correctness of our translation. During the summer in the Maronite region the Jesuit version was used at the daily dispensary services. At one time complaints of these Protestant services were made to the governor, and he sent his chief of police to attend a meeting and report. The report was made that nothing was read but the Jesuit Bible, and what was said was simply an exposition of the reading, and therefore there was no ground for complaint.

Our press has published a tract containing proof texts of doctrinal points taken from the Jesuit Bible.

I was once asked how much do each of your converts cost? and the idea of my questioner was to divide the number of dollars spent in a year by the number of additions to the Church. It would do no harm to him and other lovers of figures to apply a little imagination to the statistics and learn to read between the lines and see there influences which cannot be measured and results which cannot be counted.

—Just as we are getting these pages ready for the press we are glad to find a few lines wanting here, in which we can insert an item that comes too late for the Notes in which it would more naturally have been placed: Mrs. Gerald F. Dale with Miss Ford will conduct the Sidon Female Seminary during the absence of Miss Charlotte Brown.

Letters.

OUR NEW "HAINAN MISSION."

REV. J. C. MELROSE, *Kiung Chow*.—We returned from a visit to Van-Chew last Tuesday evening. We went in response to a call that came to us in this way. The first of last September I sent the native preacher, Mr. Lang, and a colporteur on an itinerating trip in the direction of this district, but did not expect them to go so far south as they did. They, however, went on to Van-Chew city. While there they fell in with some Catholics who were very much interested and bought some books. One fell into the hands of a man named Njon. It was an exposition of the different heathen beliefs and also pointed out the errors of the Catholic Church and set forth plainly the true way. This took root in his breast. Last January he came to the city to invite us down to his home, stating that he had shown his Catholic brethren the book and that there were several families who wanted to know more of our doctrine. I gave him several books including the New Testament and a hymn book and promised that as soon as possible some one would visit him. As soon as circumstances would permit, not being able to leave myself, I sent the native preacher, Mr. Lang, and a young theological student to visit him. After an absence of three weeks they returned confirming all that the old gentleman had said and stating that the people were anxious to have some one sent to instruct them. They had found a house for rent for that purpose. As soon as I had finished settling the account for the year, very fortunately Brother Jeremiaassen arrived from the Loi country and we determined to go together to visit the people. We found that our native assistants had represented the matter very correctly, although their zeal had led them to over estimate the interest in some respects. There is some interest in four different places, namely: Hou-Dang, a market town near the sea; Dang-Toa, a village about seven miles farther south; Van-Chew, the district city, and Lack-Lim, a village at the foot of the mountains nearly ten miles north-west from Hou-Dang. Dang-Toa is the home of Mr. Njon, who invited us to make the trip. His village was a promising field, and we were very much gratified to know how thoroughly he had studied the books that he had received, as was manifest by the knowledge he had of the doctrine. He has been busy instructing others also. Perhaps you will get a clearer idea of the interest if I give a more detailed account of our meetings:

AN INTERESTING SERIES OF MEETINGS.

We reached Hou-Dang Monday, May 15th. Scarcely had we made ourselves comfortable in the inn before Mr. Njon walked in and gave us a hearty greeting. This was the second time he had come to the market hoping that we had arrived. After dinner he and a young man who is somewhat interested, conducted us to the home of a family who have some interest in the Gospel, and also showed us the house that they hoped would be suitable for our purpose. After returning to the inn the room was soon filled with people wishing to hear the Gospel. They listened very attentively through three sermons and returned after to listen to three more. After the evening service was over groups of men formed around the lights to read the New Testament and talk over what they had heard. This continued until nearly midnight. The next day we went to the home of Mr. Njon where we were cordially welcomed by all of his family. The news soon spread that we had arrived. In the evening we had an audience of nearly fifty men who listened attentively to what each of us had to say and were eager to get books. The people of this village were much disappointed because we could not stay longer, but as duties were pressing at home we were obliged to make our visit short. There is some talk among them of building a chapel for our use. The next day we spent at Hou-Dang making inquiries as to the possibility of renting a house. But, as is generally the case, at first we could not come to an agreement with the owner. That night we had a good audience but were too much fatigued to make the meeting profitable, so after a short service we retired for rest, determining to start the next morning at day break for Lack-Lim and thus avoid walking in the heat of the day.

FROM THE CRUCIFIX TO CHRIST.

On reaching Lack-Lim we were kindly received by Mr. Vi. Here we spent two days. During this time we had three very interesting meetings, although there were not as many of the neighbors in attendance as we expected to see. The idols, the ancestral tablets, and the crucifix had been cast out of the homes of Messrs. Njon and Vi and in the home of the latter was found this placard, "Jesus saves me."

"EVERY PROSPECT PLEASES."

These places above mentioned are in the district of Van-Chew, a hundred miles or more nearly due south from Kiung-Chow city. By climbing the Dang-Toa mountain one gets a rare view. To the east lies the grand old ocean

stretching away toward the dear home land until it mingles its blue with that of the sky until the dividing line is scarcely visible. Toward the northeast rises apparently out of the ocean a range of hills. They rise higher and higher as they circle around to the west and south, and gradually diminish in size as they turn eastward until they are lost in the ocean again, thus forming a semicircle with Dang-Toa mountain as the centre. One can easily imagine how centuries ago this mountain was an island in the midst of a great bay which has been gradually filled up by the combined action of the rain and waves. Now the mountain towers above a beautiful valley covered with waving rice fields and hundreds of villages that are shaded from the glare of the tropical sun by the towering palm groves and wide spreading banyan trees. In this valley there are not far from fifty thousand people speaking but one dialect, the prevailing language of the island. The Loi are their nearest neighbors on the west.

The valley being low and flat, and the people selecting the lowest instead of the highest places for dwellings, and a part of the valley over which the road runs being covered by a pure white sand, gives rise to two classes of diseases namely, malarial troubles and eye diseases.

A NEW STATION NEEDED.

There are many reasons why we should open a station here. (1.) There is a nucleus of believers to start with. (2.) It is a strategic point for two adjoining districts which are Hai-Loi speaking districts. (3.) The Loi people come right up to the back door of this valley. (4.) It is a district that is greatly in need of medical assistance.

As there is a nucleus of believers it is our duty to care for them. But with our present force we can do no more than visit them occasionally. But this is not sufficient. No doubt but that one of the causes that has led these families to forsake the Catholics is the fact that they have not been visited by a priest for ten years. If we take them into our care we do not want to treat them thus. But with our present force we cannot do much better. The work that we have already undertaken is more than we can do well. Van Chew gives promise of being ready to locate a missionary there as soon as one can be prepared for it. And we must either have a first-class native physician (foreign trained) or a foreign medical missionary to go with him. This is an open field, can not our beloved Church fill it? Send us two men more than we have already asked for.

In a few days more we will hold our first mission meeting.

PERSIA.

A MOUNTAIN TOUR.

REV. W. A. SHEDD, *Amadia, Turkey*.—Dr. Cochran and I left Oroomiah July 11, intending to visit the Patriarch, Mar Shimoon, and then return to Jelu and Baz, holding the Knooshya in the latter place. We reached Kochannes (the seat of the patriarchate) and were kept nearly two weeks waiting the return of Mar Shimoon, which was constantly expected. Finally a confidential message implored Dr. Cochran to come to Bashkalla, where the Vali was detaining Mar Shimoon for some unknown reason. Hence it was decided to separate, and Dr. Cochran went to Bashkalla and met the Vali and the Patriarch. What the result of his mission has been I do not know, but it is probable that he was able to put the Patriarch under still deeper obligations to us and to do something to promote the unity of this sadly divided people. The enemy we need constantly to watch is the Church of Rome, who is ready to promote division and take advantage of every such opening to enter herself. The events of last year show conclusively the reality of this danger. I left Kochannes the same day that Dr. Cochran did and came up into the independent tribes, passing first through Diz and then Jelu into Baz, where the Knooshya was held. The Knooshya lasted from Monday to Wednesday (July 31 to Aug 2.) Then, on Friday, I came down here, coming around through the independent Turkish tribes of Artush, Rakan and Nerwe in order to avoid the Nestorian tribes of Tkhoma and Tiary. I reached here on Monday noon, and shall remain until Mr. McDowell returns from Mosul.

WILD SCENERY AND SAVAGE CUSTOMS.

As this is my first tour in this region, the pleasure on my part has been very great. The mountain field consists of four large independent tribes living compactly together in four of the most inaccessible valleys of Kurdistan, and a large number of Nestorians living scattered among the Kurdish population, partly in other valleys, but mostly on the skirts of the mountains, and generally paying taxes regularly to the government. The four large tribes are those of Jelu, Baz, Tkhoma and Tiary. They are independent not simply in name, but in fact. They pay a nominal tribute to the government, but officials do not dare enter the valleys from fear of being robbed. The execution of justice

is simply revenge between various tribes and even villages of the same tribe, with an occasional council to reckon up accounts and strike a balance to be paid in money. If there is a quarrel between tribes no member of one tribe dares to venture into the territory of the other. Thus I could not bring with me anyone from Baz, because they are at war with the Kurds on the road. Two neighboring Nestorian villages in Tkhoma have been at war for several years over a forest whence they get fuel, and now no man from one village dares to pass through the other. The savage cruelty shown in these feuds is appalling. For example five Tiary Nestorians were attacked at night by Kurds in a house. Two managed to escape, one was killed by the Kurds, and the two remaining made a desperate fight. In the darkness one Nestorian killed the other, his own brother, by mistake, and was then overpowered by Kurds, repeatedly stabbed, his ears cut off and left for dead. He lived and swore revenge on every Kurd he met, and has since killed deliberately eight or ten men. The atmosphere and education where such tales of bloody reprisal are matters of every day gossip, are far from being such as make a ready reception for the Gospel of peace.

RELIGIOUS IN THEIR OWN WAY.

The people are religious, and doubtless the mixture of faith and hatred would nerve thousands to die a cruel death rather than recant. The centre of their faith is not Christ, and he is to them only a name. As a man said to me, "We keep the fasts, say our prayers and take the sacrament, and what more do you want?" Except in rare cases there is no sense of need, no conviction of sin and no desire for change. One traveling here can no more forget the difficulties that confront the work than he can lose sight of the great rocky peaks that bar his path. The field is divided so that Baz and Jelu with the scattered communities to the north belong to Oroomiah and Tkhoma, and Tiary with the similar but more numerous communities south belong to Mosul.

MOUNTAIN FASTNESSES FOR CHRIST.

Our field is open, remarkably so, and I believe so open that no opposition can close it. Besides the nine outstations now regularly occupied, there are seven others that the Knooshya asks us to occupy as speedily as possible. In some places the leaven is working, and now we may confidently pray for an outpouring of the Holy Spirit like rain from heaven. It seems as if we need only ask God to repeat the ordinary

course of Providence to raise up a living strong church in Baz and Jelu within the next few years. A few hundred genuinely renewed men in those valleys would secure these mountain fastnesses to Christ as could not be done by schools or preaching points, however numerous. A living Christianity, incarnated in men and women, is the great hope here in these mountains; we need life as well as truth and light.

CRITICAL TIMES.

The situation here at Amadia is critical in the extreme. An adverse result of the conflict here would to all appearance close the field on this side almost completely, and set a precedent of the gravest danger to the work everywhere. The whole affair is simply a conspiracy to drive the missionaries out, and if missionaries can not reside and work under the shadow of a provincial government and a military garrison, where in the whole land can they live? Just now it seems to be necessary for Mr. McDowell to go to Mosul. The heat is dangerous, but the Lord has promised to guard his servants from the "destruction that wasteth at noon-day." Just now in the other room he is getting remedies for sunstroke to take with him on the road.

CHINA.

AN INTERESTING COMMUNION.

REV. J. C. GARRITT, *Hangchow*.—I was telling of our communion service. The dyer named Ma, of whom I have written several times, was another of those received. His employer has told him that he may have his Sundays free this year, but that he must look out for another position next year. Whether this is an empty threat or not, time will tell. Meanwhile, the man is constantly scoffed at and scorned by his fellow-workmen. Sometimes he betakes himself to a quiet corner to eat his meal, because they will not allow him to ask a blessing over his food, but he answers, when answer is necessary, firmly and quietly, and his faith that these things are all for the best, and that God's love in Christ is worth more than all, never seems to fail. The other three admitted to communion were boys baptized in infancy; two of them from the school, and the other a son of a tailor, one of our most earnest and devoted Christians. Also three were presented for baptism, so that the services in connection with the communion were very interesting.

"Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

HOME MISSIONS.

NOTES.

The International Irrigation Congress soon to convene in Los Angeles, Cal., will certainly be an event of marked influence in history. It is the second convention in this great interest, the first having been held in Salt Lake City in 1891. Within the territories of Utah, Arizona, New Mexico and Oklahoma and the states of Texas, Kansas, Nebraska, the two Dakotas, Montana, Wyoming, Colorado, Idaho, Nevada, California, Oregon and Washington there are *five hundred millions* of acres of arid land, as rich as any on the face of the earth and only needing water to fit them for an immense population. If this Los Angeles convention succeeds in solving the problem of irrigation for these vast regions it will go down to history as one of the most notable events in the annals of our nation. While any scheme of irrigation on an extensive scale would afford opportunity for safe and profitable investment it would not open the arid regions to the monopoly of land speculators as the Desert Land Act did, but be favorable to small farms and to the homes and communities and thus people the many millions of acres of land now arid with a productive population of bona fide settlers.

Among the Old Testament illustrations of God's providential care over His people the story of Joseph in Egypt is conspicuous, and full of hopeful suggestions for the comfort of the Church and the strengthening of her faith in the midst of the prevailing financial depression.

Though this depression is wide-spread and there is reason to anticipate a falling off in the benevolent contributions to the Church Boards, we shall not forget that seven years of plenty preceded the seven years of famine and that in those years of plenty the Lord

had an agent at work gathering the surplus of full harvests into great storehouses in anticipation of future needs.

We may not know and cannot tell how many men of wealth there are in the Church—modern Josephs, whom God has greatly blessed in their business ventures in past years of commercial prosperity—and to whom he has given the power to accumulate wealth for the very purpose of filling the needy treasuries of the Boards in the hard times through which we are now passing.

While it is the duty of all Christians to give to these objects as the Lord has prospered them, we would suggest this thought to those who have been permitted to acquire large fortunes. What was the divine purpose in thus blessing you? "Who knoweth if thou art come to the Kingdom for such a time as this?"

Hard times are the testing times of faith. In view of innumerable instances of relief, when relief was most needed, we have no reason for discouragement, but every reason for going on hopefully and joyously with His work.

He always has bread, even in Egypt, for His people and in His own time and way the granaries will be unlocked and His Church will be supplied.

Notwithstanding the financial depression all over the country a large number of churches have reached self-support. In Nebraska alone, seven churches have ceased to draw aid from the Board, and ten have completed and dedicated new houses of worship.

Dr. Sexton, our S. M., has reined in his Pegasus as much as possible and refrained from aggressive work out of regard for the Board's treasury and has organized only six churches during the year in that great and growing state.

HOME MISSION APPOINTMENTS.

T. Corbett, South Framingham,	Mass.	H. J. Mulholland, St. Louis, Grace,	Mo.
A. P. Logan, Woonsocket, 1st,	R. I.	J. N. McClung, St. Louis, Covenant,	Kan.
S. C. McElroy, West Milton,	N. Y.	J. L. Amlong, Roxbury,	"
G. N. MacDonald, Preble,	"	W. H. Hillis, Great Bend,	"
F. R. Wade, Fair Haven,	"	H. M. Shockley, Cawker City, 1st, and Glen Elder	"
C. H. Kilmer, Breeseport and Sullivanville,	"	1st,	"
O. R. W. Klose, Cocheaton,	"	H. S. Childs, Oakland and Bethel,	I. T.
E. B. French, Bellmore,	"	E. P. Robertson, Eureka,	Texas
P. A. Schwarz, Melville,	"	M. May, Exposition Park of Dallas,	"
J. Greenleaf, Whitestone,	"	B. F. Stone, Hipe Springs, Pecan Valley	"
L. H. Bahler, Malden,	"	and Windam,	Ariz.
J. Straus, Salt Point, Westminster,	"	J. M. Shields, Tucson, Spanish	N. M.
E. B. Fisher, Rosale,	"	J. M. Whitlock, Taos,	Col.
G. M. Jones, Andover,	"	R. C. Bryant, La Salle and station,	"
F. S. Swan, Cohocton,	"	M. Willenberger, Platner German,	"
C. I. White, Hebron,	"	A. F. Randolph, Otis and Yuma,	"
M. H. Gardner, Martinsburg and Glendale,	"	H. W. Rankin, Presbyterian Evangelist,	"
A. H. Caughey, Mill Village,	Pa.	J. B. Cameron, Trinidad, 2d, and Los Animas	"
F. E. Bessey, Rome, 1st,	"	(Spanish),	"
B. F. Hammond, Little Meadows and Warren,	"	H. G. Golden, Florissant,	"
L. Rymarski, Pompton and Waymart,	"	C. F. Schillinger, Silver Cliff and West Cliff,	"
W. B. Darrach, Pleasant Mount,	"	A. S. Covert, Eastonville and Peyton,	"
S. Graham, Newberg and stations,	W. Va.	A. J. Roderiques, Ute Indians,	Utah.
T. J. Miles, Grassy Cove and Piney Falls,	Tenn.	F. L. Arnold, Salt Lake City, Westminster,	"
J. M. Hunter, Bakers Creek, Cloyds Creek and	"	W. B. Campbell, Mendon and Wellsville,	"
Madisonville,	"	W. A. Hough, Cedar City and Parowan,	Mont.
J. H. McConnell, Unitia,	"	A. Murray, Corvallis, Stevensville and Victor,	Wash.
J. S. Eakin, New Market,	"	N. J. Geyer, Havre and station,	"
S. L. Hamilton, Louisville, 4th,	"	H. Elwell, South Bend,	"
J. C. Glover, Northfield,	Ky.	H. Lamont, Vancouver, 1st,	"
N. C. Helfrich, Columbus, West Broad St.	Ohio.	J. T. Glover, Stella,	"
W. E. Tussing, Green Springs, 1st,	"	B. Parsons, Centralia, 1st,	"
W. O. Tobey, Milford Centre,	"	C. W. Stewart, D. D., Kent,	"
W. J. Gerlach, Fayette,	"	J. A. McArthur, Bellingham Bay, 1st,	"
J. Ruble, Cartersville and Vergennes,	Ill.	J. E. Hope, Nooksack City Bethany, Deming	"
H. S. Jenkinson, South Chicago, 1st,	"	and Springbrook,	"
H. H. Van Vranken, Chicago, Central Park,	"	A. J. Canney, Nooksack Crossing, Clearbrook	"
J. N. Elliott, Chicago, 60th St.,	"	and Lynden,	"
M. H. Jackson, Chicago, Grace,	"	W. A. Major, Seattle, 2d,	"
G. B. Black, Earlville,	"	J. McMillan, White River,	"
L. B. Dye, Appanoose and Pontoosuc,	"	I. Wheels, Rockford 1st,	Oreg.
R. M. Hall, Plymouth,	"	A. McLean, Summerville and Elgin,	"
S. Benson, Williamsville Union and Buffalo Hart,	"	R. T. Graham, Knappa and stations,	"
J. De Haan, Fort Austin and Grindstone City,	Mich.	J. H. Beattie, Lebanon,	"
G. Huyser, Cass City,	"	C. Cox, Gervais,	"
P. V. Jenness, Flushing, 1st and Brent Creek, 1st,	"	D. M. Stewart, National City,	Cal.
G. S. Woodhull, D. D., Fairgrove,	"	J. J. Marks, D. D., Cucamonga,	"
A. Stewart, Tustin,	"	S. S. Caldwell, Cayucas,	"
A. D. Grigsby, Hastings,	"	H. N. Bevier, San Francisco Mem'l,	"
J. Ferries, St. Ignace, 1st,	"	M. D. A. Steen, D. D., Woodbridge, Bethel and	"
H. B. Dunning, East Jordan, 1st and station,	"	stations,	"
J. Irwin, Grayling,	"		
L. G. Jongeneel, New Amsterdam,	Wis.		
L. Richter, Mauston,	"		
A. V. Gulick, Kilbourn City, 1st,	"		
R. A. Clark, Richland Centre,	"		
F. F. Barrett, Prairie du Sac,	"		
J. F. Mueller, Wheatland, German,	"		
G. J. Rea, Somers,	"		
C. Eekhof, Alto, Calvary,	"		
J. Bren, Racine, Bohemian,	"		
D. D. McKay, Grand Rapids, 1st,	Minn.		
C. C. B. Duncan, Pine City and Rush City,	"		
W. B. Greene, Caledonia and Union,	"		
J. W. Meyers, Currie, Shetek & Cottonwood,	"		
O. H. Elmer, Knox of Hamline & Warrendale,	"		
J. T. Killen, Mandan, 1st,	N. D.		
J. D. Gibb, Conway,	"		
W. S. Peterson, Lead City,	S. D.		
L. M. Scroggs, Sturgis and Pleasant Valley,	"		
C. H. French, Scotland,	"		
A. L. Sarchet, Guthrie Centre,	Iowa		
S. H. King, Perry,	"		
W. E. Knight, Colfax,	"		
J. C. Glickerson, Milo, 1st,	"		
E. G. Beyer, Pleasant Grove, Otterville and Hazel-	"		
ton,	"		
V. Bazata, Reform Bohemian of Saratoga,	"		
J. W. Walts, Luverne, 1st,	"		
C. Schneegass, Newcomb Chapel of Davenport	"		
W. J. Oliver, Beaver City,	Neb.		
W. M. Porter, Nelson,	"		
J. A. Cahill, Culbertson,	"		
L. D. Wells, Edgar and Ong,	"		
C. E. Malmann, Sumner,	"		
G. Bailey, Broken Bow,	"		
C. C. Mammott, New Cambria and Lingo,	Mo.		
H. W. Marshall, Birdseye Ridge, Belle Porter Me-	"		
morial and Boynton,	"		
C. C. Armstrong, Carrollton,	"		
J. Reed, Craig, Fairfax and stations,	"		

IN THE NORTHWESTERN WHEAT
FIELDS.From *Harper's Weekly*.

One of the most interesting events in the World's Columbian Exposition was the Northwestern tour taken by the foreign commissioners, August 28-30, to the centre of the hard wheat region of the United States, and, as some hold, of the world.

The party consisted not only of commissioners from the foreign nations, but members of the various departments of agriculture, and representatives of some of the leading Continental newspapers.

The prime object of the trip was to show these representatives of other nations the mills and the fields, to let them see how wheat grows and is harvested and threshed in America, and how it is milled.

The arrangements, which were planned by Mr. William E. Curtis, of the foreign department—the Latin-American—of the World's Fair, were carried out by him in such excellent style that the complete object was attained; the mem-

bers of the party learned more in the week they were in the Northwest about the vast food granary of America than they could have learned by any amount of statistical study.

The line of the trip was from Chicago to Minneapolis and St. Paul, then north to the Red River Valley, up the valley—the richest grain region in the world—to Gretna, a little place across the boundary line in Canada, then back to Chicago *via* Fargo, the Twin Cities, and Milwaukee.

At Larimore, North Dakota, the party saw the cutting of grain upon an eleven-thousand-acre farm, with forty-two self-binders in the field; at the Dalrymple farm, near Hillsboro, North Dakota, steam-threshers were doing their

swift and saving work on a farm which has in a single block over twenty-five thousand acres. The Dalrymple farms comprise seventy-seven thousand acres.

The wonderful prairies, yellow with a mighty harvest, the rare skill displayed in the handling and the grinding of the wheat for the nations, the kindly hospitality bestowed upon the party, both upon the special train of the Chicago, Milwaukee, and St. Paul and the Great Northern railroads and in all the towns and cities where stops were made—and in fact the entire experience—were such as to impress upon these keen-minded men not only the unlimited resources, but the splendid friendship of America.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE SOUTH.

For a number of years past the secretaries of the Board of Home Missions have presented a list of topics for special remembrance, from month to month, in the *Concert of Prayer*.

This list of topics appears in each monthly issue of this magazine, and the topic thus designated for December is **THE SOUTH**.

Our Editorial Correspondent for the Board of Home Missions, Rev. Dr. McMillan, has been spending the month of October in journeying and visiting Synods. It was doubtless his intention to write his article on "The South" in the progress of his journeying—on the wing, as is sometimes said—and to mail it to us in season for our December issue. But, at the time in November when we must

needs put this number to press, in order that it may be printed and conveyed to our readers in season for their perusal before the Monthly Concert of December, no such communication from our coadjutor has arrived.

We may be sure that he has been too much pressed by the work in the Synods to which he has spoken to be able to accomplish his intentions concerning these pages.

May it not be that this disappointment has been providentially designed to give opportunity of reminding ourselves that by no means the only work of our Church for "The South" is under the direction of the Board of Home Missions? A far larger work is that which is committed to the Board of Missions for Freedmen. These are our countrymen. Our mission for them is a Home Mission.

While therefore our failure to receive our editorial correspondent's article must not prevent us from united prayer for our congregations of white people in the South and the home missionaries who are ministering to them, in circumstances which peculiarly require divine guidance, it is equally incumbent upon us to remember in our Concert of Prayer, the freedmen and their ministers and teachers.

It is well that we happen to have in type a valuable paper, from the pen of Prof. Beatty,

on *The Problem of the South*. See page 442. This is suggestive of many urgent reasons for brotherly prayer and helpful effort in behalf of our brethren and fellow citizens in that part of our common country, "without distinction of color, race or previous condition of servitude." No less incentive to prayer for the South is the article of Dr. Cowan (page 472) on *The Increase of the*

Negro—an article most encouraging to faith and hope. The same may be said of the two articles following Dr. Cowan's on "*The African Congress*," and "*Charity Without a Color Line*."

With all these helps to thought and prayer, there surely need be no lack of interest in our Concert of Prayer for our Church work at Home.

Letters.

ILLINOIS.

REV. G. P. WILLIAMS, *Chicago*:—Our work has been very much interrupted by the World's Fair excitement. We are not very far from the grounds, so our whole district has been flooded with strangers and various attractions. The effect upon the church has been to crowd the church with strangers, and prevent the attendance of our own people. Every home is crowded and every family fully occupied with their efforts to entertain. This has disorganized our church in its every branch. We shall all be heartily glad when the exposition closes.

The closeness of the money market has thrown many of my people out of employment. This has been in some instances a sore trial. Some of our people have been compelled to move away to some other place where they could find it possible to keep the wolf from the door. One of my trustees who has ordinarily received a salary of \$1,200 a year, as superintendent of the business of a furniture house, was thrown out and compelled to work with a gang of Italians to get bread for his family. Sickness in the home had already absorbed his savings as well as his earnings. He is now a waiter in a World's Fair restaurant; a good man, who is never absent from any church service or other meeting where he can be of service in the Lord's work. Coming upon the trials we were already bearing as a people, was an assessment for street improvement, amounting to \$500. We had notice in June this must be paid in September, and it was paid, but not without an effort that has shown the loyalty and earnestness of my people. Our Ada Street Mission is steadily growing in numbers and in usefulness. During the summer it has been all but impossible to do pastoral work; this for the reason suggested—World's Fair and crowds in the homes.

During the quarter five persons, all adults, have been added to our church. We are hoping for great things during the coming months.

REV. H. W. HARRAUGH, *Braidwood*:—At our annual meeting held a few weeks ago, our church voted to assume self-support this year, and henceforth, if possible. Although we have lost about fifty members by removal and death, yet we are in fairly good condition and have every reason to be encouraged. If we have a mind to work, there is no reason for discouragement here or anywhere.

Our people are harmonious and zealous, yet we are far from being what we should be. In a large mining town like this there are so many pitfalls and temptations that we need to exert every power and grace to hold fast to our profession.

Our congregations are good; attendance at prayer meeting excellent. I am still busy as ever in pastoral visitation. I am to preach *only* the simple Gospel of Christ.

We are greatly indebted to the Board for its generous help in the past, and hope to do as much or more in our contributions to it, now that we carry the burden alone. Our people are poor, but generous.

This closes the fourth year of my pastorate here.

WISCONSIN.

REV. JOSEPH BELCAR, *Melnik*:—The mission work at Melnik has to pass many a hardship. Our Bohemian Presbyterian Church at Melnik is located in the center of many Roman churches. Every priest and every Jesuit is trying to stop my work.

At Manitowoc City there used to come to my services about forty Catholic people. Over twenty years they lived there and no Catholic

priest cared for them. Now after I had begun to preach there, at once a priest has been sent to Manitowoc, not to preach the Word of Life, but to blame our Bohemian Presbyterian church. After having urged the people to come to the Roman church, he locked the door and began to teach: "Hus, Komenius, Luther have been heretics, and they are now burning in hell. The Bohemian Presbyterian church is a heretical church. Everybody from you who used to meet there, commits a mortal sin which the Church does not forgive. Such a person is lost forever. The Holy See is weeping over him. The Bible is a lie, only the Catholic priest has the Holy Spirit and only he knows to teach the truth."

An old Bohemian woman arose and said to the preaching priest: "You told us, sir, the Bible to be a lie, and the Bohemian Presbyterian minister you told to preach a lie. Now I heard Mr. Balcar preaching many a time, and do you know sir, what he preached? He did not come to us to blame any church nor to damn any one, but he came to tell us that Jesus Christ has come to save the sinners. Is this a lie? He told us that Jesus Christ loved us and washed us from our sins in His own blood. Is that a lie?" The priest having been excited, told her that he cannot give her any absolution. She replied: "I don't want any absolution from you, sir; did you not understand that Jesus Christ washed us from our sins in His own blood?" And the priest cast her out. A seventy-years-old man, a Catholic, one Sabbath came to our church at Melnik and knocked on the door. He has never been in any church and he did not know how to get in.

After a funeral service another man came to me saying: "I have come too late, but yet I heard you tell something of peace. Many, many years I long for peace. Once I had many wishes, now I only long for peace for my wounded soul." I asked him, "Where did you look for peace?" He began to tell me a long story of all he has done. He has been a very good Catholic and has done for his church all he has been able to do. But with all his money he gave to the hands of the priests, he could not buy one thing: the peace. After he had finished his long and sorry story, I said to him: "My dear brother, you have been looking for peace so far away and yet it is so near to you." He asked: "Where is it? Will you tell me of it?" I said: "I will not only tell you of it, but I will show it to you." "How can you do it?" he asked. "Did you never hear of Jesus Christ who

died on Calvary? Look unto Him. Why did He die? He never committed a sin, and yet He died for sin." Then I read with him Isaiah liii. 5. "He was wounded for our transgressions, with His stripes we are healed." "But I am a great sinner, I am not of the saints He told." Well, thank God that you are a sinner, for they that be whole need not a physician, but they that are sick. Look unto Him, He has peace, He is peace.

When he left he said to himself: "It is so simple, so very simple and yet so wonderful." And after four weeks this man has gone to the mansions of peace.

How many are looking for peace, but the Catholic Church hinders them. Who ever used to come to our church, is urged to go to confession, and if he will get absolution, he has to swear that he will never do it again.

I sometimes wonder how some American people can believe the Roman Church to be tolerant. She has never been it and cannot be. I know the teaching of the Catholic Church very well. When she is in minority, she is tolerant; but woe to the Protestants where she is in majority. I could tell of it many a story from my own experience in Bohemia and also in this free country. Our work among the Bohemians is very hard, but in all tribulations we are of good cheer, for Jesus Christ has overcome the world, and we are doing His work.

REV. C. L. RICHARDS, *Baraboo*:—The need! Oh, the need! I have been through parts of the North from the Connecticut River to just the other side of the Rocky Mountains, and I have never seen any like it, save in Utah! The foreign population is in Wisconsin like an overwhelming flood! No other State in the Union has so large a percentage. With it comes an innumerable train of difficulties.

Then it seems to me as though some forty to fifty years ago every town must have had its infidel club! So frequently do I come across remnants of these hot beds of atheism. I can see that atheism was rampant in many of these towns, Unitarianism in others, and a rough set of all sorts in others.

Again I have never been where all the isms of America had such a sprinkling. Feeble little bands of Christians living at a "poor dying rate!" I visited a little town of one hundred inhabitants, eight miles from a railroad, and found among the farmers there, three churches and societies, the Wesleyan Methodists, the United Brethren and the Quakers. Foreigners!

Atheists rampant, and a cut-up Christianity! these three, and the greatest of these is the last.

Well, I can see that the truth is coming out on top. Infidelity does not have quite so much to say as it did twenty-five years ago. It cannot make a very good show of fruits either. There are a great many dead churches left on the battle field, and these we mourn over. But those which survive are toning up, while we are trying now to resuscitate some of the old ones and move on the country.

Then, a more friendly feeling is growing among the denominations, we shake hands occasionally. Last month I was invited by some Quakers to attend a Sabbath school picnic of five schools made up of Quakers, Wesleyan Methodists and United Brethren; to be the speaker of the day, to talk to *their children* and to have my expenses paid! The outlook brightens.

INDIAN TERRITORY.

REV. RALPH J. LAMB, *Red Fork*.:—The Muscogee Presbytery met with the church at Limestone about ten miles from here, a few weeks ago, and we held a camp meeting, continuing it over the Sabbath. The congregations were largely made up of Indians, and they gave every attention both to the Indian preachers and to the sermons by the white brethren which were interpreted. These Creek Indians can sing. They sang with their whole heart, apparently, and although the language was a strange one, yet we could not but join in. "Jesus, Lover of My Soul," "Rock of Ages," etc., both in Creek and English rose from our lips and hearts, and we thought surely it does pay to carry the Gospel to these brethren of a different race and tongue for whom Jesus died and for whom the "Rock of Ages" was cleft. Thus amid many discouragements, the Lord gives us encouragements as well, for which we thank him.

REV. H. A. TUCKER, *Caddo*.:—A thoughtful Indian said, "Teaching and preaching for Indians is like pouring molasses in a jug on a cold morning; pour fast, and more runs out than goes in; if you pour very slow the jug will take it all in. With the Choctaws it is yet a cold morning and the jug is not half full." While there is some degree of truth in the Indian's statement, there is, however, danger of falling into a sluggish and aimless way of teaching and preaching. Believing that our work

will develop slowly we are apt to show our faith by our works; while on one hand we must be patient, on the other we must push the work and look for immediate results. In Little River Valley I assisted in a series of meetings for Indian people. Two hundred were present, the writer being the only white man. A church of nine members was organized. Solomon Push and John Allen were elected and ordained elders. Rev. B. J. Woods will supply this church with preaching. To occupy needy fields in this presbytery three ministers are needed. One for Caddo and Atoka on the M. K. & T. R. R., another for the Choctaw R. R., and a third to look after our work on the St. Louis and Frisco R. R.

The red man's country is now the home of the white man. Farms are being opened, dwellings erected and new towns springing up. The fields are already white unto the harvest. Can you supply us with men and money to reap this harvest?

UTAH.

REV. CHARLES M. SHEPHERD, *Springville*.:—There is a sort of revival going on among the Mormons. They have the people, especially the children, well in hand. Never have I seen the machinery of the priesthood so efficient in Springville as now. Polygamy is reviving. The successful dedication of the Temple, the apparent lapse of the Edmunds-Tucker law, the success of that Manifesto in blinding the eyes of outsiders, the readiness of politicians to trade with them,—all these things assure them that their day of triumph is at hand. A woman remarked in Provo the other day, "the American people are beginning to acknowledge the power of the priesthood." One of our congregation was on the train en route for Idaho not long since, and recognized a half-dozen of the leading citizens of a neighboring community in the car. Some were officials of the Mormon Church. When he spoke to them they pretended not to know him. This little drama would have been inexplicable to an outsider. The truth was, they were going up to Idaho to visit plural wives; he knew it and they were aware of the fact. I tell you this measure of statehood is fraught with greatest danger to Utah, to the entire West, and to our work. It will put things back ten years, and largely undo what has been done. There ought to be concerted action of all the Christian Churches to defeat this measure. It is simply a deal between the Mormon Church and the politicians.

MISSOURI.

REV. H. J. MULHOLLAND, *St. Louis*.—During the quarter just closing, the wind and tide have been against us. At times it was feared that we might lose ground, but our little "Spartan Band" saved us the humiliation.

First, we have had the hot season to contend with, the time when the poor get sick and the rich leave the city. But with the blessing of God we have been able to continue the regular services. Including the Sabbath-school, we have five services every Sabbath and two mid-week services; one of the latter being a Bible teachers' meeting. I have taken no vacation. One of the hottest Sabbaths in July I conducted four services at the church, all of which were well attended, and made ten pastoral visits, mostly among the sick. I taught a Bible class at 10 A. M., preached at 11 A. M., talked to the Junior Endeavor with a blackboard at 8 P. M., preached again at 8 P. M., and between these services visited the sick, praying and reading the Word of God. I never worked harder and never enjoyed better health than during the past hot season. The church wanted me to take a vacation, but there being no one to take my place, as our church was not able to have a substitute, I felt it my duty to stand by them. Once we thought of closing the Junior Endeavor service for a month, but 48 little hands voted "No" with such emphasis that we were ashamed to ever mention it again. The workers at times have been a little scarce, but the work has gone steadily and grandly on. Our second and chief trouble has been, and will be for some time to come, with the finances. We are straining every nerve. I am sure we are doing our best, but we are just holding our own. How could we advance when half of the congregation have no employment? Business seemed suddenly to collapse. There are many willing hearts and hands, but the purse is empty. We are likely to have a tough time of it during the approaching winter. I feel that it is just and right to tell you exactly how we are situated and what our struggles are likely to be. I never preached to a more open-hearted people, but just now they have not got it, and what can I say? We have just had a business meeting in which we divided our territory into sections for the purpose of house-to-house visitation. We expect to send a messenger of love and peace into every house within our bounds and push the gospel work in every possible way. The poor we have with us cannot come to the church and we must preach to them the Word of Life in their homes.

One of our brightest young men has just started to college to prepare for the ministry. He is thoroughly consecrated, and through the influence of our Senior Endeavor work he has been led to this decision. We have received fourteen new members during the quarter.

PENNSYLVANIA.

REV. GEORGE G. SMITH, *Bald Mount*.—I have just completed five years work in this field. During that time forty-eight have united with the church on profession, five by letter. Forty-four have been dismissed to other churches, and seven have died. One of the converts is now in Princeton preparing for the ministry and is a very promising young man. Thus you see we are simply a little rivulet running into the larger streams. Fifty-three have come in and fifty-one gone out. We have lost our best families financially and spiritually, and yet we are stronger in every sense and things look much more hopeful. The little flock has become two, Newton and Bethel. The last destined to become first, it has now the larger congregation and larger Sunday-school and prayer meeting. I expect to remain, and am looking forward to a winter of revival work. I have five preaching stations and expect soon to add a sixth. Preach three times every Sabbath. Thirty years next spring I crossed the plains with Dr. Kendall on my way to Montana, then 1600 miles from the railway. Was the first preacher in that region. Preached the first sermon, organized the first church and first Sunday-school, and the first system of common schools. Laid the foundations of all church work. Thus the first foundation was sapphire; true blue Presbyterian. The great wall of the city in Montana is sapphire still. In the heavenly city that is coming down it is jasper below and jasper above. Thus we began all church work in Montana and laid the foundation broad and deep in the heavenly blue; and the wall upon these foundations is blue still.

MICHIGAN.

REV. THOMAS A. SCOTT, *Port Huron*.—The Young People's Society of Christian Endeavor is holding its own. I have never had to complain that our young people go away after their prayer meeting, which is one hour before preaching service. I have always been an advocate of Christian Endeavor Societies, but have always felt they needed guiding and much watch care. Our society has been a great help to us. Most of those who attend our weekly congregational

prayer meeting attend the Y. P. S. C. E. Some have stated that it was through this society they were led into the church.

I did not want to say what nearly every one will say, the financial depression in our country has greatly affected us. Of course it has. I told my congregation one day that the Jews built the tabernacle when they were not taking in but giving out. Most people thought they were in the wilderness of hard times just now. But I said if it does us as much good as it did the Israelites, it might be good for us to stay there awhile.

However, the financial stringency has led us to postpone the building of our chapel for the present. It seems impossible to make collections.

SOUTH DAKOTA.

[This is the report of a middler, and shows what a student can do in a summer.]

REV. JOSEPH STOCKTON RODDY, *Bradley*.—The difficulties of my position I found to be following Mr. Kremers who is an excellent sermonizer and preacher, and a devoted pastor,—one who has done a large amount of pastoral work. This was augmented also by the largeness of the field which required pastoral work over a territory of ten miles in radius from each of the appointments. There is also quite a number of non-Sabbath observing people, some of whom showed their sentiment by cutting grain on a quarter section of land within fifty rods of the school house where preaching services were being held on Sunday afternoon.

The encouragements were the presence of my mother, the many pleasant and intelligent people that I found on the field, the comfortable building in which the congregation worshipped and the general intelligence of the community. Many of the people showed by their conversation the culture of the East, only polished by the roughness of the West. Such was the composition of the average audience. At Bradley the attendance was very encouraging indeed. Only once was there any number of vacant chairs in the house. This was caused by a misunderstanding as to the hour of service. The average attendance at Raymond was 66 and at Bradley 149,—each church comfortably seating 100 people without extra benches.

My mother was of great assistance to me in my work at Raymond, as she accompanied me on almost all of my visits, and many places she visited where it would have been almost impossible for me to go and would have been incon-

venient to the party visited. She also assisted me by teaching the Bible class in the Sunday-school, and by acting as Sunday-school superintendent once or twice when the superintendent and myself were absent, and once she led the Christian Endeavor Society and frequently helped in Wednesday evening service. The value of a consecrated woman in the field cannot be too highly estimated. She is of more worth than a preacher. She can make friends for the preacher and can thus increase attendance at Divine service, can have a home where the sociability of the people will be augmented by the number who can exchange visits.

The Christian Endeavor had been buried in a grave two years deep, by a lack of young men and women who were willing to take their part in Christian work. It was revived the first Sunday in June. An endeavor will be made to keep up the evening prayer meetings during the winter. The Sunday-school is in a flourishing condition.

During the thirteen weeks on the field I have made 153 calls at about fifty of which it was found convenient to have prayers.

The only preaching services held in the neighborhood besides the Presbyterian services, are the Catholic and the German Lutheran church service, each of which are held once a month. A minister at Raymond could preach to people now cut off from all religious exercises except such as are held in the very few Christian homes, by reason of their distance from churches. Such a field needs a missionary as much as some of the possibly more heathen parts of the world, for many of the people in this section never hear of God except in the form of an oath.

TENNESSEE.

REV. C. A. DUNCAN, D. D., Supt. :—Under the leadership of the excellent evangelist, Rev. Nathan Bachman, a precious revival of religion has recently blessed the church and people of Elizabethton, Tenn. With but a small draft from the Board we have provided for the regular supply of the church at Johnson City, Tenn., Rev. Jas. T. Cooter taking charge of the church there in connection with his work at Washington College. We have secured Rev. Harlan P. Cory, formerly of Minnesota, for the churches of Mount Bethel and Timber Ridge, Tenn. The church at Harriman, Tenn., under the efficient ministry of Rev. Robt. A. Bartlett, is just now striving to secure a house of worship of its own, and a liberal promise from the Board of Church

Erection gives the people there great encouragement. The churches of Rockwood and Spring City, Tenn., along the Cincinnati Southern Road are now supplied by Mr. W. J. McMillan, a candidate for the ministry of some experience in preaching who has recently come to us from the Southern Church. We visited Dayton, Tenn., and spent the Sabbath at Sale Creek, ten miles from Dayton on the railroad. We hope the man is in sight who will become the Stated Supply of these two churches with a view to permanent settlement. We make the same statement with reference to the churches of Bridgeport, Ala., and South Pittsburg, Tenn. Mr. B. F. Guille entered upon his work July 1st as Stated Supply of the church at New Decatur, Ala.

Mr. Robert B. Irwin carried on a most successful summer campaign at Pratt City, Ala. The church there is greatly revived. Mr. William McClung, of McCormick Seminary, has been engaged to take charge of the work at Pratt City and Thomas during the coming year, Rev. Henry A. Mullen having retired. In August we visited and preached twice in Transylvania county, N. C., where we have a small church. We are hoping for some developments in that region in the future.

SCHOOLS—REOPENING, NEW, AND IN PROSPECT.

About the middle of July we visited Sneedville, Hancock County, Tenn., a county in which there is not one Presbyterian church of any kind. Mr. W. W. Baxter, from McCormick Seminary, did excellent pioneer work in that county as the missionary of our S. S. Board. We found the old academy building in a most dilapidated condition and the town supplied with a poor three months' school, the free money giving out after this time. We got the citizens together in mass meeting and they resolved to put their old building in a comfortable condition, and their resolution is now being carried into effect. They are earnestly appealing for the establishment of a permanent school, and this is a good place for such work and there are good citizens there who will loyally support such an enterprise. The latter part of July, by special invitation, we visited Elora, Lincoln county, Tenn., on the western slope of the Cumberland Mountains. The land company of this town has erected elegant and commodious school buildings which are offered at an exceedingly low price. A school has been successfully operated here for a year. We trust that something good for us may open up here and we will have an eye on the place and its prospects. August 16, we

went to Dillsboro, Jackson County, N. C. This is a little mountain village of 300 inhabitants, on the Murphy branch of the Richmond and Danville R. R., fifty miles a little south of west of Asheville.

We held a service in the school house, there being no church building in the place. There are a dozen or more Presbyterians in and around the village. Mrs. Mary E. Morrison and her daughters, formerly of China, expect to move to Dillsboro for the purpose of establishing a school there, and we have reason to hope for much from their labors. The school that was taught at Red Oak, N. C., last year by Rev. H. M. Boyd has been moved to Jupiter, near by, which is deemed a better centre than Red Oak. Under Mr. Boyd's inspiration the people by their own efforts have erected a new school house. Rev. Alfred M. Penland, of Beech, N. C., was the host of Holsten Presbytery at its August meeting, and the school which he has been operating for several years is still to bless the boys and girls of that beautiful region. Davies Academy, at Elizabethton, Tenn., for two years suspended, was reopened August 28, by Professor C. T. Rankin with three assistants, and the outlook for the year seems encouraging.

NEBRASKA.

REV. CHARLES E. RICE, *Omaha*:—I have had service twice every Sunday with an average attendance in the morning of 64 and in the evening of 67, a considerable increase over previous quarters.

Our Sunday-school has been well sustained also; have purchased \$40 worth of books and a new bookcase.

The Christian Endeavor Society has been reorganized and strengthened. The prayer meeting is combined with the church mid-week meeting. Though a country district our prayer meeting attendance during July and August, twenty-four. One young man came frequently fifteen miles, and a family ten miles, others from three to five miles. At our last meeting, August 31, there were thirty-two present, twenty of whom took part by prayer and personal testimony.

We have held two missionary meetings, one foreign and one home. Though the people are poor, they contributed \$3.86 for Foreign Missions, and \$2.57 for the Home work. One woman whose entire wardrobe could be replaced for \$2.00, sold her canary bird and gave the proceeds, \$1.00.

During July we held our communion service; Sabbath-school missionary, J. B. Currens, officiated for me. At that time we received thirteen new members—twelve on profession, one by letter. Five were baptized, beside five infants. Two are now awaiting the return of an ordained minister to be received into the church on profession of the faith.

Though the people have no surplus means, we have encouraged six of the young people to go to a neighboring town to attend a Christian academy. We guaranteed their tuition and they are endeavoring to earn their board; five are members of our church. They have practically no advantages of schooling at home, and this is their only opportunity.

In July we received a very acceptable communion service from a Congregational church

in New Hampshire. I leave the church pastorless. They will keep up their Sabbath school and prayer meeting as heretofore, also monthly missionary concerts and temperance meetings.

Our membership is now seventy-three with very few absentees. Quite a number are children, but not one too young to be a faithful little Christian.

The people find it very difficult to raise the promised salary, but I think they will. One man worked away from home to get cash, and when his work was done, walked home a distance of 143 miles to save \$9.00, and then gave me \$5.00. Another uses no sugar on his table, living on such food as he raised, yet he gave me \$5.50. I could give other instances of self denial in order to give to the cause of Christ.

FREEDMEN.

THE INCREASE OF THE NEGRO.

During the war, and immediately after it, predictions were made that the Negroes, when given their freedom, would begin to die out as a race. As the Indians had melted away, so the Negroes would diminish and disappear.

The fifteen slave states in 1860 had about 4,000,000 Negroes. In 1870 the census indicated an increase of about a half a million. In 1880 the census showed an additional increase of 1,586,000. When this unexpectedly large increase was made to appear, many lightening calculators jumped to the opposite conclusion, and began to tell in how many years this rapidly increasing race would entirely over-run the South. In 1890 the census again brought a surprise. The 1,500,000 increase of the previous ten years dropped in this last decade to 850,000. Thoughtful men began to seek an explanation of this apparently irregular and spasmodic increase, and it is now generally agreed, that the census of 1870 in regard to the Negroes was defective. They increased more from 1860 to 1870, and less from 1870 to 1880 than the figures show. But from 1860 to 1890, taking all the figures into account, it is clearly seen that there has

been the steady growth of a healthy and thriving race.

The Census Bulletin on the "White and Colored Population of the South," issued by the Government, in 1891, appears almost to be making an effort to prove a previously formed opinion as to the relative rate of increase between the white and colored races. It establishes the point that the colored element increased during the decade at the rate of 13.90 per cent., while the white population of the same states increased during the same decade at the rate of 24.67 per cent. To get these comparative rates, Kansas and Missouri, with a white population of nearly 4,000,000, and a colored population of only 205,000, are put into the scale. Without these two states, which hardly in fairness should be put into the calculation, though the rate of increase is still decidedly in favor of the whites, the figures obtained, namely, 24.67 per cent. and 13.90 per cent. respectively, do not justly indicate the true rate of increase of the two classes.

The result in figuring on this question depends a good deal on how much territory you take in, and what territory you select. The Negroes increased in Arkansas, according to

the last census, 100,000 in ten years. Their rate of increase in that state was 50 per cent.; that of the whites less than 40 per cent.

Roughly speaking, the Negroes have increased in this country in the last thirty years from 4,000,000 to 8,000,000. We have not done with the subject when we (simply) say that they have doubled in thirty years. There are other ways in which they have increased. Although they are only twice as many as they were, they are more than twice as much as they were. Thirty years ago they were merely 4,000,000 beings; that was about all. They have increased in wealth. At first they had nothing, now they pay taxes on \$264,000,000 worth of property. As all this is *from nothing* the rate of increase in wealth, as compared with the whites, is enormous. We need only an Artemas Ward, or a Mark Twain to calculate from this at what time they will possess the world.

They have increased in knowledge; in intelligence; in brain power. Again we must begin to count from almost nothing. They were untutored. Now 23,000 of them are school teachers. Some millions of them know how to read and write. They have begun to think. Nearly 200 newspapers and magazines are regularly issued by them. With the mental activity that has already been awakened four million would be a greater power than eight million whose minds were slumbering. But as against the four million that hardly thought at all, there are now eight million who on the average occupy a much higher plane of intellectuality. A second head-waiter at one of the hotels I frequent, whom I know personally, came to me not long ago for an explanation of the "free coinage" idea. I questioned him as to his general knowledge, and found that he had followed closely the late debate in Congress, having read all the speeches on both sides as far as they were printed in the daily papers. He was at that stage of his study a decided monometalist. Any man must be wide of the mark who in calculating the progress of the Negroes fails to take into account their increase of knowledge and intellectual activity. Here too the *rate* of increase has been enormous, as they began with almost

total ignorance. When therefore we put together the three ideas of numbers, wealth and knowledge, and ask ourselves at what *rate* have the Negroes increased as a power for good or evil in this country, the answer is beyond the reach of figures. In reality they may be and are behind the white race with which they share to some extent the possession of this land; but when we talk of *rate* of increase, and take into account all the elements of strength, such as numbers, wealth and knowledge, poor as they are and much as they have yet to gain, their rapid rate of increase becomes one of the marvels of the times.

EDWARD P. COWAN, *Cor. Sec'y.*

—The death of Pres. J. C. Price, of the African Methodist Episcopal Zion College, at Salisbury, N. C., is a very serious loss, not only for the Church and race of which he was a member, but also to our American Christianity. President Price was a man of unusual ability. He was tall, portly, and a full-blooded Negro. He had a quick mind, a sharp wit, a kindly heart, and unusual readiness and eloquence as a public speaker, which made him a favorite before any audience and very popular in the North, as well as in his own section. He had more than once, we believe, declined the office of bishop, believing he could do more for his people by educating them. He raised by his personal appeals about \$75,000 for Livingstone College, which is an institution of the African Methodist Episcopal Zion Church. Dr. Price was also an earnest temperance speaker. He was only about forty years of age.—*The Independent*.

—"Dr. R. H. Allen was peculiar in his power to identify himself with the colored people. His attitude was always and sincerely that of an elder brother, and he hesitated at no social relationship which helped him to accomplish the work which lay nearest his heart. He had an entire confidence in the possible elevation of this race and power of the gospel to accomplish it. He saw the errors, failings and shortcomings of the freedmen, but knew their cause, and never failed to believe they would rise above them. In their advance, in their devotion to Christ, in their acts of self-sacrifice, he took a most beautiful delight."



BISHOP TUCKER AND THE UGANDA MISSIONARIES.

In the back row, looking from left to right, we see Mr. F. C. Smith, Rev. E. C. Gordon, Bishop Tucker, and Rev. G. K. Baskerville; in the front row, also from left to right, we see Rev. D. A. L. Hooper, Mr. G. L. Pilkington, and Rev. R. H. Walker.

THE AFRICAN CONGRESS AT CHICAGO.

[From the Congregationalist.]

The significance of the African Congress at Chicago lies first in the fact that it should have been held at all. Then that it should be held in the hottest part of the summer and should draw such a multitude of interested listeners and participants.

The world now appears to be ready to take possession of Africa for purposes of trade and settlement. Doors are open on every side for the traveler, the trader, the educator and the missionary. Doors are open, too, for the former slave, whether he seek to establish a state for colonists or to elevate those whom he finds in Africa to a condition which will enable them to found a state without his aid.

In this congress emphasis has been laid on the brotherhood of man. In the audiences, large as they have been, the negroes have often outnumbered the whites. This idea of

brotherhood has received emphasis not only in such papers as that by Dr. W. H. Ward on "The Reparation Due the Negro," but in such addresses as those of Frederic Douglass, John M. Langston, Bishop Turner, Bishop Arnett and the powerful appeal made in his behalf in a paper on the Negro and the amendments to the Constitution by Dr. Noble. In this congress it was apparent that the sentiment which would secure for the colored man every right which the Constitution has promised him is still strong and cannot safely be trifled with, that in spite of the indignities to which he is yet subjected his friends will stand by him till he is in a position to stand alone and to obtain the rights which are still denied him.

The congress was significant, also, for the testimony it has given to the gratitude which the freedmen feel toward those who helped them to obtain their freedom, as well as for the expression of the belief that they themselves, by the service they rendered in the war, did not a little toward saving the Re-

public. Abundant evidence has been furnished of the ability of the colored people as scholars, speakers, writers and singers and of their purpose to do their full share in the work of redeeming and saving Africa. The congress has been significant for the faith in God which those who have taken part in it seem to have and for the proof it has given of the existence of that same old anti-slavery spirit which expressed itself so clearly and with such tremendous power prior and during the war. It has been significant, too, for the indications it has furnished that the friends both of Africa and of the negro in our country think that the time has come when the latter should take a step in advance, not only in insisting on the recognition of his right to all that the amendments of the Constitution promise him, but to a share in an aggressive movement which, through missions and colonization, shall win Africa for humanity and God. The congress has seemed like a prolonged session of the annual gathering of the A. M. A. That its results will fail to be of the highest importance no one can believe.

CHARITY WITHOUT A COLOR LINE.

Most encouraging and hopeful are the following statements and expressions of sentiment taken from so candid and intelligent a journal as the *Africo-American Presbyterian* of which the President of Biddle University is editor:

That the races are becoming more estranged and bitter in their relation to each other, is not to be regarded as a settled fact. The claim will not hold good even when applied to that section where race prejudice is most rampant. To the diseased imagination or pessimistic vision, the allegation may assume the appearance of a most stubborn reality, but he who is disposed to look upon the bright side of the situation and gaze beneath the surface of things generally will reach a more valid and far different conclusion. Those calamity howlers who are continually crying, "Wolf! wolf!" when there are no just grounds for appealing to the fears or weakness of those who can be readily deceived, excited or stampeded, should be made to hold their peace, or themselves take refuge from the dangers and perils of which they are the prophetic advance agents. If the grounds for

dread alarm of race estrangement were more real than imaginary, one should look to favorable occasions and conditions for evidences or outcroppings of the mania. In times of need or adversity there would be a holding off or bearing of indifference on the part of the more fortunate race, if it really disliked or hated the subjects of want or suffering among the other race. But exactly the opposite happens to be the fact as regards the dealings and treatment of the whites of this country toward the colored people, and vice versa. In the South the fact is much more pronounced and confirmed than in the North, where disasters are far less frequent and where the number and condition of colored people appeal less urgently to philanthropy and public sympathy.

It is but proper to acknowledge the very generous and unsectional response given by the whites to appeals in behalf of colored sufferers in the recent storm ridden district of the South. All the leading cities of the North have contributed liberally toward a general relief fund, Philadelphia leading off with a donation of five thousand dollars. But the sufferers are in the South and are identified with the Southern people by instinct, sympathies and interests, and so they allowed charity to begin at home and measured arms even in excess of those which were extended from abroad. While the Northern cities were preparing to act, Charleston, Augusta, Savannah and other cities of the South, had already fed the hungry, clothed the naked, and insured their suffering fellow citizens of color against the fatal hand of adversity. Of course this is but a single instance; many besides can be adduced in attestation of the friendly attitude of the races in this country, and in the South especially.

If, however, any demand additional evidences of a hopeful future and more assuring present between the races, they can but be pointed to the readiness and freedom with which aid is ever given to measures and enterprises looking to the improvement of our people in the South. Aside from what they do through their own self-imposed regulations in the form of taxes for the support of schools and institutions of charity in behalf of the race, there are those among them who freely give of their money and substance to whatever is promotive of the moral, mental and material well-being of the colored population.

Our candid conviction is that by remaining here the race will not have to sacrifice its merits or manhood, nor is the relation between us becoming one whit more intensified to our detriment.

COLLEGES AND ACADEMIES.

DENOMINATIONAL COLLEGES.

"You say that the cause you represent does not seem to be in favor with our Church, and you want to know why. As near as I can I will give you an answer.

"I think my people are not in favor of denominational schools and colleges. We think that the great schools and colleges in the country afford ample facilities for all education, and that the cause of education can be most advanced by helping those that are well equipped. In these colleges any young man of prudence can complete his course without outside aid, and while he may not be able to stand quite so high as those who have ample assistance from their parents or guardians, they are able to keep above the average. What can the schools and colleges which your Board aids, offer in comparison with these? The ministry needs the best possible education. The question for any young man who expects to go into the ministry is, Where can I get this best education? It certainly cannot be obtained from inferior institutions with inferior equipments."

This is part of the kind reply of a pastor in New York State to a letter from the Secretary of the College Board. For all such frank replies the Secretary is most grateful. This is suggestive of several things.

1. MINISTERS.

In May, 1892, of 719 students in the six theological seminaries of our Church whose catalogues were at hand, 82 were from state institutions—colleges agricultural, universities, normal schools and high schools; the rest were from denominational colleges or schools. Statistics gathered on wide fields for many years show about the same proportionate gift of ministers to our Church from state institutions. In other words: IF OUR CHURCH DESIRES MINISTERS IT MUST PLANT AND MAINTAIN DENOMINATIONAL SCHOOLS AND COLLEGES.

Why? "What can the schools and colleges which your (College) Board aids, offer in comparison with these (state institutions)?"

Bible study and Christian influence; and *these lead young men to the ministry*. The forty institutions aided by the Board last year reported 209 young men, or about one-tenth of their male students and a very large majority of their male college students, "meaning to be ministers." "The question for any young man who expects to go into the ministry is, Where can I get the best education?" thus our correspondent: but the serious foregoing question for our Church is: How shall we get young men to wish to go into the ministry? and the answer is, as the facts show: By planting and maintaining denominational schools and colleges.

2. LAYMEN AND WOMEN.

President Thwing's article in the June *Forum* proves that one college graduate out of every thirty-two makes a distinguished success in life, while only one out of ten thousand non-college people makes such success; the college graduate's chances of influence and wealth are three hundred to one of the non-college person's. That is to say: Men and women educated in colleges are to be leading forces in their communities and States. **THE CHURCH WHICH EDUCATES THE YOUNG MEN AND WOMEN OF ANY REGION WILL COME TO HAVE WEALTH AND POWER THERE.**

It is further to be noted that while, in some state institutions, the influence of some professors, the work of young people's Christian associations and the especial strivings of local churches may preserve a fair type of Christian character among many of the students; yet, commonly, the influence of the institution, however moral or even fairly religious, does not promote that warm and devoted type of piety which fits its graduates for energetic and useful church work. But

in our denominational institutions, particularly those aided by the College Board and in some others, the influences of systematic Bible study and professorial consecration are such as to bring the students to Christ, to lead them to love our Church, and to fit and draw them to earnest spiritual work. Our home missionaries are the most ardent and sacrificing supporters of our denominational educational work because they perceive how largely the future of our Church in their localities depends upon the planting and maintaining of denominational schools and colleges. A few months on a western field would open many eastern eyes to the need of the Board's work.

8. COLLEGES AS STIMULANTS.

Too often the new West, fighting for bread and pushing for wealth, overlooks or denies the value of higher education. There is small demand for it. Parents will not send young people to college, certainly will not send them far; and young people do not desire education. *The supply will create the demand*; plant classical schools within easy reach of all (remember that few western high schools teach Latin or Greek), and the desire for higher education begins to rise; a school or college rapidly lifts up its vicinity in educational desire, and then, and not until then, will you find young people going farther to find better colleges. This is not theory but everywhere fact.

4. EAST AND WEST.

Why are New York and New Jersey and Pennsylvania such strong Presbyterian States? Does anyone question that their position is due chiefly to the influence of their early and noble Presbyterian educational institutions? If our Church is to have such supporting States, in the near future when the West shall have States as populous and rich, it must now plant and maintain its educational institutions there.

Eastern denominational schools and colleges did not have to contend with the competition of State institutions, enormously endowed, petted and aided by State Legislatures, fully equipped for high scholastic work; they had the field to themselves. But our young, unendowed, partly-equipped de-

nominal schools and colleges of the West, competing with the fine establishments and free tuition of State institutions, must have help if they are to live; they must have large help from the richer East if they are to grow; and the flourishing, if not the living, of our Church there depends much upon what we now do to foster such institutions.

5. A LITTLE TRUE STORY.

A tall, gawky, shock-headed Irish lad was led to one of our small western colleges by his father. The father was a typical Irish farmer, ignorant almost to illiteracy, a bigoted Roman Catholic but successful financially. The boy had no collar, pantaloons in boots, boots in evidence of the barnyard. His father said the boy had finished the studies of the little country district school-house near his farm, a few miles from the college, and had an ambition to teach that same school; ambition evidently nonsense to the father. But the boy might put in a term or two at the normal course of the college and see if he could get a certificate. So he entered the normal class. The president of the college discovered signs of ability in the boy and induced him, after two months, to leave the normal for the college preparatory department. He developed remarkable traits and gifts of scholarship, made rapid progress, stood first in every study, became a gentleman in habits and appearance, cast off his Roman Catholicism for pure Christianity, and is now in one of the larger colleges. The father drives all over the county, proud to overflowing of his boy, declaring that his six younger children shall every one go to that college whether they want to or not! That is a very common story in the schools and colleges aided by the College Board. Are they worth aiding?

The above valid plea for western Colleges is equally valid for western Academies. Said Ira Harris, an eminent United States Senator: "If it had not been for Homer Academy [in the county of his boyhood home] I doubt not, I should always have been only a second-rate farmer on Tully Flats."

CHURCH ERECTION.

LIMITATIONS OF THE BOARD'S WORK.

We receive from time to time applications for aid which indicate an entire misapprehension of the object for which the Board was created.

The Board was organized specifically to aid "feeble congregations in the erection of houses of worship." Manifestly the object was to enable young congregations, for the most part upon missionary ground, to secure church homes of a simple and inexpensive character, but which without some aid from without they would still be unable to build.

This is the definite work to be done through the agency of the General Fund contributed annually by the churches, and for such purpose we are justified in making the strongest appeals possible that this fund shall be supplied adequately to save the young churches from disaster and death. For this well defined purpose every dollar thus contributed is needed, and much more if it could be obtained, could be profitably used. A church that is organizing upon new ground more than 200 congregations every year needs large sums to house its infant churches.

All this is clear enough; but it has not prevented the misunderstanding to which we referred in an opening sentence. Almost every month the Board receives an application for a grant to complete the subscription for building an edifice costing six, eight or ten thousand dollars and sometimes even more. Now it seems perfectly clear that a congregation able to build an edifice costing \$10,000 is not a proper recipient of aid that is contributed for the distinctively feeble churches. The plea is often made as if it were a peculiarly strong one: We have raised \$9,000 and now we apply to the Board for \$1,000 and we will complete our work without any debt whatever.

But in such cases one of two things is perfectly clear. Either such congregations should have been content with a \$9,000 building or

they should be prepared to pay interest for a short time upon the \$1,000 until they are ready to raise it by additional subscriptions.

A debt upon a church is never a good thing, but it is not nearly so disastrous for a people who have built a \$20,000 church to carry for two or three years a debt of \$1,000, as it is for them to appeal to the Church at large to come to their rescue. Nothing can be more appropriate and stimulating than to supplement the heroic efforts of a little missionary church whose most self denying efforts will not enable it to complete a chapel costing \$2,000; but on the other hand, scarcely anything would be more demoralizing than to have it understood that there was a great central fund to which any church that desired to swell its subscriptions and put up an expensive building could apply.

It is perhaps not unnatural that congregations reading the very large figures that exhibit what this Board has been enabled to do in fifty years, should unthinkingly jump to the conclusion, that they and all others ought to have a share in what is so freely given. It is always easier to apply to the Board, than to make a second or third call upon the congregation; but we are sure that our brethren who are so blessed as to be able from their own resources to raise eight or ten thousand dollars for an appropriate and attractive building, will with a second thought see that it is not fitting that they should appeal to the Church at large, for means still further to enlarge or adorn their place of worship.

BARDOLPH, ILLS.

The papers relating to the \$600 loan granted to our church have just been forwarded by the Trustees, duly executed and recorded. The delay has been occasioned by stringent conditions imposed by our Board; properly so.

Yesterday we dedicated our new church home *free from debt*, except the \$600 pledged by our Board, which we hope will be promptly forwarded as promised.

Our people are thoroughly united, and greatly

encouraged. The dedication exercises were deeply interesting, and drew crowded houses, morning and evening. The latter service was one of "Praise and song and good fellowship," in which our Methodist brethren participated heartily, and also some citizens of *no church*. People here say it was "the best day Bardolph ever had." The whole community are proud of our nice building and equipments and by an almost spontaneous movement have raised nearly \$200 to furnish us a new organ, in addition to the fine bell of 1000 lbs. which was paid for by special donations from friends in Chicago, Indianapolis and Jacksonville.

RUSH SPRINGS, I. T.

The check for the Rush Springs Church came last week, and we have been thus enabled to meet our bills.

With the help of the Board we have been enabled to build at Rush Springs a very neat frame structure 24x40 feet, which is the only church building in the village. As there was no school in the community the Session decided to use the church building for educational purposes, so a sufficient number of scholarships were sold to raise the money to purchase folding desk settees, and on the 5th instant seventy-eight children began attendance at the Rush Springs Presbyterian School. There is no taxation in this Territory, and consequently no provision to build or support schools; hence thanks to the Board of Church Erection, we have a church in a community who up to this time met for worship in small rooms and log houses, and a school well furnished and equipped. We expect shortly to obtain help from the Board of Home Missions for the two teachers engaged in our school.

At Chickasha we have a building which we use every Sabbath and a Sabbath-school of 115 members. The Board naturally contributed more to aid this church in the erection of a building than to the church at Rush Springs. So here also our church building is the only one in town, and the residents are proud of it.

Many say to me, "How is it that you Presbyterians got in here ahead of the other denominations?" We are here, and the work of the Board of Church Erection in helping us so generously to church homes is appreciated and will be productive of great good for our own beloved church and the cause of Christ.

The educational outlook at Chickasha is now in the same hazy condition it was at Rush Springs before we started our school there. We have decided to take charge of a school here also and to-morrow our trustees meet to consider the matter. This work tells now and will tell in the future, for if we build churches now and school houses now, the future state will not be obliged to construct so large jails.

TOLEDO, OHIO.

This is to express to you the earnest, hearty thanks of the membership of the Fifth Presbyterian Church of Toledo, O., for your recent action in granting them \$1,000 to liquidate the debt on its real estate.

All we can say is: "Praise God from whom all blessings flow," and commend to His care and guidance each individual member of the Presbyterian Board of Church Erection.

We sincerely hope that when we are able to stand alone you will expect and receive our liberal support upon the yearly contribution, as we feel this is the best way to show our gratitude.

EDUCATION.

The General Assembly of 1898 referred to the Board of Education several important questions, one of which in particular required very careful examination. These questions will be found stated on page 59 of the Minutes of the General Assembly. The consideration of them was committed to three members of the Board who made a careful study of the matters involved, and the substance of their report, which was unanimously adopted, is

given below for the information of all concerned.

The committee was much impressed by the fact that there seemed to be no difference of opinion whatever among those experienced in the preparation of men for the ministry on the question as to the time in their career when aid is most important to candidates for the sacred office. Professors in Theological Seminaries, without a single exception,

united with Head Masters of Preparatory Schools in a common verdict.

REPORT OF COMMITTEE ON THE RECOMMENDATIONS
OF THE GENERAL ASSEMBLY OF 1898.

Your committee find that the Board is "earnestly requested to consider whether more of its energies should not be directed to the presentation of its claims personally by the secretary, or others appointed for this purpose, to the Presbyteries and individual churches."

We recommend the adoption of the following resolution:

Resolved that while we adhere to the policy of depending upon the pastors of churches to act as the agents of the Board, we appreciate the importance of the suggestion of the General Assembly, and request the Corresponding Secretary, or such persons as may be appointed for the purpose, to use personal influence with all zeal to bring the courts of the Church and the individual churches into closer relationship to the Board and a more loving interest in its affairs.

We find further a request that we seriously consider the propriety of putting students in academies on the same footing with those in colleges and seminaries, no longer refusing aid to all but exceptional cases; and that we "consider the wisdom of refusing aid to those in the higher classes in the seminaries who may have opportunities of aiding themselves, rather than to students in academies."

We have made a careful study of this question by personal interviews with a considerable number of professors in the seminaries and students and recent graduates, and by correspondence with others who could not be seen personally. We present the result of our investigations as follows:

A. *The case of those from whom it is proposed to withhold aid.*

These are the well-tried and thoroughly tested men, who have been under watch and care for perhaps 8 or 10 years. It is reasonably certain that money invested in them will yield the fruitage for the sake of which the appropriation is made.

As to their financial condition, they are near the end of a long struggle to secure a

first-rate education, and have sometimes the burden of the accumulated debt of years. They have some special expenses connected with coming graduation, together with the necessity of getting somewhat better clothing in order to make a respectable appearance before the congregations to which they may be called to preach. Particularly they are in absolute need of books, without which they are very much in the state of a carpenter starting out in the morning without his kit of tools.

As to their opportunities of aiding themselves, these vary very much. One student, who is selected as probably a typical case, told us that as for himself he did not see, if the Board withdrew its aid, how he could get through the year. He had spent the summer in hard work and much travelling, and came back with \$75. as the net result. He was in debt \$30. He was in need of clothing, and of course in great need of books.

As for opportunities of preaching during term-time, it would appear that perhaps one-third of each class get few or no openings. Those who do preach receive usually but a small sum over expenses. There are undoubtedly exceptions. Some do a good deal of preaching and secure an undue amount of aid. These cases need to be looked into.

One of our younger ministers aided by the Board, careful and free from all extravagance, tells us that although promptly called to a charge, he did not get from under the burden of debt for four years. How could he? He had to buy horse and carriage and harness, and set up housekeeping. It was not until six or seven years had elapsed that he found himself able slowly to add a few books to his scanty library.

As to the probable effect of withholding aid, it is feared by some that many students would give up the senior year altogether, take advantage of a license at the end of the middle year, seek a call and settle, making thus a short cut into the ministry. A general demoralization of the upper classes might ensue. Even now Monday and Saturday are sadly interfered with by the absence of men who go off to preach. Some of the best men have surprised the Directors at

their final examinations by imperfect work due to neglect of study in order to write sermons or to be absent supplying pulpits. A withdrawal of aid would make it almost impossible for the professors to keep the men properly to their studies. They would feel compelled to take all the preaching they could get for the sake of the money there might be in it.

There is also the danger of overpressing students who have already more than enough to do; more than one bright scholar having been disabled by disease induced by insufficient food and the strain of the attempt to keep up his studies and to make a living at the same time.

There is the further fact to be considered that the Board would be in danger of losing in some measure that fresh feeling of friendship and gratitude which members of the senior class naturally take out with them into the fields in which they are to serve as pastors of churches and where we depend upon them for sympathy and for influence among the people.

Finally, there would be danger of much discontent among contributors, the most of whom wish to give their money for the help of such candidates for the ministry as have proved their call to this work by the test of years, rather than to boys at school, who, however bright and pious, may not justify their own hopes or the hopes of others with regard to them.

B. *The case of those to whom it is proposed to extend aid* in preference to men in the higher classes of the seminaries who may have opportunities to aid themselves.

1. Our academic students are at a stage in their career when it is not always clear whether they are indeed called of God to the ministry, and the investment of the Church's money in them is always more or less a precarious matter.

2. The throwing of such candidates upon their own resources is an important test of the reality of their purpose and of their call.

3. Parents are more likely to be able and willing to carry their children through a school-course than through the higher education.

4. Expenses and responsibilities are less.

5. Aid given in school-days may place boys in an embarrassing position, for after the Church's money has been invested in them they may be led to press on into the ministry when perhaps the early sense of a call to it has passed away.

In view of these considerations the Board, at a meeting held October 23, 1893, by a unanimous vote, adopted the following resolutions:

Resolved, That this Board, after careful investigation and study, is of the opinion that to none of the students under its care is aid more wisely, safely and helpfully given in the great majority of cases, than to those in the middle and senior years of their seminary course.

Resolved, That we renew to Presbyteries and to Education committees our earnest request that they withhold recommendations for aid in all cases where it is made plain that students have opportunities of aiding themselves which they can embrace without detriment to the task of thoroughly fitting themselves for the work of the ministry.

Resolved, That we would, if the way were clear, most gladly accept a larger proportion of students in the academic stage of their studies, but are sure that we must depend for the necessary funds to accomplish this object upon enlarged contributions from the churches rather than upon money withheld from students in the higher classes in the seminaries.

THE CASE OF ACADEMIC STUDENTS.

The attention of academic students is called to the last of the above resolutions as indicating the mind of the Board with reference to them.

First, the fact is recognized that there are academic students to whom aid may be wisely and safely given.

Second, aid will be given, as heretofore, to cases proved to be exceptional, as far as the state of the treasury will permit.

Third, there is no prospect that the Board will be able to accept this year a larger number of academic students unless there is a decided increase of income.

GEO. D. BAKER, *President*.

MINISTERIAL RELIEF.

[The following is the substance of an address by Dr. Cattell before the Missionary Congress held in Saratoga last summer under the auspices of the Synod of New York. Our readers will be glad to see how tenderly and ably the Secretary of the Board improved the opportunity to keep the worn out veterans in the reverent memory of the men now on "the high places of the field."—Ed.]

Last Sunday afternoon I preached to a congregation of nearly one hundred aged men. All of them, from one cause or another, were poor and helpless and homeless. But the disciples of Christ, mindful of His charge to His people that they should remember the poor, had provided a Home where these helpless old men would find in their few remaining years, not only shelter and food, but tender and loving care. In the morning of the same day I preached at a communion service in one of our churches, and the collection taken up was in aid of the poor. This custom, a very general one in our churches, is a most appropriate and touching act on the part of those gathered around the sacramental table in loving remembrance of Him who, though He was rich, for our sakes became poor, and who, in such tender and loving words, has committed the poor to the care of His Church. The natural impulse of the human heart to relieve all suffering is ever quickened and strengthened by the grace of Christ; and the disciple who lives near the Master rejoices to give to the poor, as God has prospered him. And he gives, not only to relieve such cases of want as come under his own personal notice, but to those agencies which, like the Home to which I have referred, will place his benefactions where they are most needed. In the joy of this giving the christian more and more realizes the truth of the Master's words, "it is more blessed to give than to receive."

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Now, if the Board of Relief were merely an agency of the Church to send help to the deserving poor, God's people would have good reason to bear it upon their hearts, and to fill its treasury with their glad contributions. There is no story of want and suffering so full of touching, tender pathos as that which comes to us from the homes of Christ's brethren to which the remittances of the Board are sent. I forbear to dwell upon this, or to give illustrations from the many sad cases which, as Secretary of the Board, I too well know. But I must remind you that they are the homes of scholarly men and of refined, cultured women—once happy households, when the husband and father, in health and busy with the work he loved so well, could earn the daily bread for all in the manse and some to give to the poor. You will recall Tennyson's oft-quoted line translated from Dante, "It is sorrow's crown of sorrow remembering happier things," and you understand how the memory of other and happier days adds to the weariness and burden of the passing hour upon sick beds or in bare and comfortless homes; and how it would sharpen the pang with which, in sickness and poverty, these cultured, refined men and women would—were it not for the remittance sent to them from this Board—look forward to the morrow that would bring with it no bread. And if anything could make you hasten with generous benefactions to relieve the want and suffering in such homes, it would be to read the grateful letters that come back in acknowledgement of these remittances, telling of the gladness and joy that such sums, small as they are, bring to these homes of Christ's poor. Here is a recent letter from a venerable minister, eminent for his abilities and services to the Church, but now, "honorably retired" by his Presbytery on account of his age and infirmities. Let me read you one paragraph:

"I called my wife and showed her the check; we fell upon our knees and returned thanks to our Father with a thrill of wonderful gladness. Our hearts bounded also with gratitude to the great Presbyterian Church in the United States which we have loved and served all our lives."

But I hasten to remind you that the Board of Ministerial Relief represents more than the sacred privilege and duty of God's people to care for the poor—even for the most deserving among Christ's poor. It stands for the sacred obligation of the Church to do justice! To be sure, the appeal from those upon our rolls, as Christ's poor, strengthens the claim which they have upon its treasury, nevertheless—and I have never presented the cause of Ministerial Relief without emphasizing this—the *remittances from the Board are not alms or charity*. They are the payment of what is due to these families in equity if not in written law.

For why are they poor? Thoughtful men know the answer. They know why these educated, capable men, whose names are upon our roll, have not laid by a competent support for seasons of prolonged sickness or for their helpless old age. When the minister chose his life work he deliberately turned away from all the money-making vocations of life and gave himself to a sacred calling—the noblest that a man can choose, and one that is indeed linked with many benedictions—but it is a calling in which ordinarily the salary is graded to a bare support from year to year for the family in the manse.

While this is true of many hundreds of devoted men who are pastors of feeble churches, it is eminently true of those to whom, in this Missionary Congress, your thoughts are specially turned—that great army of self-denying men who have devoted their lives to mission work. The report of the Home Mission Board to the Assembly of 1891, has (page 5) this brief but significant sentence: "*The salary of a missionary allows him no margin above an economical support.*" This is the official and significant testimony of the oldest of our mission boards in reporting to the Assembly more than sixteen hundred ministers sent forth by it during the year

to preach the gospel. Their salaries allowed them no margin above an economical support! And here is a circular from one whom you all know well—the superintendent of missions in your own Synod of New York. Dr. Crocker, my fellow student and dear friend at the Theological Seminary in years long gone by, says in this circular, that many of the able, scholarly ministers on the mission fields in the Synod of New York, "are putting forth their best energies on salaries of \$600 or \$500, and *not a few at still less!*" I need not multiply these testimonies, nor quote like-words from the officials of the Foreign Board and the Freedman's Board, nor from the testimony of many pastors of feeble churches who also are living upon salaries allowing no margin above an economical support. Here is a letter which I recently received from one of these able and godly pastors whom I well know: Says he, "— in order not to draw on the Board of Home Missions I am living on a salary of \$850!" But let me ask you, is not the Presbyterian Church—which avails itself of the services of its ministers at salaries which "allow no margin above an economical support"—bound in equity and justice, to keep them from want and suffering when they are worn out? I know what your answer will be. You will not confuse this question with another which is sometimes asked: Why are not better salaries paid to these pastors and missionaries, so that, like other people, they may support themselves and their families and lay by something for sickness or old age? You are not concerned about a "theory" when you are confronted with a "condition." The question before you is not What shall be the attitude of the Church in the next generation to the worn out ministers for whom better salaries may have been provided? There are homes *now*, bare and comfortless, where dwell blessed servants of the Church who, having spent their lives in preaching the gospel upon salaries allowing only a bare support, have reached an old age of helplessness and poverty. What shall be your attitude towards *them*? That is the question which is before the Church of to-day.

Nothing in the addresses of the eminent

speakers yesterday and to-day moved me so deeply as the reference by the honored Secretary of the Home Board to the toil and hardships and self-denial of the ministers on our Home Mission fields who receive such inadequate salaries. We all know the joy these missionaries find in their loving service for the Master. But we can also well understand how the letters to the Board, telling the too frequent story of want and suffering in the Missionary's home, are often, as Dr. Roberts said, such as to move the officers and members of the Board to tears. And you will recall, that when he referred to the rule of the Home Board which allows the worn out missionary a full month's salary after he is compelled to lay down his work, the entire audience broke out in long continued applause. But after that one month's extra payment is gone, what becomes of the missionary in his prolonged sickness or helpless old age? Or should the faithful servant of the Church be called to his reward on high, what becomes of the helpless and dependent widow? Alas! for the sorrow and heartache of it all! But the tear-blotted pages come no longer from these homes of sickness and want to the Mission office in New York. They come to us in Philadelphia!

Nine years ago when I entered upon my work as Secretary of the Board, my predecessor, that beloved and honored man of God, Dr. Hale, upon whose noble heart had rested this great burden for many years, said to me: "It has given me sleepless nights. I fear it will give you the same." And so it has. But I dare not dwell upon this.

From the report of the Board, laid before our General Assembly last month, it will be seen that there are seven hundred and twenty-two families upon our roll. When you remember that there are now upon the roll of the Assembly the names of more than 6,500 ministers, and recall the fact that other thousands of ministers have died leaving their families unprovided for, you will be surprised that there are not more ministers and ministers' widows and orphans who apply for aid. And there would be many more, were it not that some ministers or their wives have inherited money upon which they can live

when the head of the family is laid aside from his sacred calling; and in other families there are children who have entered the money-getting occupations of life, and who claim the filial privilege of caring for their aged parents.

But, for the support of these seven hundred families, who have been officially recommended to the Board for aid by the Presbyteries within whose bounds they reside, how inadequate is the provision made by the Church! Our report to the Assembly shows that 8,581 churches—more than one-half the entire number upon the roll of the Assembly—took up no collection whatever last year for their support! Can it be possible that *your* church was one of these?

Will you not be pained to learn that three hundred dollars was the largest sum which the treasury of the Board allowed us to send even to the most needy family? I must ask you the question which I asked the Assembly in presenting our report for the last year: What does this sum of three hundred dollars—our largest appropriation—amount to for the yearly support of a family which may have no other income, and which may be composed of an aged and helpless couple, or a minister broken down in his prime with wife and children to support? If this maximum appropriation from the Board were not sometimes supplemented by help from the neighbors and friends (who learn of the worn-out minister's wants), I shudder to think of the pitiful suffering that would exist in many of these homes of the honored servants of the Church.

But in all that I have said, I have not referred to the Scriptural teaching as to the duty of the Church towards the disabled minister. This teaching underlies the special work of this Board, for it was the express law of God's House under the Old Testament dispensation. The Levites, set apart for the service of the temple and the religious instruction of the people, were retired at a certain age from the active duties of their sacred calling, but their support by the people continued the same as before; and it was after a pointed reference to this that the apostle declares the mind of Christ with reference to

the support of the Gospel ministry. "Even so," says he, "hath the Lord ordained"—*even so* with the Gospel minister as it was with the Levite who served at the altar and who lived of the things of the altar, even when the service was laid down by him owing to sickness or the infirmities of old age.

Some people, it may be, need only the prompting of their warm, loving, generous hearts to hasten to the relief of a class of men who have turned aside from money-making and have spent their whole lives in lifting burdens from other people and who, in sickness or in helpless old age, are now (and from no fault of their own), bending beneath the burden of helplessness and poverty. Others may feel their sense of honorable obligation and justice outraged, should there be kept from such men what is as justly due them as the "hire of the laborer"; their conscience cannot rest if there be no adequate provision—as a matter, not of almsgiving through sympathy with the poor, but of equity and justice—made for the ministers worn out in the service of the Church. But shall not God's people be quickened in the discharge of a duty for which—over and above the prompting of a generous and sympathizing heart and the demands of conscience and of reason—there is an express *Thus saith the Lord*? Can they forget the emphatic injunction of Moses in announcing God's law as one of perpetual obligation for the support of the religious teachers of the people, even when laid aside from their work by sickness or old age: "Take heed to thyself that thou forsake not the Levite *as long as thou liveth upon the earth*?"

Mr. Chairman and Christian Friends: It rejoices my heart that upon the program of this "Missionary Congress," you have given a place to the subject of Ministerial Relief. Although the topics under immediate consideration in such a conference relate to the active agencies upon the broad and ever widening fields of missionary conquests, you have rightly decided that there shall not be omitted the consideration of the Church's duty to

those who, upon salaries allowing no margin above an economical support, have devoted their lives to the sacred work, but are now "weakened in their way" by sickness or laid altogether aside from further active service by the infirmities of age. And you did well to ask an eminent elder to come and speak to you of these worn-out servants of the Church, whose only service now is to "stand and wait." More than once have I heard Mr. Van Norden's eloquent voice pleading for our "suffering brethren" and their dependent families, and I thank him for his earnest words to-day. And I thank you, also, my friends, for summoning the Secretary of the Board of Relief to this Missionary Congress to tell you of the work for the worn-out laborers that lies upon his heart by night and day.

Yes, it rejoices my very heart to think of the gladness and cheer that will come to the homes of the sick and aged servants of the Church when they hear of this thoughtful remembrance of them by the great Synod which you represent!

But more than this—and in the very line of your thought to plan in this Missionary Congress for more efficient work in the active agencies for the conquest of the world for Christ. Your remembrance of the disabled ministers will nerve the arm of many a toiler out upon the field bearing the heat and burden of the day. Missionaries and pastors of feeble churches, now giving the strength and vigor of their years to the sacred work, will take heart. Although they may have only an economical support for themselves and their families, and can, therefore, lay by nothing for their support in sickness or old age, they will, nevertheless, "plow in hope." Your action to-day is a renewed assurance that, when laid aside from the work to which they have consecrated their lives, they and their families will still be cared for, tenderly and gratefully, by the Church which, in their days of health and strength, they have faithfully and gladly served upon a bare maintenance from year to year.

PUBLICATION AND SABBATH-SCHOOL WORK.

RECENT CONFERENCES OF SABBATH-SCHOOL MISSIONARIES.

The Superintendent of the Sabbath-school and Missionary Department has lately held three conferences with the missionary brethren, the first at Minneapolis in August, which was attended by eight Synodical and twenty Presbyterian missionaries, the second at Greensboro, N. C., in August, attended by four colored brethren, the third at St. Louis, Mo., in September, attended by seven missionaries. These conferences were so timed as to fit in with the engagements of the Superintendent at other important conventions which afforded him an opportunity long desired of inviting the brethren to meet him. On the other hand the missionaries responded, feeling it good to meet their Superintendent and each other, and talk freely over many important features of their common work. It is not too much to say, that to all parties concerned, these several occasions were full of interest. All kinds of questions bearing on the work were ventilated with a freedom impossible in correspondence. It was an inspiration to the missionaries, and no less to the Superintendent, to enjoy a brief respite from field and official duty in brotherly communion and fellowship with comrades in toil. And it is not claiming too much for these meetings to affirm that the good effects produced by them will be seen and felt for months to come in every phase and feature of this great and interesting case.

QUESTIONS ANSWERED.

From minutes and reports furnished from various sources we are able to give some interesting points in connection with these conferences, throwing considerable light on the work of Sabbath-school missions. The following among other questions were submitted for discussion and the answers convey the general consensus of opinion on the topics brought forth for ward:

Q. How can I develop in Presbyterian ministers and others the Sabbath-school missionary spirit, and gain their hearty co-operation and sympathy for our work?

A. Do good, earnest work. Present results of work. Keep in touch with ministers and workers by consultation.

Q. What amount of Home Missionary work should the Sabbath-school missionary do?

A. Use your very best judgment, remembering that you are in the employ of the Board of Publication and Sabbath-school Work.

Q. What may the Sabbath-school missionary do towards organizing a Sabbath-school into a church?

A. Present the field, its condition and needs, to the Presbyterian Committee.

Q. What is the proper division of the Sabbath-school Missionary's work in the winter time?

1. As to Evangelistic Work—

a. In new Sabbath-schools.

b. In Sabbath-schools where there are churches, but the latter are weak.

c. Special work among children in our churches.

2. As to Normal and Institute Work.

a. Do not do much in this line of work at present.

Q. To what extent may Sabbath-school missionaries assist each other?

A. In special evangelistic meetings, and in Convention or Field Day Work.

Q. To what extent has the Synodical Sabbath-school Missionary superintendence and control over the Presbyterian Sabbath-school Missionary?

A. He represents the Board of Publication and Sabbath-school Work in the Synod under the direction of the Synod and the Board, and it is his business to superintend and direct the work in the Synod in conjunction with the Convention of Presbytery.

Q. How much time may a Sabbath-school missionary give to State and county Sabbath-school Association work?

A. Not a great deal.

Q. May a student Sabbath-school missionary become the Superintendent of one of the Sabbath-schools he has organized?

A. No.

Q. Must a vote be taken, "Resolved that we organize a Presbyterian Sabbath-school?"

A. See Book of Instructions Rule 7; also see letter "very important."

RULE 7.

If the meeting be largely composed of members and adherents of the Presbyterian Church, you will organize a Presbyterian Sabbath-school. If, however, you find after sincere effort that it is entirely impracticable to have a Presbyterian school, recommend them to unite in establishing a school connected with some other evangelical denomination. If this is impossible then recommend that they organize a Union Sabbath-school.

EXTRACT FROM LETTER TO MISSIONARIES, 1898.

1. Record on your blank book the fact as to whether a vote is taken and the result, and if no vote is taken, the reason why.

2. Record the denominational designation of the school, if any; or should there be no denominational designation record the school as "Union," or designate it by the name of the place. This will enable us to classify the school properly at this end, and to answer promptly all questions as to the Presbyterian character of our work.

3. Record also the name and location of the nearest Presbyterian Church session under whose care you place the school or any other action taken instead of this, with the reasons therefore.

Q. What constitutes a Presbyterian Sabbath-school when a vote is not taken?

A. A Sabbath-school using the supplies of the Presbyterian Board of Publication and Sabbath-school Work reported to the Presbyterian Convention and cared for by the Presbyterian Sabbath-school Missionary may be properly designated a Presbyterian Sabbath-school.

Q. How shall the Sabbath-school missionary make grants?

A. Use judgment, give freely, but always remember that to have a school give something for its own support will be a benefit to the school.

Q. What promise of permanency ought there to be before organizing a Sabbath-school?

A. There must always be a beginning. Bear in mind that "Tall oaks from little acorns grow."

On this point striking testimony has recently been furnished to the department that not a few thriving permanent schools were originally weak summer schools, disbanding in winters, and brought to life again summer after summer, for

three, four, five years and longer; but the schools became "evergreen" at last. We should have lost such schools entirely, but for our persistency in re-organizing them year after year.

Q. What may the Sabbath-school missionary do to interest the Presbytery at its meetings in Sabbath-school work?

A. See to it that the chairman of the Presbyterian Sabbath-school Committee has the facts from which to prepare his report. Present facts, and needs of the work before the Presbytery.

Q. How can our work be made more effective?

1. Follow up Sabbath school organization with a church and minister as soon as possible.

2. Revisit the schools and encourage them, especially the weak and isolated ones.

3. Hold conferences with teachers and officers.

4. Hold Institutes to raise the standard of teaching and superintendence.

5. Hold evangelistic services in the less favored fields or get a neighboring minister to do so.

6. Secure Presbyterian superintendents as far as possible.

7. Make a generous distribution of Presbyterian literature throughout the community.

8. Write personal letters to the schools.

9. Pray for the schools.

A CRITICISM AND ITS ANSWER.

In reference to a criticism on the work to the effect that the Sabbath school missionaries sometimes organize other denominational or Union schools, Dr. Worden explains that the first and chief object of the Church and its Sabbath-school Board is to save souls and advance the kingdom of our blessed Lord. If in any community a Presbyterian school could do little or nothing else than fail, while a Union or some other denominational school would succeed, it would be wise to organize the successful school rather than have none at all. It should be understood, however, that the policy of the Board is not to antagonize the Presbytery. The missionary must obey the instructions of the Presbytery.

WORDS OF CHEER.

At the St. Louis Conference the Rev. George E. Martin, chairman of the Synodical Sabbath-school Committee of Missouri, was present, and towards the close of the proceedings expressed his cordial approbation of the work and of the policy pursued. Elder Cox, another visitor, said that his eyes had been opened to see the work of the Board as he had never seen it before. He thought no one could oppose the Board if its

true object and its workings were as well understood as he then understood them.

DR. BROMFIELD'S "REVIEW."

It may be further stated in this connection that a historical and critical review of the Sabbath-school mission work of the Presbyterian Church has recently been written by the Rev. E. T. Bromfield, D. D., after careful and close examination of the subject in all its bearings. This review should be read by every one interested, as it fairly states the difficulties of the work and presents it in a light that compels attention. We believe that copies may be had by application to the Board of Publication and Sabbath-school Work.

WORK IN THE SOUTH.

The meeting with the colored missionaries at Greensboro, though less imposing in point of numbers than either of the others, possessed features of rare interest. The Board has now some ten colored brethren laboring in the South. These men are doing a noble work. They are re-inforced during the summer months by ten or fifteen colored student missionaries. Amidst many discouragements they have produced results which call for "loudest songs of praise." One of their great drawbacks is the want of suitable school-houses or chapels for the Sabbath schools. Another is the abject poverty of many of the colored people. This Conference adjourned to meet in Charlotte, N. C., next year about the time of the Biddle University Commencement.

VISITS TO THE SYNODS.

The Secretary has just returned from an interesting and important series of visits to the synods of Michigan, Minnesota, Wisconsin, Illinois, and Iowa. His reception by all these bodies was most cordial, and full opportunity was afforded him to set forth the work of the Board in all its departments.

The reports of all the Standing Committees on Publication and Sabbath-school Work were of an exceedingly gratifying character. In these reports, not only was the importance of our missionary work, especially as preparatory to the successful labors of Home Missionaries, recognized and emphasized, but testimony was borne to the zeal and efficiency of our missionaries, and to the success of their operations. The Lesson Helps and other Sabbath-school literature of the Board were

approved, and their adoption in all our schools was recommended.

One pleasing incident that occurred at the Synod of Wisconsin deserves special mention. The Secretary, after the delivery of an address, was followed by the Rev. Dr. McMillan, one of the Secretaries of the Board of Home Missions. That gentleman commenced his remarks by expressing his high appreciation of the work of our missionaries, stating that they were performing a pioneer work that could not so well be executed by the ordained ministers of the Board of Home Missions. He pictured in glowing terms the work performed by the former—going forth into the wilderness and on the prairies, collecting the children into schools and their parents into praying circles, thus forming nuclei which the Home Missionaries afterwards developed into churches.

The Superintendent of the Sabbath-school and Missionary Department has also returned from visiting the Synods of New Jersey, Pennsylvania, and Baltimore. He also was received with great cordiality, and reports that the Synods visited by him manifested a state of feeling similar to that of the bodies visited by the Secretary.

STUDENT MISSIONARIES.

The following certificate was received at Philadelphia just before the departure of the Secretary on his visit to the Synods of the Northwest. Similar testimonials have been received from other Presbyteries. It adds to the interest of the one here presented to recognize that it was given by the Chairman of the Home Mission Committee of the Presbytery:

"DULUTH, MINN., Aug. 28, 1893.

"This is to certify that Mr. E. L. Renick, who has spent five months as Sunday-school Missionary in Duluth Presbytery, Synod of Minnesota, has justified all reasonable expectations from the standpoint of the Home Mission Committee. He has organized eight schools, one of which has become a church with a house of worship clear of debt; and we are reasonably certain of organizing six churches within a year as a result of his five months labors.

"(Signed) T. M. FINDLAY,
"Chairman of Home Mission Com."

Young People's Christian Endeavor.

[From the "Congregationalist."]

TO COLLEGE SENIORS.

With the coming of autumn and the opening of the college year thoughtful men of the next graduating class are debating and deciding what walk in life they will choose to follow. As the months go on the responsibilities of this choice will show themselves more clearly, and they will begin to understand the real meaning of the Commencement which comes so soon and brings an end of pleasant college days. There are many who have already been guided to a choice, some by natural aptitudes, others by the wish of parents or the opening of special doors of opportunity, but there are others who must make their choice, as it seems, quite arbitrarily. They are not conscious of having poorer talents than their classmates, but there has come to them no decisive and unmistakable call of duty.

Upon men who stand thus at the parting of the ways it would seem that the ministry ought to have a claim, not for the inducements of privilege so often pointed out, but for higher and better reasons. It is true, indeed, that there are many privileges and enjoyments in the work of the pastor. It is not a little thing to be so fully the master of your own time. It is delightful to enter into cordial and helpful relations with your neighbors, rich and poor. Social privileges come unasked. The companionship of books and the excitement of persuasion appeal to the student and the orator. But these delights are the accidents of the profession, and he who enters upon it allured by their promise only is sure of disappointment.

The one valid claim of the ministry upon the young men of our land is that it presents an unequalled opportunity of self-sacrifice for the highest ends. As a means of gaining what the world has to offer it would be folly to ask any man to enter it. As a means of giving self to serve one's generation it is the unequalled opportunity of the time. The fields in which, for comfort and enjoyment, it compares favorably with the other professions are uncomfortably overcrowded. It is no uncommon thing for the authorities of a church in some country town of New England or New York to receive applications for a hearing from fifty ministers as soon as it is known that their pastor is about to resign, while for every prominent and well-paid posi-

tion there is an eager pushing such as can hardly be paralleled in any other profession. But in the fields that call for great self-sacrifice there is abundant elbow room. There is room enough in China, in India, in Africa, where a parish of a million souls may be had for the asking, and careers like those of Moffatt and Hannington and Mackay are still possible to men of the same mold. There is room enough in difficult and thankless fields in America, where even some of your brethren will say of you, "It is a pity that —— should have thrown himself away on that little church. * * * *

If, then, there are seniors of the year who are planning to enter the ministry because it is a pleasant work, with possibilities of good pay attained at once, so that marriage need not be delayed, with long vacations and hope of a comfortable, modern, parsonage, it would be well for them to reconsider the matter lest they should make a blunder which will bring abundant repentance. That church is to be pitied which has a self-seeking pastor, but, in the long run, the pastor himself is most in need of pity. But if there are those who, above all hope of wealth or fame, can feel the supreme attraction of complete self-sacrifice, who will not grudge to give themselves for Christ and His flock to whatever work they may be called, they shall not fail of that inward experience described by our Lord as receiving back a hundred-fold even in this life.

A CHINESE MILITARY OFFICER CONVERTED.

In a volume published some years ago by the London Missionary Society, entitled *Christ or Confucius, Which?* we find a number of interesting and instructive narratives which illustrate the power of the Gospel. We give one this month, and may give others subsequently. If these specimens should awaken in any a desire to read the whole book, we shall not regret it, and we will be glad to hear from any of our readers whether they would like to see more of such illustrative anecdotes in our pages.

This story illustrates very strikingly the value of medical and surgical skill as a power to be consecrated to Christ for missionary

work. We have reason to think that not a few of our Young Christian Endeavorers are listening to God's present call to that particular service. Such youth will read with special interest our story:

Before his conversion, he was sent with a detachment of his men on board a war junk to assist in attacking some pirates that had been plundering the merchant vessels on the coast. In his conflict with them one of his eyes had been severely burnt by a "stink-pot." These stink-pots are favorite weapons with the pirates. They are filled with all sorts of combustible materials, and with some compound so terribly offensive, that when they explode they not only wound and burn, but also sweep the deck of every one that has any sense of smell. He had been invalided home until he could recover from his burns. Various Chinese doctors were called in to prescribe for him, but having no knowledge of surgery they could do nothing for him. The agony from his eye was excessive, so much so, that as he lay tossing about at night he devised a plan for committing suicide. An itinerant dealer in pork, who was accustomed in his daily rounds to serve the family, saw how severely the officer was suffering, and said to him: "I have heard that the English have opened a free hospital by the seaside, and they have invited all who are sick to go to it, and be healed. Some of my neighbors who have been ill have attended there and have been cured. They speak of the doctor as a man of great benevolence, and they praise his ability in healing the most desperate diseases. Why should not you go and be healed by him?"

The officer was profoundly indignant at this proposal. The mere suggestion that the barbarian doctors could do what the Chinese had failed in was perfectly abhorrent to his mind. "What!" he said, "do you wish to make me believe that the English doctors know more about medicine than ours? It is well known that China is the most enlightened country in the world. There is none that can be compared to it. I have consulted our own doctors and they have not been able to relieve me. It is not their want of skill

that has caused them to fail, but it is because it is the will of Heaven that I should suffer. The barbarians cannot help me, and, moreover, I would rather die than submit to the disgrace of having anything to do with them."

A few more days passed by, but his sufferings continued to increase. His friends now urged him to visit the English doctor. At length worn out with pain, and careless of life, he started for the hospital. The reluctance with which he went, however, was manifest by the fact that he took the longest way round the town to get to it. At last he stood outside the door, his unwilling steps dragged there by the excruciating pain in his eye. He little dreamt that he had now approached a great crisis in his life, and that the kingdom of heaven had come nigh unto him. Let us look at him for a moment. He is a tall military-looking man, very solemn and dignified in his demeanor. He is a beau ideal Chinaman, whose brain is teeming with the traditions of more than three thousand years. To him there is no nation so great as China, and none whose history is filled with such splendid names. His inborn contempt for the foreigner is intensified by the thought that only a few years ago barbarian ships bombarded Amoy, and barbarian troops defeated the soldiers of the empire. Why, he can almost fancy as he looks on the hills around that he can hear the echo of the guns that made the soldiers fly before the fierce onslaught of the English. He is the last man in all this great city, one would suppose, that could be influenced by Christianity, and yet he is the one whom God has chosen to play a conspicuous part in the preaching of the Gospel in this region. The time has come, and workers are needed; for though foreign missionaries shall first tell the wondrous story of the Cross, it shall be Chinese hands that shall build up the Church in this land; and this Chinese soldier shall have the honor of laying the impress of his own great faith upon many who by his means shall be brought to believe in the Lord Jesus Christ.

As he entered the door, he found that a religious service was being held. The preacher

was just giving out his text: "A good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." He was startled by these words. He had been prepared for very strange revelations, in coming in contact with the foreigners. In the camp he had heard most outrageous stories of what the barbarians did and said, but here, on the very threshold of his acquaintance with them, he is arrested by a great and profound truth. He is bewildered, and he does not know what to think. He seats himself amongst the listeners, and as the preacher unfolds his subject, his heart is profoundly moved. Every word that he hears is true. This is very different from what he expected. This teaching is equal to anything that the sages of China ever uttered, and it evidently comes with more power, for how otherwise can he explain the wondrous impression it is making on his heart?

The service over, and his mind completely revolutionized in thought, he is taken before the doctor, who examines his eye. He is very pleasantly surprised by the appearance of this gentleman. Instead of a wild barbarian, with spear in hand, and fierce and savage mien, he sees before him a man so full of politeness, that he might have been trained in all the profuse etiquette of the Middle Kingdom. He told the officer that he must lance his eye, but that he could not give him any hope that he would ever be able to see with it again. The proposal to touch his eye with a lance rather staggered him. The Chinese have very peculiar ideas with regard to the various organs of the body, and how they ought to be treated. The free use of the surgeon's knife is a thing utterly unknown to the medical profession in China. It rather shook his faith in the doctor to find him advising that so delicate an organ as the eye should be touched with the knife. When I heard him say that my eye should be lanced, he has since told me, I was full of consternation. "The eye, you know," he said, "is a very soft, tender thing," and by way of illustration he held up his right hand, with the fingers converging towards each other, as though he

were gently and delicately holding the eyeball with them. "A mere touch of the hand, and instantly it closes itself, and shrinks from it; but imagine a knife stuck into it! The consequences of that might be far reaching, and might even imperil the life. I told the doctor that what he proposed was so serious, that I must have some time to consider it."

He went home determined never to return to the hospital; but two or three days more of acute pain brought him back, prepared to submit to any operation, no matter what the risk might be. A slight incision gave him immediate relief, and after a series of visits to the hospital he was able to resume his duties, though the sight of his eye was gone forever. His regular attendance at the hospital had given him the opportunity of becoming fully acquainted with the truths of the Gospel. These he listened to with intense delight. He attended every service both in it and in the church, and he was never wearied of listening to the story of Christ's love, as shown in His death on the cross for the sins of the world. Before many months had passed by he was received into the Christian Church by baptism.

—The Christian Endeavor Society in Mr. Ishii's orphanage at Okayama, Japan, has sent a contribution to the Hampton Institute in Virginia.

—The native Protestant Christians of India, Burma and Ceylon number 671,285. Dr. Dennis, in his *Foreign Missions After a Century*, estimates this as equalling the number of Christians in the Roman Empire, A. D. 100. [The following four items are from the same book.]

—The American Bible Society's agent in Mexico sold, last year, 4,861 Bibles, 7,475 Testaments, and 9,240 Gospels.

—There are six American colleges in the Turkish Empire, with 1200 students. Seventy students are in training for the ministry.

—The mission presses in the Turkish Empire print about 40,000,000 pages annually, and over one-half of these are pages of God's Word.

—It is estimated that 50,000 people died of cholera in Persia in the past year. The heroism of Dr. Mary Bradford, of Tabriz, saved many lives.

Children's Church at Home And Abroad.

THE STATUE OF WILLIAM PENN.

In one of Hawthorne's stories, he tells of a curious arrangement of rocks on the side of a mountain, which looked very much like the face of a man. The simple people of the neighborhood had been told and believed that there would sometime come to their village the man whom this stone face represented, and that he would bring them some great good. A little boy had heard the tale, and it made a wonderful impression upon him. Day after day he would go to some spot from which he could see the image, and sit, or lie, and watch it, and study it, wondering when the great deliverer would come and what he would be like. He was sure he would be a great and good man, and, studying the grand, quiet face, the child used to long to grow like the one whom it represented. Years passed and the dreamy little boy became a young man, passed through middle life, and grew old. Yet he ever felt the influence of that great stone face under whose shadow he had grown up. He tried to control all his passions and to act in all things as he thought the owner of that wonderful face would have done. He tried to improve the condition of his fellow villagers, to prepare the way for him, who he felt sure was coming. He gathered the people together and taught them, and they came to look upon him as their teacher and best friend. And at last they suddenly noticed a resemblance between his face and that which he had studied all his life. And so, greatly to his own surprise, it finally dawned upon him that he was himself the deliverer for whose coming he had watched and waited so long.

In the open court in the center of the Public Building in Philadelphia there is now standing a statue of William Penn. When the building is finished the statue is to stand on top of it, and, as the building is to be very high, the statue must be very large to be seen at such a distance. It is thirty-seven feet high, more than six times as tall as your father if he is six feet high. A man

might stand on the foot of this statue and reach as high as he could and still not be able to reach the knee. One finger is more than twice as long as a man's foot, and three people could sit comfortably on the out-stretched hand. But it is not only the size of the statue that makes it remarkable. No American boy or girl, old enough to read this article, will need to be told who William Penn was. You all know how proud we Americans are of that great man who came over from England more than two hundred years ago, to found the State of Pennsylvania and settle the city of Philadelphia. You know that he was a Quaker, or a Friend, as he would have preferred to be called, and you remember how kindly he treated the poor Indians, whom so many of the earlier settlers and later inhabitants of America cheated. So true a friend was he to them that for his sake the red men, who are said never to forgive an injury and never to forget a kindness, have always protected, not only him, but all Quakers.

I wish you could all see his statue as I have done. I think it would help you, as the great stone face helped the little boy in Hawthorne's story, to grow better and stronger and wiser. There he stands with his hand stretched out, looking down with his kind eyes upon the crowds of people hurrying by on their daily business. If those silent lips could speak what would they say to us?

I think they would tell us, for one thing, to be kind to every one, especially the weak ones, who are not able to look out for themselves. Do you think William Penn is sorry now that he made and faithfully kept his treaty with the Indians?

Then I think, if he could speak to us, he would advise us to spend our lives in doing work that will last after we are dead and our souls are with God. Selfish lives, lived only for our own pleasure, are not worth living. What we do for God and our fellow men, can not be held in the one short life we have to live in this world. Its influence will go on long after our bodies have turned to dust, and when we ourselves may be forgotten.

But, good as he was, William Penn was not perfect. There were many things that he and our great Washington and Lincoln did, which it would never do for us to imitate. There is only one safe copy for us

to follow. Looking up into the face of Jesus Christ and learning day by day of Him, we shall be "changed into his image from glory to glory, even as by the Spirit of the Lord." M.



We are indebted for this cut to the courtesy of Mr. Clark J. Wood, Secretary of the Building Associations and Mutual (Dime) Savings Fund, 221 North Twelfth Street, Philadelphia. Our readers will surely join us in hearty thanks to him for this favor.

Temperance.

I KNOW WHEN TO STOP.

A PARABLE.*

BY MRS. GRACE LIVINGSTON HILL.

Away down in the south land, where the soft breezes blow the whole year through, and "December's as pleasant as May;" where day after day, month after month, and year after year, the trees whisper secrets of what's in the past, and the wind answers back in sighs, of what's to come; where birds spend happy winters singing of what they will do next, and the brisk little lizards run races among the crisp yellowish grass; where the butterflies whirl and whirl as they please, and the hot sand lies in the sun and basks, there lives a little tree.

A little water oak, it is, with branches as lithe and strong as ever a young tree had, a straight little trunk of its own, and plenty of bright, smiling green leaves waving in the sunlight, as some glad little children will dance up and down for the very joy of dancing.

All around that tree stretched miles and miles of great tall pines, with water oaks, and live oaks, and here and there a magnolia, or a bay tree, most of them draped in the long gray moss which makes such a lovely festoon but is pretty sure to kill the tree sooner or later.

This little tree had not danced many days in its new spring suit of green, before it began to look around on the other trees of its neighborhood, and say to itself, looking very wise:

"I mean to have some of that moss myself. It looks very pretty and gives one an air of ease."

A few more days passed. The ground, freaky creature, grew tired of the coloring and shape of its wild little flowers, and busied itself making new ones. The wonders she turned out day after day were enough to make the lizards stare, so strange and new; but they grew tired of watching this ever changeful florist ages and ages ago, 'tis said, and so they frisked on.

How that tree accomplished it I cannot tell; whether some wicked little bird helped him, or whether the careless wind dropped a seed on his way somewhere else, or whether the naughty seed came itself, however it was, one bright morning that little tree stood out against the clear sky, waving one long thin streamer of gray moss in the fresh morning air.

"Hoity toity; what have we here? He's beginning rather young, seems to me!" said three butterflies, as they whirled around the tree, each in a hurry to get the sweetest, largest drop of honey.

The little tree heard, and felt offended and proud all in one.

By and by a mocking bird came along.

"Where'd you get that, little tree? Aren't you afraid to keep it? It'll kill you if you begin when you're so young. Shall I pick it off and throw it down for you?"

"No, thank you!" said the tree. "You'd better go along about your own business and I will attend to mine. I don't intend to let this moss grow so large that it will kill me. I'm only going to keep a small amount on hand for beauty."

"As you please," said the bird, "but you'll be sorry," and he stretched his wings and flew away up above the top of the highest tree, and floated in the clear blue sky.

Just then whirled by the wind.

"Halloo, little tree! You had better not harbor that moss very long. It's dangerous. It kills some trees. There is that great dead oak over there; I can remember the time when it was the largest and handsomest tree anywhere around here, and it was smothered to death, literally smothered to death by that moss! It began with a piece no larger than that you have there. Let me carry it away for you, I beg.

"No, I thank you," said the little tree very stiffly. "When I want your assistance I will ask for it. I don't intend to be smothered to death. Look at all those trees over there! They have plenty of moss and they are alive enough. I'll only keep a little of it for fun. I wouldn't think of carrying as much of it as that tree over there. I know when to stop. It is easy to stop when one has enough."

"Ah, but," said the wind, "it is not so easy as you think. That great bare tree yonder with only a few green branches at the top thought so too, once, but it let that moss grow and grow, until it was fastened on so tightly that wave itself as it would in the wind, it could not get rid of it, and then all the birds from near and far came and tried to pick it off; but it was too much for them to do; and the tree called all the winds to help, but we blew and blew and did no good, and it was not until a great wind from the north came,—one end of a northern blizzard it was,—that the moss could be removed. That tree has never recovered from the shock either. You can't expect to have a great blizzard come to

*Copies of this, as a leaflet, may be had by young people's societies and Sabbath-schools for free distribution, by addressing Rev. John F. Hill, Secretary of the Temperance Committee, Penn Building, Pittsburgh, Pa.

your assistance, and if it *did* it might kill you in trying to help you, you are so little. Come, let me help you, won't you?"

The wind took up one end of the moss and tried to pull it away, but the tree flouted away from the wind and said in a cross tone: "Please allow me to manage my own affairs, and let me alone. When I want your assistance I will call for it as I told you before. Don't you suppose I have any sense at all? What a fuss you are making about a little bit of moss. I think I see myself getting so much that I can't manage it! I shall stop before I get to that point," and it turned its head quite away from the kindly breeze, and was haughty all day.

"I feel very warm, somehow" thought the little tree to itself a few days after. "This thing is rather heavy, and I seem to feel a little dizzy and sick. I suppose it is because I am not accustomed to it, but I shall soon get over it."

The days went by, and more warnings came to the naughty little tree, but it shook its glossy leaves and said:

"See there! Do I look as if that bit of moss was hurting me?" But away down underneath, where it wasn't noticed much, some of the leaves looked pale and yellow. The tree didn't notice, and no one else looked so low, until one morning a sharp eyed worm glanced that way and remarked upon the yellow, pinched look of some of the leaves.

"Fiddlesticks!" said the tree. "Leaves always turn yellow toward fall."

And the worm crawled on.

Fall came on fast, and the little tree, like many another, shook off its worn out dress of leaves, closed its eyes, and went to sleep for the short winter.

"Now," said the moss,—"now is my time!" It called together other bits of moss, from near and from far; they worked very hard and fast, and covered that poor little tree all up.

The spring came on with its soft air, and the little tree was waked by the familiar notes of the mocking-birds singing their spring songs, and it tried to open its eyes, and found them all over-grown, and it tried to put forth its new little leaves, and it couldn't get them out, and it cried in its little muffled voice for help, but the wind didn't hear, and if it had it couldn't have helped any, and after waiting and waiting, and

choking more and more all the time for lack of sunlight, it sighed its little sigh and died, remembering that the wind had said it would be so, and feeling, oh, so sorry that it had not taken the advice.

There it stands, year after year, all dried up; good for nothing but to stand there where a tree once was, and ought to have been yet, and show what it had come to, so that others might take warning. But they won't.

Not so very many miles from that tree, there lives a boy. A nice boy he is, tall for his age, and straight, very straight, with a face as bright and winning as any boy you ever saw. He is so



full of life and frolic, and so bright and pleasant in all his ways, that he just seems to delight in living for the very pleasure of it.

But one day he went with a gentleman whom he admired very much, to a dinner, where he saw all the men drinking wine, and he thought he would like the pretty sparkling stuff, so he had his glass filled, though one of the men said:

"Take care! Aren't you rather young for that?"

He only shook his head and smacked his lips, and said it was good, and the men laughed, and passed his glass for more; and after dinner the gentlemen all had cigars, and the boy thought it must be very manly to smoke when such splendid men did it, and so he determined in his heart

that he would learn to smoke as soon as he got the chance, and the chance came soon enough, you may be sure.

Oh, he had warnings enough. A pretty girl—his Sunday-school teacher she was—met him on the street one day, when he was smoking, and said: "Oh, what would your mother say if she could see you now?"

He only tossed his handsome head and laughed, and said:

"There's no harm in smoking once in a while. Every one does it, and it doesn't do any harm."

"Yes, it does," she answered quickly. "Look at Harry Harmon. He had smoked until there is nothing left of him but a shadow, and they say he can't live long."

"Oh, but I don't intend to get as far as that. I only smoke once in a while for fun, and I can stop whenever I want to," he answered, and passed her gaily by.

He has had warnings, too, about the danger of drinking wine, but still he drinks it, and says he likes it, and only does it when he wants to, and can stop whenever he chooses, and the habit is fixing itself more firmly upon him every day, and the beautiful boy is going merrily on, under the delusion that he can stop when there is danger in sight, and the danger is already upon him and he does not know.

If you should see him, won't you tell him about my tree?—for God meant him to be a man.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

SCHAFF, PHILIP, D.D.—Born at Coire, Canton Graubundten, Switzerland, Jan. 1, 1819; graduated from the University of Berlin, 1841; received the degrees of Doctor of Philosophy and Bachelor of Divinity; lectured in the University on Biblical Exegesis and Church History, 1842; called to German Reformed Theological Seminary, Mercersburg, Pa., 1843; lectured on Ecclesiastical History at Andover, Hartford and New York, for several years; Secretary of the New York Sabbath Committee, 1864; one of the founders of the American Branch of the Evangelical Alliance; professor of Hebrew and Cognate Languages—of Biblical Literature—of Church History, Union Theological Seminary, New York, 1870-1893; died of paralysis (a second stroke) at his home in New York, Oct. 20, 1893.

Married, 1846, Mary Schley, who survives

him with three children, one of whom is Rev. David Schley Schaff, D. D., Jacksonville, Ill.

Dr. Schaff wrote to the Synod of the Reformed church in October, 1892, replying to their congratulations on the completion of the fiftieth anniversary of his work as a theological teacher.—"The stroke of paralysis was a warning and a blessing in disguise. It taught me two cheering lessons: How many friends I have at home and abroad, and how easy it is to die." *The readiness is all.*

The Theological Faculty, of Berlin University, in their letter of congratulation on his fiftieth anniversary pronounced Dr. Schaff's Church History "the most notable monument of universal historical learning produced by the school of Neander."

Dr. Schaff did a great work in bringing the scholars of America and Europe into closer acquaintance and fellowship.

VAN NEST, PETER S., D.D.—Born in Amsterdam, N. Y., August 21, 1813; graduated from Union College, 1838, Auburn Theological Seminary, 1841; preached fifty years in the States of Michigan, New York, Illinois, Wisconsin; Chaplain of the Thirty-sixth Regiment, Wisconsin Volunteer Infantry; married twice. During his illness of four years he has been tenderly cared for by a devoted wife, who survives him; he died September 21, 1893.

Book Notices.

A LIE NEVER JUSTIFIABLE.—A Study in Ethics. By H. Clay Trumbull. 12mo, pp. xii, 237. Philadelphia: John D. Wattles & Co. Bound in fine cloth, gilt top. Price, \$1.00.

Christian teachers of ethics have differed upon the question, whether the divine law of veracity forbids deception in all possible circumstances, or is subject to exceptions analogous to those which are admitted in the case of the commandment, "Thou shalt not kill." Dr. Trumbull takes the former view and defends it with much ability. He holds that God, the giver of life, has the right to take life and to commission men (*e. g.*, magistrates or soldiers) to take it. But, as God "*cannot lie*," he cannot authorize a creature to deceive. He thinks that the term "*lie*" needs more careful definition. He thinks that other writers have failed to discriminate accurately between *concealment of truth*, which is often a duty, and *positive deception*, which he holds to be always sinful. Whether he shows that the former can always be accomplished without the latter is a question which will interest the thoughtful reader.

Without professing that our careful perusal of this treatise has cleared the subject of all difficulty, we do not hesitate to commend it as a helpful, candid and able discussion, the study of which must have wholesome influence upon any mind.

FOREIGN MISSIONS AFTER A CENTURY.—By Rev. James S. Dennis, D. D., of the American Presbyterian Mission, Beirut, Syria.

This volume consists of the six STUDENTS' LECTURES, delivered in the spring of 1893, before the Faculty and Students of Princeton Theological Seminary, the first course delivered on the newly established foundation of that Lectureship.

As the title indicates, the lecturer aims to give the *present day* view of Foreign Missions, "a century since the formation at Kettering, England, October, 1792, under the impulse of Carey's famous sermon at Nottingham in the previous May, of the first organized missionary societies." He does not fail, however, to recognize "the Moravian pioneers, and the missionary heroes of the three previous centuries"—Elliot, Zeisengal, Zinzendorf and others.

The suitable and descriptive titles of the lectures are:

- I. The Present-Day Message of Foreign Missions to the Church;
- II. The Present-Day Meaning of the Macedonian Vision.
- III. The Present-Day Conflicts of the Foreign Field.
- IV. The Present-Day Problems of Theory and Method in Missions.
- V. The Present-Day Controversies of Christianity With Opposing Religions.
- VI. The Present-Day Summary of Success.

These great themes are discussed with soberness, thoroughness and courage—without extravagance, without evasion, without timidity. The style is clear, the illustration vivid, the tone manly, devout, scriptural. The reader feels himself in contact with a mind disciplined, balanced and enriched by thorough education of study and experience, and giving testimony as a witness who knows what and whereof he affirms. Addressed first to the students of one theological seminary, we rejoice to see these lectures made available for study by those of all seminaries and of all churches.

The paper, typography and binding do credit to the enterprising publishers, the Fleming H. Revell Company, New York and Chicago. Price, \$1.50.

H. A. N.

A SONG OF THE CHRIST.—By Harriet Adams Sawyer. Illustrated with sixteen full-page plates by A. B. Greene, Boston. D. Lothrop Company, 1893.

This "song" makes no high pretension to poetic excellence, but it tells the Gospel story simply in pleasant rhymes that may help children's memory, and the sixteen vivid pictures of characteristic scenes in the life of Jesus will furnish mothers acceptable help in rehearsing "that sweet story of old" to the listening and looking little ones.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS.—By Rev. James S. Dennis, D. D.

This address before the Parliament of Religions is issued by Fleming H. Revell Company, New

York, Chicago and Toronto, in a neat and attractive pamphlet of twenty-nine pages. The writer treats of "The Spirit of the Message: The Purport of the Message; Fatherhood; Brotherhood; Redemption; Incarnation; Atonement; Character; Service; Fellowship."

The reader will find in this treatise no lowering or compromising of the exalted claims of Christianity. It is as orthodox as the Epistle to the Romans, and as charitable as I Cor. xiii, or the Epistles of John.

THE SPIRIT OF CHRIST.

[From *The Malaysia Message*—Published at Singapore.]

"If any man hath not the spirit of Christ he is none of his." The life, character, and teachings of Jesus Christ are the only manifestation this world has ever had of God the Father. It is written "No man hath seen God at any time;" but it proceeds at once to say, "the only begotten Son, which is in the bosom of the Father, he hath declared him." Elsewhere Jesus is called the "Word"—the tongue of Deity. He is clearly then the revelation of God to men. If men would belong to God they must imitate Christ; possess the same spirit, pursue the same aims, live the same life that he did. He alone could taste death for every man, but all can say with him, "Father forgive them;" we may not like him raise the dead Lazarus but we can "weep with them that weep;" social conditions and usages are so different amongst us that we may not literally wash the disciples' feet, but we are commanded to imitate the spirit of our Master who said, "Whosoever would be first among you, shall be servant of all;" we can not cast out a legion of devils, but we can "rescue the perishing;" we can not be like him, a king, but we can render unto Cæsar the things that are Cæsar's.

There is another sense in which we may not literally imitate Christ: let us not forget that we live in a different age and amongst very different circumstances. Admitting for the sake of argument that Christ made and drank intoxicating wine at the marriage at Cana, it by no means follows that it is right for Christians in this day and age to use intoxicants as a beverage. In other words we must be guided by the spirit which regulated his life. He lived not to please himself.

SYSTEMATIC BENEFICENCE.

The excellent report of the Special Committee of the General Assembly contains several tables which will be helpful to the study of this important subject. These tables fill five pages of the Minutes of the General Assembly. We give space in this issue to the following:

RECEIPTS FROM CHURCHES AND INDIVIDUALS.

	1892	1893	Increase	Decrease
Home Missions.....	\$688,940	\$733,454	\$44,514	.....
Foreign Missions.....	693,553	730,885	37,332	.....
Education.....	65,967	63,311	.....	2,656
Sabbath-school Work.....	91,335	91,759	424	.....
Church Erection.....	66,103	69,309	3,206	.....
Ministerial Relief.....	103,844	*115,840	11,996	.....
Freedmen.....	137,539	110,815	.....	26,724
Aid for Colleges, etc.....	54,033	63,065	9,032	.....
Total.....	\$1,891,364	\$1,977,339	\$85,975	\$85,975
Increase.....				

TOTAL RECEIPTS OF THE BOARDS.

	1892	1893	Increase	Decrease
Home Missions.....	\$925,950	\$967,455	\$41,505	.....
Foreign Missions.....	931,434	1,014,504	83,070	.....
Education.....	91,735	†105,635	14,900	.....
Sabbath-school Work.....	97,013	98,357	.....	623
Church Erection.....	103,533	101,643	.....	4,945
Ministerial Relief.....	199,748	†209,743	69,995	.....
Freedmen.....	173,367	156,563	.....	15,804
Aid for Colleges, etc.....	156,473	185,335	28,862	.....
Total.....	\$3,561,337	\$3,801,723	\$240,386	\$240,386
Increase.....				

* Of this \$16,561 went into the Permanent Fund of the Board.

† Including bequests to Permanent Fund of the Board.

† The figures for 1892 do not include gifts from the churches directly to colleges, etc., while those for 1893 embrace \$13,691 thus given.

Respectfully submitted,

RUFUS S. GREEN, Chairman.

KILIAEN VAN RENNELAER, Secretary.

FINANCIAL EXHIBIT OF THE BOARDS, 1892-93.

Boards	Balance 1892	Debt 1892	Receipts	Expenditures	Balance 1893	Debt 1893
1. Home Missions.....		\$71,160 66	\$962,538 67	\$967,835 76		\$55,407 75
Sustentation.....	\$2,173 16		4,516 31	3,191 35	\$3,600 01	
2. Foreign Missions.....		54,521 05	1,014,504 37	1,008,134 60		\$6,369 77
3. Education.....		7,027 83	105,635 34	107,175 58		\$1,539 75
4. Sabbath school Work.....	42,532 86		122,357 66	120,075 39	44,815 13	
5. Church Erection:						
a. Churches.....	1,765 78		92,848 51	†123,357 57	308 82	
b. Manses.....		4,618 10	11,508 23	12,750 00	5,354 22	
6. Relief.....	24,063 36		163,794 13	163,950 43	23,907 07	
7. Freedmen.....	806 57		191,900 35	193,562 19	1,114 63	
8. Aid for Colleges.....	40,310 30	7,068 10	75,134 49	72,984 80	42,459 99	
Totals.....	\$111,652 03	\$144,415 79	\$3,748,033 51	\$3,763,687 61	\$121,664 87	\$115,089 21

* By adjustment of field accounts the Board closed its year with a surplus of \$1,658 72.

† Of this amount, \$19,200 for Loan Fund appropriations was temporarily provided from Permanent Fund, to be returned from bequest of the late Mrs. Mary Stuart.

NUMBER OF CONTRIBUTING CHURCHES.

	1892	1893	Increase	Decrease	Non-con- tributing Churches
Home Missions.....	5,153	5,387	234	..	1,831
Foreign Missions.....	4,637	5,134	507	..	2,074
Education.....	3,291	3,246	....	45	3,968
Sabbath-school Work.....	4,156	4,338	172	..	2,880
Church Erection.....	3,357	3,494	87	..	3,784
Ministerial Relief.....	3,333	3,333	....	50	3,976
Freedmen.....	3,008	3,524	516	..	3,684
Aid for Colleges, etc.....	2,980	2,881	....	99	4,327
Total.....	29,834	31,156	1,516	194	26,506
Increase.....	.....	1,322	1,322	...	.....

Thoughts on
The Sabbath-school Lessons.

I.

December 8.—*Grateful Obedience*.—James
i:16-27.

Neither the wrath of man nor any amount
of religious talk will set the world right. No
doubt Christians have a duty in this direction,
but they must be *slow* and careful in the per-
formance of it, while they give all diligence
to make their example and daily life a strong
testimony to the power of the gospel.

“Go, make thy garden as fair as thou can’st,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it, and mend his own.”

II.

December 10.—*The Heavenly Inheritance*.
—1 Peter i: 1-12.

What is this inheritance?
The salvation of your souls.”
By whom is it bestowed?
By One “whom having not seen ye love.”
For whom is it reserved?
“For you who are *kept*.”
When is it given?
Title deed bestowed now, full possession in
heaven.

III.

December 17.—*The glorified Saviour*.—Rev.
i: 9-20.

“The disciple is not above his Master.”
With the servant, as with his Lord, the
“kingdom and patience” must ever be in-
separable.
John had been the beloved disciple, the

familiar friend of his Lord in his patience,
but fell at his feet as dead, overcome with awe
when he beheld his glory.

Let weary disciples take heart. “If we
suffer we shall also reign with him.”

IV.

December 24.—*The Great Invitation*.—Rev.
xxii: 8-21.

The Church must realize her responsibility
to co-operate with the Spirit in spreading the
invitation. But the individual hearer must
also beware of shirking his part. And yet
again the thirsty one must not idly wait for a
personal invitation. He has his warrant from
Scripture to come without delay.

Some years ago, in a solemn prayer-meet-
ing, an elderly Christian man related his
experience in that same church many years
before. He told how he had been deeply im-
pressed in a service held there with his need
of a Saviour, and how at the close of the
service Christian workers spoke to one and
another as they passed out, urging their
acceptance of Christ. He longed for one to
guide him, but no one spoke to him; his
serious impressions were soon lost and ten
years passed before he gave his heart to
Christ.

At the close of his narrative, one of the
pastors present rose and said, “If there is
anyone present in a similar frame of mind,
let him not deceive himself by thinking that
he will be excusable if he delays for want of
an individual invitation. *The sin of those ten
years lies on Dr. ———’s own soul.*”

Gleanings

At Home and Abroad.

[Gathered by REV. ALBERT B. ROBINSON.]

—Through the instrumentality of medical missions the Gospel is being carried into the Imperial Palace in Peking.

—Bishop Tucker writes that forty Protestant chiefs in Uganda have expressed a desire to abolish slavery.

—Says the *Missionary Review*: All Europe could be put into an area in Central Africa that has not a single missionary.

—"The words of the white man steal the minds of our young people," said one who was unfriendly to the missionaries, on the upper Congo.—*London Presbyterian*.

—M. Von Brandt, late German Ambassador in China, declares that the boasted influence of Japan in Korea extends only to a few paltry trading stations, which are entirely at the mercy of the Koreans.

—"It was terrible," said Mrs. Bishop, speaking of her tour in Central Asia, "to travel three thousand miles without meeting a witness for Christ."

—A Mohammedan in Malacca gave this objection to the Bible: It is too holy; if we took it up we could not cheat, nor lie, nor get on in business.

—Only one-third of Madagascar has been christianized, says *The Chronicle*,—the rest remains in heathen darkness.

—The Anatanarivo Annual, No. xvi, 1892, is the last number of what *The Chronicle* calls the most reliable repository of information on Madagascar. London, John Haddon and Co.

—The influence of Buddhism has caused the home to degenerate in Oriental lands, so that we must look to the West for our ideals, writes Rev. Tamura Naomi in a Japanese journal.

—Said a Chinese woman at Shanghai to the missionary: I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before Him with just nothing.

—A little Moslem girl who had seized upon one difference between Mohammedanism and Christianity said: "I like your Jesus because He loved little girls. Our Mohammed did not love little girls."

—Mr. Eugene Stock believes that the command to "go" is addressed to every Christian who cannot show a clear call to remain at home. The question is not so much, "Why should I go?" as "Why should I not go?"

—Mr. Bryce, the historian, expresses the opinion that the only hope of India rising to a consciousness of its own dignity and power as a nation is through the English language and the Christian religion.

—"There must be something very good in human nature, or people would not experience so much pleasure in giving. There must be something very bad in human nature, or more people would try the experiment of giving."

—Sir Walter Raleigh in 1589 gave £100 to the merchants to whom he resigned the Virginia patents, "in special regard and zeal of planting the Christian religion in these barbarous places." This was one of the first missionary gifts of modern times.

—Isaac H. Isaacs, writing in the *Westminster Review* on "The Jew and Modern Thought," calls upon the Jew to cultivate the higher moral nature, and acquire for his race a new character for honesty, truthfulness, sincerity and unselfishness.

—The first M. E. Church in Montclair, N. J., supports a missionary among the Nevajoe Indians, educates a boy and a girl in China, and has assumed the support of Rev. G. J. Schilling and his wife, who have just sailed for Rangoon.

—A writer in *Nouvelle Revue* maintains that the Indian is neither the personage described by Cooper and Longfellow, nor the degenerate and degraded being, rebellious to all civilization, imagined by some pessimists, the truth being between these two extremes.—*Literary Digest*.

—The world is coming to see, says *The Missionary*, that the earnest, genuine work of missionaries is a real benefit. The tone of the leading English paper in Shanghai has changed in the last eight years from sneering incredulity and disparagement to generous, emphatic commendation.

—"I don't want any one to pity me. I am going to the tip top field of the world," said Rev. Daniel Lindley of the Zulu Mission at a meeting of the American Board, when a natural strain of sadness had characterized the farewell messages of missionaries about to return to their stations.

—The universal white dress makes the Korean individual, and the Korean crowd a picturesque spectacle. When seen on approach from the sea, the white spots on the hillsides might be mistaken for itinerant sea-gulls; while a street scene in a Korean town recalls the adjuncts of an English confirmation service.—*George N. Curzon in Pall Mall Gazette*.

—An English Jew, Joseph Jacobs, has compared Jewish genius to that of non-Jewish Englishmen, and collected facts to prove that in the last century the 6,000,000 or 7,000,000 of Jews in Europe have produced proportionally more eminent men than the 800,000,000 Christians.

—Dr. W. A. P. Martin of the Imperial University, Peking, estimates that the proportion of the Chinese who can read understandingly is greater in towns than in rural districts; but striking an average it does not exceed one in twenty for the male sex, and one in ten thousand for the female.

—The King of Korea, when Hon. George N. Curzon was admitted to an audience, spoke in a low whisper, a tone which in Korea is supposed to be as becoming in royalty as is the inverse in Siam, where the King shouted as if he were leading a battalion to the charge.

—The native of India is by nature religious. It is for him the easiest thing in the world to be religious and to talk religion. Missionaries, unacquainted with this peculiarity of the Indian temperament, are likely to attach too much importance to the extent and fervor of an inquirer's religious expressions.—*Indian Witness*.

—The French Protestant Mission in Basutoland makes much of industrial training. In the printing establishment 8,000 copies of a reading book were prepared by the natives. "In this way the native is converted from the condition of a loafing savage to that of a laborer."—*Herald of Mission News*.

—Bishop Coxe believes that some of those who came from the East to attend the Parliament of Religions were seeking the light and were led by the star of Bethlehem. Among them he names Mozoomdar, whose "Oriental Christ" is one of the most touching histories of a soul struggling homeward to its God and Saviour.

—A sounder morality, a better instructed conscience, and a more consecrated church than the world ever before saw, are beating back the powers of evil. The forces of right are hopeful; they are jubilant; and if they are still militant they are adding conquest to conquest, and their progress is triumphant.—*The Independent*.

—Rev. E. P. Dunlap gave medical relief to a poor fellow in Siam whose case the native doctors had pronounced hopeless. On the third day, when asked about his object of worship, he replied: "Since you have helped me, I have resolved to worship you; last night and this morning I made offerings to you." He was directed to God, whom he now worships.

—Said a poor woman in India whose husband had decided to take another wife because she had borne him several daughters and no son: "Can't you get your book into my husband's hands. I know how it changes those who read it. If he will read it perhaps he will not put me away."

—The heathen inhabitants of Sa Yong, a large town in China, have just invited the C. M. S. missionaries to reopen a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were given up to gambling and opium-smoking, and felt that this was the only way to preserve the town from utter demoralization.—*London Presbyterian*.

—Japan has 26,000 public schools. The 89,000 teachers are Buddhists. If a teacher begins to be interested in Christianity and attends church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, for fear of losing their positions.—*Mrs. Sakurat, at "Room 48," in Chicago*.

—The basis upon which all religions stand is love to God and man. When these are left out of either of them, there is nothing left that can be called religion. These are the elementary principles. Would it be no gain to Christianity to have them everywhere accepted? It is easy to show to a mind which accepts them that Jesus Christ was the highest representative of both. If we can bring the thoughts of men to Him, by any means, we shall win them.—*The Interior*.

—Archdeacon Farrar, speaking of the debt of science to missions, shows that missionaries have rendered invaluable service in philology, created the science of anthropology, and made possible that of comparative religion. They discovered the chain of lakes on which the future destiny of Africa will turn. They discovered also the Nestorian monument, the Moabite stone and the Hittite inscriptions.

—A Korean convert, "Old Kim," of Gensan, was boycotted after he became a Christian. On his first Sunday in church after an illness due to his privations and hardships, the missionary was commenting on I Peter, iv. When he came to verse xlii, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy," Kim broke in, saying: "Well, this is a marvel, this book, it fits so."—*London Presbyterian*.

—Mr. Ishii, "the George Müller of the Orient," in 1887, when he was twenty-two years of age, rented part of a Buddhist temple in Okayama, and entered upon his chosen life-work. His orphanage, with its 200 children, depends for support upon voluntary contributions. Mr. Ishii is a man of simple trust in God, tender sweetness of life, large plans for the good of others, and is merciless in sacrifice of self.—*Rev. James H. Pettie, in Golden Rule.*

—The Matebele, in the land of "King Solomon's Mines," are a race of splendid animals. They are a nation of atheists, saturated with immorality, false to the core, proud, and wholly given up to self-conceit. They are bound and fused together in one solid mass, determined not to move, but to remain as their fathers were. Missionaries have preached and lived the Gospel there for 33 years, and can point to only five converts.—*Rev. W. A. Elliott in The Chronicle.*

—In 1841 the Rajah of Borneo, out of gratitude for aid rendered in repressing a rebellion, made over to Mr. James Brooke the Government of Sarawak. The province has increased by the incorporation of contiguous districts to thirteen times its original size. It now covers an area of 50,000 square miles, and has a population, consisting of Dyaks, Malays, Hindus, Chinese, Europeans and Half-castes, numbering 300,000. The present Rajah is Sir Charles Johnson Brooke. Kuching, on the Sarawak river is the capital.—*M. Griffith in Pall Mall Gazette.*

—The Sarawak Malays are a gentle and polite race. Both higher and lower classes have the same innate good manners, the same aristocratic bearing and quiet self-control. Their domestic life resembles the family life of the lower classes in England. Most Malay men are content with one wife, though legally entitled to three, and consult their wives on most matters. The Sarawak Malays are Mohammedans, and although not bigoted are strict in the observance of their faith.—*M. Griffith.*

—Japanese Confucianism gives a moral system with no religion, with no God and Father of all men. Therefore, it does not know what to do with women and children any more than Plato did. Though it conserves the family line, it could never create the home. Though it aids the government, it could never evolve political liberty. Confucius has done a great and good work in Japan, but the greater Master has come now. Were it not for what Confucius did, it would be harder for Christ to do his uplifting work here.—*J. H. De Forest, D. D., in the Golden Rule.*

—Japan, intoxicated with the modern spirit, requires above all things the stamina to withstand the shock of too sudden an upheaval of ancient ideas. China, stupefied with the pride of the past, needs the very impulse to which its neighbor too incontinently yields. Japan is eager to bury the past; China worships its embalmed and still life-like corpse.—*George N. Curson, in the National Review.*

—The man who first entered the Friendly Islands as a missionary, says Rev. Eugene Dunlap in the *Missionary Review*, told me the people were so ignorant that they didn't know fire; they ate everything raw. When he kindled a fire and boiled some water, he could hardly restrain them from worshipping him as a god. And how they marvelled when the language was reduced to writing, and the Bible printed on the little mission press. This man lived to see more than 30,000 Christians in the Friendly Islands.

—The Japanese are individualistic, while the Chinese operate only in social masses. They have no tincture of the gripping avarice of the Chinese, but bow down to nobler shrines, having more respect for character than wealth. China is rigidly conservative, Japan venturously progressive. The Chinese take no interest in politics, while the Japanese are public-spirited in a high degree. Politeness, light-heartedness, benevolence, credulity, and a love of simplicity and nature, are marked characteristics.—*Walter Denning in Worthington's Magazine.*

—Christian faith has been strengthened in many cases an hundred fold, Christians have been heroic and self-sacrificing for the furtherance of the Church of Christ, the growth of Christianity in general and the progress of Christian education in particular in Japan now appear doubly reassuring. These are some of the positive signs of internal life and development mentioned in the sixteenth annual report of the Council of Missions co operating with the Church of Christ in Japan.

—Buddhism is making headway among Japanese statesmen, says the *Japan Mail*. Viscount Torio, a highly gifted but eccentric nobleman, and Mr. Watanabe, Minister of Finance, are well-known Buddhists. The latest converts are said to be Count Inouye, Minister of Home Affairs, and Mr. Kono Hironaka, the radical leader of the House of Representatives. These men are supposed to be disciples of the well-known priest, Shaku Unsho, of the Gokoku-ji temple, at Ootoba, Tokyo, under whom Viscount Torio studied Buddhism.

—We think Miss Bird (in "Unbeaten Tracks,") fails to find the real secret of the power of this indigenous faith of Japan. Shinto has certainly had a wonderful influence in securing the cleanliness which is a national characteristic, and in nourishing that high sense of honor and patriotism, willingness of self-sacrifice, and that contempt for death, which are marked traits of the Japanese.—*Sunday School Times*.

—The three Presbyterian Missions in Korea, the Victorian Mission of Australia, and the American Missions, North and South, have formed a union under the name of the "Presbyterian Missionary Council of Korea." This union provides for only one native Presbyterian Church in the country, while the powers of the Council over the individual missions will be simply advisory.—*A. L. G.*

—"Ye have read the word in all your uncleanness with your shoes on," was the striking language of a Eurasian woman in her address to a Hindustani congregation. The force of the oriental expression, more emphatic in Urdu than in English, was felt by those who put off their shoes before entering the door. The speaker was attempting to make her hearers apprehend the sacred character of God's message in the Scriptures, and with all due reverence to study its profound teachings.—*Indian Witness*.

—Christ's witnesses must be more than preachers; they must be living illustrations of the truth they preach. They must live among the people long enough to win their confidence. Until the people believe in the man they will not believe his message so as to trust themselves to it. It would not be an adequate testimony to send missionaries through the heathen world, so that in every city, town or village, or even to every individual, the message might be once at least declared. The message must be so understood as to be intelligently accepted or rejected.—*The Christian*.

—An African household, says Dr. Laws, consists of a man and his three or four wives with their children. Instead of female domestic servants you find slave wives. A man marries his first wife, and ere long she is anxious he should take another so that she may have a servant; a thing he is quite ready to do, as he thereby increases his own importance. No. 2 hopes for No. 3 to relieve her of some of the drudgery No. 1 puts upon her. No. 3, in turn, wants to see No. 4; and Nos. 1, 2, 3 and 4 are soon living at the proverbial sixes and sevens, to which angry words and scratched faces bear ample testimony.

—The tanpan, or village maiden, is a peculiar Samoan institution. She is chosen by the old women of the village for her well-developed beauty, confided to a guard of matrons, and retains the position until she marries. She represents the grace and hospitality of her clan in receiving strangers. This maiden is usually given in marriage to the chief of another tribe. To these splendid mothers may be attributed the physical superiority of the Samoan chiefs.—*M. E. Jersey in the Nineteenth Century*.

—The Synagogue in Moscow, sanctioned by the Minister of the Interior in 1887, and opened by permission of the Government in June, 1892, has been closed by the authorities on the ground that as the Jewish population of Moscow has diminished, there is no occasion for the existence of the Synagogue. When the President and the Chief Rabbi sent a remonstrance, the one was banished and the other ordered to leave the city, and the police took possession of the Synagogue. The building cost the Jewish population £40,000.—*Quarterly Register of the Presbyterian Alliance*.

—No man who has made a sympathetic study of the great religions of the world, says the *Japan Mail*, would dream of denying the indications of eternal truth that they contain. The desire for goodness, the inculcation of purity and mercy, the aspirations Heavenward, the longing for a nobler and higher life, these are imperfectly expressed, inadequately carried out, mixed with much that is wrong and foolish, but they are there nevertheless. It was of upright and conscientious men, brought up among such systems as these, that St. Peter said: "God hath showed me that I should not call any man common or unclean. In every nation he that feareth Him and worketh righteousness is accepted with Him."

—A young Greek in a mission Sunday-school in Washington, D. C., the son of a priest in Sparta, was visited at his place of business by his teacher, who inquired kindly after his welfare. The young man was surprised, and said: "You come out in hot day to teach me; I think you care some for me. But here you come way down in dirty street to find me, now I know you care for me." Tears were in his eyes as he continued: "I do no more business to night—I go home; I write my father letter—I say, now I know my teacher care for me. I say to my father he shall go in church and make prayer for you."—*World Wide Missions*.

—Jesus Christ came not to be ministered unto but to minister.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

NOTE—It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, a *p.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble, and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1893.

BALTIMORE. — <i>Baltimore</i> —Baltimore Light Street, 1 87. <i>New Castle</i> —Manokin, 10. 11 87	MAINE. — <i>Portland</i> —Portland Light Street, 1 87. <i>Rockport</i> —Rockport Light Street, 1 87.	MASSACHUSETTS. — <i>Boston</i> —Boston Light Street, 1 87. <i>Cambridge</i> —Cambridge Light Street, 1 87.	MICHIGAN. — <i>Detroit</i> —Detroit Light Street, 1 87. <i>Ann Arbor</i> —Ann Arbor Light Street, 1 87.	MINNESOTA. — <i>Minneapolis</i> —Minneapolis Light Street, 1 87. <i>St. Paul</i> —St. Paul Light Street, 1 87.	MISSOURI. — <i>St. Louis</i> —St. Louis Light Street, 1 87. <i>St. Joseph</i> —St. Joseph Light Street, 1 87.	NEBRASKA. — <i>Omaha</i> —Omaha Light Street, 1 87. <i>Lincoln</i> —Lincoln Light Street, 1 87.	NEW JERSEY. — <i>Newark</i> —Newark Light Street, 1 87. <i>Jersey City</i> —Jersey City Light Street, 1 87.	NEW YORK. — <i>New York</i> —New York Light Street, 1 87. <i>Albany</i> —Albany Light Street, 1 87.	OHIO. — <i>Cincinnati</i> —Cincinnati Light Street, 1 87. <i>Columbus</i> —Columbus Light Street, 1 87.	PENNSYLVANIA. — <i>Philadelphia</i> —Philadelphia Light Street, 1 87. <i>Pittsburgh</i> —Pittsburgh Light Street, 1 87.	RHODE ISLAND. — <i>Providence</i> —Providence Light Street, 1 87. <i>Woonsocket</i> —Woonsocket Light Street, 1 87.	TENNESSEE. — <i>Nashville</i> —Nashville Light Street, 1 87. <i>Memphis</i> —Memphis Light Street, 1 87.	TEXAS. — <i>Dallas</i> —Dallas Light Street, 1 87. <i>Houston</i> —Houston Light Street, 1 87.	UTAH. — <i>Salt Lake City</i> —Salt Lake City Light Street, 1 87. <i>Provo</i> —Provo Light Street, 1 87.	VERMONT. — <i>Montpelier</i> —Montpelier Light Street, 1 87. <i>Winooski</i> —Winooski Light Street, 1 87.	VIRGINIA. — <i>Richmond</i> —Richmond Light Street, 1 87. <i>Norfolk</i> —Norfolk Light Street, 1 87.	WASHINGTON. — <i>Seattle</i> —Seattle Light Street, 1 87. <i>Spokane</i> —Spokane Light Street, 1 87.	WISCONSIN. — <i>Madison</i> —Madison Light Street, 1 87. <i>Milwaukee</i> —Milwaukee Light Street, 1 87.	WYOMING. — <i>Cheyenne</i> —Cheyenne Light Street, 1 87. <i>Laramie</i> —Laramie Light Street, 1 87.						
BALTIMORE. — <i>Baltimore</i> —Baltimore Light Street, 1 87. <i>New Castle</i> —Manokin, 10. 11 87	CALIFORNIA. — <i>Los Angeles</i> —Burbank, 4 85; Los Angeles Grand View, 3 30; Monrovia, 3 25; Santa Anna, 18 75; Ventura, 10 50. <i>Oakland</i> —Alameda, 18 55. <i>San Jose</i> — Santa Cruz, 10. 65 80	CATAWBA. — <i>Cape Fear</i> —Simpson Mission, 1 50. 1 50	COLORADO. — <i>Denver</i> —Denver North (including sab-ach), 7; Valverde, 1 35. 8 85	ILLINOIS. — <i>Alton</i> —Chester, 4; Edwardsville, 5. <i>Bloom-</i> <i>ington</i> —Hoopeston, 4; Waynesville, 4. <i>Carro</i> —Anna, 6; Carterville, 5; Shawneetown, 19; Sumner, 2; Union, 2. <i>Chicago</i> —Evanston South, 24 60; Maywood, 5. <i>Freeport</i> — Ridgfield, 14. <i>Mattoon</i> —Oakland, 2. <i>Peoria</i> —Brun- swick, 2; Farmington, 8; Washington, 4. <i>Rock River</i> — Princeton, 13 07; Viola, 4 15. <i>Schuyler</i> —Mount Sterling, 19 20; New Salem, 4; Rushville, 7 40. 187 42	INDIANA. — <i>Crawfordsville</i> —Boulah, 1; Ladoga, 5; New- town, 9. <i>Fort Wayne</i> —Elkhart, 13; Fort Wayne 1st, 53 47. <i>Indianapolis</i> —Franklin, 18. <i>New Albany</i> —Lexington (including 1 25 from Nabb Chapel), 3; Mount Lebanon, 1 40; Mount Vernon, 3. <i>Vincennes</i> —Vincennes sab-ach, 3 40. 108 27	INDIAN TERRITORY. — <i>Choctaw</i> —Philadelphia, 95 cents. <i>Oklahoma</i> —Chickasha, 4 80. 5 25	IOWA. — <i>Corning</i> —Gravity, 5 55; Platte Centre, 3 25; Prairie Star, 3. <i>Des Moines</i> —Leon, 8; Milo, 6. <i>Iowa</i> — Bloomfield, 1; Middletown, 80 cts.; Primrose, 1; Sharon, 1; West Point, 10. <i>Iowa City</i> —Scott, 5 23. <i>Waterloo</i> —Mor- rison, 4; Tama, 1 95; Toledo, 5 30. 53 17	KANSAS. — <i>Emporia</i> —Elmendorf, 3 44; New Salem, 3; Walnut Valley, 4; Wichita Lincoln Street, 75 cts. <i>High-</i> <i>land</i> —Holton, 14. <i>Neosho</i> —Cherokee, 2; McCune, 3 55; Neosho Falls, 3 35; Parsons, 12 70. <i>Osborne</i> —Shiloh, 2. <i>Solomon</i> —Glasco, 3 56. <i>Topeka</i> —Auburn, 10; Kansas City Western Highlands, 16 29; Wakarusa, 5 30; Wamego, 1 35. 85 39	KENTUCKY. — <i>Ebeneser</i> —Flemingsburgh, 6 50. <i>Louis-</i> <i>ville</i> —Louisville 4th, 3 50; — Warren Memorial, 23 15. 85 16	MICHIGAN. — <i>Detroit</i> —Pontiac (incl. sab-ach, 2 73), 23 23; Stony Creek, 5. <i>Flint</i> —Columbia, 8; Flint add'l, 10 30; Morrice, 2 20. <i>Monroe</i> —Adrian, 23; Erie, 4; Tecumseh, 5 60. 56 29	MINNESOTA. — <i>Minneapolis</i> —Buffalo, 10 44; Crystal Bay, 5; Eden Prairie, 2 75; Long Lake, 3; Minneapolis Beth- lehem (incl. sab-ach, 1 61), 4 91; — Highland Park, 5 66. <i>Red River</i> —Western, 3. <i>St. Paul</i> —Empire, 1; Farming- ton, 2; Shakopee, 2 50; Vermillion, 3. 43 26	MISSOURI. — <i>Kansas City</i> —Centre View, 3 80; Nevada, 4. <i>Palmyra</i> —Centre, 2 10; Laclede, 1 60; Moberly (incl. sab- ach, 2 31), 10 01. <i>Platte</i> —Gallatin, 4; Lathrop, 2 70; Polo, 1; Union, 4. <i>St. Louis</i> —Emmanuel, 5; Nazareth German, 6; Zoar, 5. 45 21	NEBRASKA. — <i>Hastings</i> —Hastings 1st, 8; Nelson, 5; Wil- sonville, 3. <i>Kearney</i> —Buffalo Grove German, 8. <i>Nebraska</i> <i>City</i> —Alexandria, 5; Lincoln 2d, 13 85. <i>Omaha</i> —Omaha Clifton Hill, 2; Tekamah, 7. 46 86	NEW JERSEY. — <i>Elizabeth</i> —Metuchen, 11. <i>Jersey City</i> — Newfoundland, 1. <i>Monmouth</i> —South Amboy, 2; Tennent, 15 18. <i>Morris</i> and <i>Orange</i> —Rockaway, 67 15; Whippany, 1. <i>Newark</i> —Newark 5th Avenue, 18; — Park, 8 92. <i>New</i> <i>Brunswick</i> —Amwell 1st, 11; Kirkpatrick Memorial, 2 50; Pennington, 14 25; Trenton 2d, 29 80. <i>Newton</i> — Phillipsburgh Westminster, 6. 197 80	NEW YORK. — <i>Albany</i> —Albany State Street, 30 89. <i>Cayuga</i> —Genoa 2d, 2; Ithaca (incl. sab-ach, 15 68), 123 44. <i>Geneva</i> —Phelps, 30 27. <i>Hudson</i> —Middletown 2d, 13 53; Unionville, 7; West Town, 6. <i>Long Island</i> —East Hamp- ton, 13; Southampton, 64 88. <i>Lyons</i> —Wolcott 1st, 4 68. <i>Nassau</i> —Glen Cove, 4; Huntington 2d, 17 22; Jamaica, 47 22. <i>New York</i> —New York West End, 24 15. <i>North</i> <i>River</i> —Marlborough, 24 75; Wappinger's Creek, 6 22. <i>Osego</i> —Stamford, 106. <i>Rochester</i> —Rochester Emman- uel, 84 cts. <i>St. Lawrence</i> —Hammond, 16; Waddington Scotch, 24. <i>Steuben</i> —Corning, 4 13; Cuba, 11 07. <i>Syrac-</i> <i>use</i> —Amboy, 5. <i>Troy</i> —Sandy Hill, 50 cts.; Troy Memorial, 3 87; Waterford, 7 88. <i>Utica</i> —Kirkland, 5; Lyons Falls, 3 70. <i>Westchester</i> —New Rochelle 1st, 40 84. 671 64	OHIO. — <i>Athens</i> —Gallipolis (from Rev. R. B. Love and wife), 3. <i>Chillicothe</i> —Hamden, 2 50. <i>Cincinnati</i> — Bethel, 3 03; Cincinnati Mount Auburn, 13; Montgomery, 5 40; Springdale, 12; Wyoming, 40 92. <i>Columbus</i> — Columbus Broad Street, 1. <i>Dayton</i> —Dayton Park, 2; Hamilton, 5 56; Seven mile, 4 08. <i>Mahoning</i> —Ellsworth, 7; New Lisbon sab-ach, 3 97. <i>St. Clairsville</i> —Freeport, 2; Mount Pleasant, 7 88; New Athens, 12. <i>Steubenville</i> — Bakersville, 3 07; Beech Spring, 7; Corinth, 10; East Liverpool 2d, 3; Hopedale, 4; Long's Run, 3 28; Steuben- ville 1st, 13 17; Unionport, 1; Wellsville, 37. <i>Wooster</i> — Apple Creek, 10; Fredericksburgh, 12; Millersburgh, 3 45; Orrville, 2. <i>Zanesville</i> —Muskingum, 5; Zanesville 1st, 30 48. 263 86	OREGON. — <i>Southern Oregon</i> —Medford, 3. 3 00	PENNSYLVANIA. — <i>Allegheny</i> —Allegheny McClure Avenue, 30 40; Bellevue, 14 53; Bridgewater, 10; Free- dom, 7; New Salem, 5; Pine Creek 1st, 5. <i>Blairsville</i> — New Alexandria (including sab-ach, 7 68), 44 14. <i>Butler</i> — Buffalo, 3; Plain Grove, 7; Prospect, 4; Summit, 5 70. <i>Carlisle</i> —Big Spring, 23 79; Dickinson, 3; Duncannon, 12; Harrisburgh Olivet, 3 70; Lebanon 4th Street, 26 68; Mc- Connellsburch, 3 55; Upper Path Valley, 6. <i>Chester</i> — Oxford 1st, 40 72. <i>Clarion</i> —Edenburgh, 10; Johnson- burgh, 64 cts.; Shiloh, 1; Wilcox, 36 cts. <i>Erie</i> —Erie Park, 33 87; Girard (including Miles Grove Branch, 1 44), 6 14; Mount Pleasant, 1 50. <i>Huntingdon</i> —Belleville, 5; Hollidaysburgh (including sab-ach, 2 85), 27 98; Logan's Valley, 11. <i>Kittanning</i> —Strader's Grove, 3 43. <i>Lacka-</i> <i>wanna</i> —Nicholson, 4; Scranton 1st, 140. <i>Lewistown</i> —South Bethlehem, 2. <i>Northumberland</i> —Berwick, 11; Blooms- burgh, 11 04; Great Island, 24; Milton, 75; Sunbury, 27; Washington, 14. <i>Parkersburg</i> —Charlestown, 10 10. <i>Philadelphia</i> —Philadelphia 1st, 290 43; Philadelphia, Westminster, 19 45. <i>Philadelphia North</i> —New Hope, 2. <i>Pittsburgh</i> —Fairview, 5; Forest Grove (including sab- ach, 2), 8; McDonald 1st, 15 05; Mansfield, 14 53; Mingo, 4; Pittsburgh Covenant, 1 63; — East Liberty, 23 75; — Shady Side, 23; Sharon, 13 60; Wilkinsburgh, 70 74. <i>Red-</i> <i>stone</i> —Laurel Hill, 20 45. <i>Shenango</i> —Rich Hill, 3; Unity, 6; Volant, 3. <i>Washington</i> —Upper Ten Mile, 10; Wheel- ing 2d, 23 68. <i>Wellsboro</i> —Elkland and Oceola, 15. <i>West-</i> <i>minster</i> —Chestnut Level, 10 53. 1,278 09	SOUTH DAKOTA. — <i>Aberdeen</i> —Huffman, 1 25. <i>Black Hills</i> —Whitewood, 5. <i>Dakota</i> —Good Will, 1 44. 7 69	TENNESSEE. — <i>Holston</i> —Jonesboro, 11; Salem, 4. 15 09	TEXAS. — <i>North Texas</i> —Seymour, 3 43. 3 45	UTAH. — <i>Utah</i> —Gunnison, 2; Hyrum Emmanuel, 2; Salt Lake, 2 40. 6 40	WISCONSIN. — <i>Madison</i> —Richland Centre, 6. <i>Winne-</i> <i>bago</i> —Auburndale, 2. 9 00	Total from churches and Sabbath-schools..... \$3,212 02	OTHER CONTRIBUTIONS. Rev. W. M. Baird, Tuson, Korea, 2; C. Penna, 4; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. W. L. Tarbet and wife, 80 cts..... 7 80 \$3,219 82

*Under Minute of Assembly, 1898.

*Under Minute of Assembly, 1893.

MISCELLANEOUS.

Interest on Investments.....	\$390	
Interest on Loan Fund Mortgages...	195 48	
Partial losses recovered from Insurance Co.....	80 87	
Total losses recovered from Ins. Co.	948 28	
Payment on Church Mortgage.....	10 85	
Payment on Loan Fund Mortgage....	100	
Premiums of Insurance.....	245 28	
Sales of Book No. 5.....	1 25	
Sales of Church Property.....	240	2,405 40

LEGACIES,

Estate of Joseph W. Edwards.....	687 50	
Estate of Marinda Harrison.....	500	1,187 50

SPECIAL DONATIONS.

ILLINOIS.—Chicago—Chicago Central Park, 26; Mattoon—Paris, 35; Schuyler—Wythe, 4.....	65	
IOWA.—Cedar Rapids—Clarence 1st, 6 50; Marion, 51 08; Mt. Vernon, 19; Vinton, 59. Corning—Corning, 15 36; Lenox, 10; Malvern, 20. Council Bluffs—Guthrie Centre, Y. F. S. C. E., 10; —Jr. Y. F. S. C. E., 1. Des Moines—Indianola (incl. Y. F. S. C. E., 5), 25 25; Milo, 10; Pandora, 7. Dubuque—Frankville, 3. Ft. Dodge—Glidden, 16; Plover, 10. Iowa—Burlington Hope, 5 50. Iowa City—Malcom (add'l), 3 75; Scott, 15. Sioux City—Battle Creek, 10; Hospers, 11 58; Sioux City 3d, 5. Waterloo—Dows, 4; East Friedland Ger., 37 08; Holland Ger., 1; Tama, 8 55; Toledo, 7 25.	367 87	
NEW JERSEY.—Elizabeth—Elizabeth Westminster, 13. New Brunswick—Kingston, 10.....	23 00	
NEW YORK.—Rochester—Rochester Brick, 150.....	150 00	605 87

W. K. Beechley, Cedar Rapids, Ia.....	5 00
H. B. Silliman, Cohoes, N. Y.	250 00
Charles B. Soutter, Cedar Rapids, Ia.....	10 00
For work in Utah.....	770 00

\$1,640 87

\$3,453 59

Church collections and other contributions April—September, 1898.....	\$21,023 69
Church collections and other contributions April—September, 1897.....	\$23,691 65

MANSE FUND.

COLORADO.—Denver—Denver, North and sabb-sch, 2.	
NEW YORK.—St. Lawrence—Waddington Scotch, 10 10.	
OHIO.—Dayton—Dayton Park, 2.	14 10

OTHER CONTRIBUTIONS.

"Newton, N. J.".....	20 00
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MISCELLANEOUS.

Installments on Loans.....	876 58
Interest	44 58
Premiums of Insurance.....	10 90
	932 06
	966 16

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer.
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1893.

BALTIMORE.—New Castle—Wilmington Rodney Street, 10 56.	18 56
CALIFORNIA.—Los Angeles—Monrovia 1st, 1 70.	1 70
ILLINOIS.—Chicago—Chicago 4th, 290; Woodlawn Park, 25; Evanston South, 33 08; Maywood, 5. Freeport—Galena South, 21 88; Winnebago, 10 50. Peoria—Eureka 7 95. Rock River—Norwood, 4 56. Schuyler—Macomb, 9.	429 91
INDIANA.—Vincennes—Worthington, 10.	10 00
IOWA.—Iowa—Middletown, 60 cts.	.60
KANSAS.—Neosho—Fredonia, 3 55.	3 55
MICHIGAN.—Detroit—Stony Creek, 5. Monroe—Tecumseh, 4 20.	9 20
MISSOURI.—St. Louis—Nazareth German, 3.	3 00
NEW JERSEY.—Jersey City—Newfoundland, 1. Monmouth—Oceanic 1st, 16. Morris and Orange—Myersville German, 2; Orange 1st, 50; —Hillside, 15; Summit Central, 25 cts.; Whippany, 1. New Brunswick—Trenton 1st, 55 46; Phillipsburgh Westminster, 4; Yellow Frame, 3 35.	148 06
NEW YORK.—Albany—Albany State Street, 23 17. Brooklyn—Brooklyn Lafayette Avenue, 193 84. Geneva—Batavia, 24 14; Leroy 1st, 24. Geneva—Seneca, 17 55. Hudson—West Town, 4. Long Island—East Hampton, 10. Nassau—Hempstead Christ Church, 8 13. North River—Coldspring, 4. Rochester—Rochester Emmanuel, 1 12; St. Peters, 40 59. Steuben—Corning 1st, 3 10. Troy—Waterford 1st, 7 86.	360 50
OHIO.—Cincinnati—Cincinnati Mt. Auburn, 15; Lebanon 1st, 3; Wyoming, 45 36. Dayton—Hamilton 1st, 5 56. St. Clairsville—Freeport, 3; Mount Pleasant, 6 26.	78 18
PENNSYLVANIA.—Allegheny—Allegheny McClure Ave., 18 07. Chester—Fagg's Manor, 21 50. Clarion—Edenburg, 10; Johnsonburg, 48 cts.; Maysville, 2 12; Tionesta,	

4; Wilcox, 27 cts. Erie—Erie 1st, 26; Park, 14 57. Kittanning—Kittanning 1st, 23. Lackawanna—Langcliffe, 18. Parkersburgh—Sistersville 5. Philadelphia—Philadelphia 1st, 28 46; —Tabernacle, 79 16; —Tabernacle sabb-sch, 21 28. Philadelphia North—Ashbourne, 13. Pittsburgh—Shady Side, 16 50. Washington—Forks of Whaling, 16. Westminster—Leacock, 8 02; —sabb-sch, 77 cts.; York Calvary, 6 82.	390 19
SOUTH DAKOTA.—Dakota—Good Will, 1 08.	1 08
TENNESSEE.—Holston—Salem, 2.	2 00
UTAH.—Utah—Gunnison, 1 50; Salina, 1 80.	3 30
WISCONSIN.—Milwaukee—Milwaukee Immanuel, 10.	10 00
Winnebago—Fort Howard, 6 75.	16 75
East Brook, Lane Co., Ohio, 1.	1 00

Total received from churches and Sabbath-schools.....	\$ 1,471 28
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PERSONAL.

"O. Penna," 3; Rev. W. L. Tarbet and wife, Orleans, Ills., 80 cts.; Rev. W. M. Baird, Fusan, Korea, 2.....	5 80
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INTEREST.

"Roger Sherman" Permanent Fund.....	820 20
Previously reported.....	\$2,297 28
	13,999 40

Total Receipts from April 1st, 1893, to October 1st, 1893.....	\$16,296 68
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O. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1893.

BALTIMORE.—Baltimore—Bel Air, 5 57. Washington City—Lewinsville, 5; Vienna, 5.	15 57
CALIFORNIA.—Los Angeles—Ventura, 10 50.	10 50
CATWBA.—Southern Virginia—Henry and Hope Churches, 2.	2 00
ILLINOIS.—Bloomington—Gilman, 15. Chicago—Chicago 2d, 800; —Woodlawn Park, 41 70; Manteno, 40; Oak	

Park, 55 12. Freeport—Galena 1st, 26 05; Willow Creek 31 73; Woodstock, 13 55.	523 15
INDIANA.—Crawfordsville—Dayton, 14 58. New Albany—Utica, 5.	19 58
INDIAN TERRITORY.—Choctaw—Mount Gilead, 3 80; Saint Paula, 2 55.	6 35
IOWA.—Corning—Steuben, 2 58. Fort Dodge—Wheat-	

land German, 10. Iowa—Bloomfield, 1; Middletown, 50 cts. Iowa City—Scott, 5. Waterloo—Clarksville, 10. 29 98
KANSAS.—Highland—Horton, 7. 7 00
MICHIGAN.—Detroit—Pontiac, 28 28; Stony Creek, 5. 34 88
 Monroe—Tecumseh, 3 50.
MINNESOTA.—Winona—Chester, 3 95; Fremont, 1 50. 5 45
NEBRASKA.—Hastings—Hastings 1st, 5. 5 00
 New Jersey.—Elizabeth—Elizabeth Westminster, 10.
 Jersey City—Hackensack, 6; Newfoundland, 1. Morris
 and Orange—East Orange Arlington Ave., 30; Morris-
 town 1st, 118 98; Orange Hillside, 30. Newark—Newark
 Park, 5 41. New Brunswick—Titusville, 19. Newton—
 Phillipsburgh 1st, 9 85. West Jersey—Salem, 21 75. 253 00
NEW YORK.—Albany—Albany State Street, 19 30. Boston
 —Quincy, 5. Buffalo—Clarence, 3 70. Geneva—
 Geneva North, 40. Hudson—Middletown 2d, 15 40; West
 Town, 4. Nassau—Islip, 23. Otsego—Hobart, 11. Ro-
 chester—Genesee 1st, 14; Rochester Emmanuel, 1 12;
 Sparta 1st, 29 05. St. Lawrence—Watertown 1st, 100 40.
 Steuben—Almond, 1 78; Campbell, 14 25. Troy—Green
 Island, 9 23; Sandy Hill, 50 cts.; Waterford, 7 85. Utica
 Clinton, 33; Ilion, 5; Walcott Memorial, 3 07. Westchester
 —Bedford, 4 09; Darien, 13 71; Yonkers 1st, 45 23. 412 87
NORTH DAKOTA.—Fembina—Glasston, 3 20; St. Thomas,
 4 10. 6 30
OHIO.—Columbus—Columbus Broad Street, 23 65.
 Dayton—Hamilton, 7 78. Maumee—Paulding, 3 27. St.
 Clairville—Wheeling Valley, 3 23. Wooster—Hopewell,
 14. Zanesville—Brownsville, 9 17; Madison, 10 23; Mus-
 kingum, 20. 91 51
PENNSYLVANIA.—Allegheny—Allegheny Westminster,
 24 55; Tarentum, 6 63. Blairsville—Congruity, 3; La-
 trobe, 30. Clarion—Edenburg, 18; Johnsonburg, 40 cts.;
 Tionesta, 12; Wilcox, 23. Erie—Cool Spring, 3 63; Erie
 1st, 50. Huntingdon—Bellefonte, 64 50; Buffalo Run,
 1 50; Mount Union, 24. Kittanning—Elder's Ridge,
 19 89; Rayne, 2. Lehigh—Mahanoy City, 8 50. Parkers-
 burg—Sistersville, 6. Philadelphia—Philadelphia Co-
 hocksink sab-ech, 6 65; — Evangel, 13; — West Arch
 Street, 98 10. Philadelphia North—Germantown Wake
 field, 35 05; Neeshaminy of Warminster, 5. Pittsburgh—
 Pittsburgh, Covenant, 13 17; — East Liberty, 59 87;
 — Shady Side, 41 25. Redstone—Little Redstone, 7 50.

Shenango—Hermon, 5 05. Washington—Upper Tec
 Mile, 30. 576 26
SOUTH DAKOTA.—Southern Dakota—Good Will, 90 cts.
 30 cts.
TENNESSEE.—Union—Caledonia, 2; New Salem, 1;
 Spring Place, 2. 6 00
UTAH.—Utah—Gunnison, 1 25; Salina, 1 50. 2 75
WASHINGTON.—Olympia—Vancouver, 1. 1 00
WISCONSIN.—Madison—Reedsburgh, 10. 10 00

Total receipts from churches for September,
 1893..... \$2,019 35

MISCELLANEOUS.

Womans' Executive Committee, 1,898 16; Rev.
 W. L. Tarbet and wife, Orleans, Ill., 1 20; C.
 Penna., 8; Rev. Thomas Marshall, D. D., Chi-
 cago, Ill., 10; Sarah C. Shurtz, Carthage, N.
 Y., 10; Miss Mary H. Cross, New Vernon, N.
 J., 50; Mrs. Emma C. Starrett, Washington,
 Pa., 2; One in Pittsburgh, Pittsburgh, Pa.,
 2; Mead Holmes, Rockford, Ill., 100; "A
 Friend of Freedmen," Pa., 15; Margaret I.
 Huy, Princeville, Ill., 35 cts.; James W.
 Smith, Doniphan, Neb., 20; Rev. R. Buell
 Love and wife, Gallipolis, Ohio, 2; Jersey,
 New Jersey, N. J., 45; Moses Boggs' Legacy,
 St. Clairsville, Ohio, 400..... 2,563 74
 Total Directs from Brainerd Institute re-
 ported for months of July and September:
 Minnesota, Duluth 1st Y. P. S. C. E..... 10 00
 Ohio, Ashtabula Y. P. S. C. E..... 25 00

Total Directs..... \$ 25 00

Total receipts for September, 1893..... \$ 4,618 59
 Previously reported..... 87,712 58

Total receipts to date..... \$ 92,331 15
 Receipts during a corresponding period of last
 year..... 41,000 00

Increase to..... \$ 50,232 12

JOHN J. BRACON, Treasurer,
 515 Market Street, Pittsburgh, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR SEPTEMBER, 1893.

ATLANTIC.—South Florida—Eustis Y. P. S. C. E., 13 10.
 13 10
BALTIMORE.—Baltimore—Baltimore Brown Memorial,
 112 22; Highland, 5. 117 22
CALIFORNIA.—Bentley—Blue Lake, 5 05. Los Angeles—
 Los Angeles Grand View Y. P. S. C. E., 5; Monrovia 1st,
 9 33; Pasadena 1st Jr. Y. P. S. C. E., 25; Santa Monica,
 12 50. Sacramento—Red Bluff 1st Red Bluff Co Boys'
 Brigade, 5. San Francisco—San Francisco Lebanon Y.
 P. S. C. E., 3 30; — Misspah Mission Boys' Brigade, 1 20. 65 98
CATAWBA.—Yadkin—Oakland Heights, 14. 14 00
COLORADO.—Boulder—Brush Y. P. S. C. E., 5. 5 00
ILLINOIS.—Bloomington—Paxton Jr. Y. P. S. C. E., 2;
 Waynesville Y. P. S. C. E., 1. Cairo—Du Quoin, 3 10; Shaw-
 neetown, 23 80. Chicago—Cabery, 7; Chicago 1st, 83 33; —
 3d, 100; — 4th sab-ech, 75; Florida, 3 18. Mattoon—
 Oakland, 3; Robinson, 18 40. Rock River—Millersburgh
 sab-ech, 6; Morrison sab-ech, 4 42. Schuyler—Augusta
 Y. P. S. C. E., 19 50; Carthage Y. P. S. C. E., 25; Mount
 Sterling Y. P. S. C. E., 33 53. Springfield—Jacksonville
 State Street Y. P. S. C. E., 15. 423 75
INDIANA.—Indianapolis—Franklin 1st, 85; Indianapolis
 East Washington Street Jr. Y. P. S. C. E., 5. Vincen-
 nes—Evansville Walnut Street Y. P. S. C. E., 15. 55 00
IOWA.—Cedar Rapids—Cedar Rapids 2d sab-ech, 60.
 Fort Dodge—Emanuel German, 10; Wheatland German,
 40. Iowa—Bloomfield 1st, 1; Middletown, 3 30. Iowa
 City—Williamsburgh Jr. Y. P. S. C. E., 7. Sioux City—
 Denison, 7 75. Waterloo—East Friesland German, 71 30;
 West Friesland German, 10. 210 35
KANSAS.—Emporia—Wichita Oak Street Y. P. S. C.
 E., 15. Neosho—Louisburg, 6 35; Parsons sab-ech, 10 80.
 Topeka—Kansas City Central Y. P. S. C. E., 2; Lawrence
 Y. P. S. C. E., 5; Olathe sab-ech, 3. 49 24
KENTUCKY.—Ebenzer—Sharpsburg Children's Mission
 Band for O. W. Forman, 6. Louisville—Louisville War-
 ren Memorial, 15. 21 00
MICHIGAN.—Detroit—Stony Creek, 11 85. Grand
 Rapids—Grand Rapids Westminster, 15 93; Y. P. S. C.
 E., 12 50. Kalamazoo—Edwardsburgh Y. P. S. C. E.,
 8 50. Lansing—Marshall, 11 69; Windsor sab-ech, 5.
 Monroe—Adrian, Major J. H. Cole, 5; Tecumseh, 25 10.

Saginaw.—Alcona, 3; Black River, 10; Caledonia, 1.
 109 87
MINNESOTA.—Mankato—St. Peter's Union, 8 50; Win-
 dom, 5. Red River—Western Y. P. S. C. E., 3 30. St.
 Cloud—Litchfield King's Daughters, 25. Winona—Ro-
 chester, 23 25. 65 25
MISSOURI.—Kansas City—Appleton sab-ech, 3 10; Clin-
 ton, 7 80; Holden Mission Band, 5. Platte—Polo, 3 26;
 Union Star, 5 05. St. Louis—Bethel German, 10; St.
 Louis West, 8 85. 43 66
NEBRASKA.—Hastings—Hastings 1st sab-ech, 17. Kear-
 ney—Wood River, 29 25. Nebraska City—Hopewell,
 4 50. Omaha—Omaha Lowe Avenue Y. P. S. C. E., 1 15;
 South Omaha 1st Y. P. S. C. E., 5 65. 57 58
NEW JERSEY.—Elizabeth—Basking Ridge Y. P. S. C. E.,
 15. Jersey City—Jersey City 1st, 50; Passaic Y. P. S. C.
 E., 109; Tenafly Y. P. S. C. E., 18. Monmouth—Farm-
 ingdale, 11 50; Freehold, 19 75; Manassquan, 9; South
 Amboy, 3. Morris and Orange—Chatham, 206; Han-
 over Afton Y. P. S. C. E., 10 38; Madison sab-ech Mission
 Association, Special Laos Fund, 15 53; Mendham 1st,
 23 53; New Vernon, 39 09; Whippany, 11 65; Wyoming,
 5. Newark—Montclair 1st sab-ech, 215 14. New Brun-
 swick—Lambertville, 63. Newton—Beatystown Y. P. S.
 C. E., 1 25; Bolvidere 1st, 50; — 2d, 38; Blairtown, 31;
 Wantage 1st, 20. 969 31
NEW MEXICO.—Santa Fé—Santa Fé Y. P. S. C. E., 5. 5 00
NEW YORK.—Albany—Albany State Street, 127 41; sup-
 port of W. H. Hannum, 200; Amsterdam 2d Y. P. S. C.
 E., 25; Balistion Centre, 6 73; Esperance sab-ech, 3; John-
 stown Y. P. S. C. E., support of R. Irwin, 100. Bingham-
 ton—Binghamton West Y. P. S. C. E., 13 50. Boston—
 Boston Scotch, 13. Brooklyn—Brooklyn 2d, 22 59;
 — Cumberland St. Y. P. S. C. E., 15; — Lafayette Ave-
 nue, 24 43; — South 3d Street, 15 45; — Throop Avenue,
 42. Buffalo—Buffalo North, 96 36; A. D. A. Miller, 200;
 Lancaster sab-ech, 5 10. Cayuga—Dryden Extra Cent.
 Day Band, 3 50; Fort Byron sab-ech, 15. Geneva—War-
 saw, 49. Hudson—Ochocton, 9; Goshen Y. M. S., 13 15;
 Hopewell, 61; Y. P. S. C. E., 30; Middletown, 27 57;
 Monroe, 50; Nyack 1st, 27 77; Unionville, 21; West Town,
 35. Long Island—East Hampton, 43 19. New York—
 New York Bethlehem Chapel Y. P. S. C. E., 10; — North

Y. P. S. C. E., 6 26; — Rutgers Riverside, 50; Jacot Fund, 68; — West End sub-sch, 10 37. *Niagara*—Lockport 1st, salary Miss Murray, 97 23. *North River*—Amenia, 16; Cornwall on Hudson, 7 06; Marlborough Y. P. S. C. E., 5; Newburgh Calvary, 10 06. *Otsego*—Guilford Centre, 14 80; sub-sch, 3 35. *Rochester*—Mount Morris Y. P. S. C. E., 6; Rochester Emmanuel, 3 80. *Steuben*—Canisteo, 26; Corning, 33 85; Cuba, 11 76. *Troy*—Argyle, 6; Cohoes, 500; Lansingburgh Olivet, 3 59; Sandy Hill, 6 50; Special Laos Fund, 10; Waterford 1st, 31 43. *Utica*—Clinton, 29 75; Walcott Memorial, 35 83. *Westchester*—Darien, 60; Greenburgh 2d, 517 38; New Rochelle 1st sub-sch, 35; Peekskill 1st, 59 71; Rye sub-sch, 78; Stamford 1st, 304 83. 3,334 80

NORTH DAKOTA.—Pembina—Drayton sub-sch, 5. 5
OHIO.—Athens—Gallipolis, Rev. R. B. Love and wife, 13. *Cincinnati*—Mount Carmel sub-sch, 7 50. *Columbus*—Columbus Broad Street, 7 63. *Dayton*—Dayton Memorial Y. P. S. C. E., 5 56; Hamilton 1st, 31 33. *Huron*—Clyde Y. P. S. C. E., 8. *Lima*—Enon Valley, 25. *Ma-honing*—New Lisbon, 14 50; North Jackson, 10. *Portsmouth*—Sardinia Y. P. S. C. E., 6 80. *St. Clairsville*—Beulah, 11; Freeport, 7. *Steubenville*—Linton, 2 50; L. U. M. C., 8; Madison, 15. *Wooster*—Ashland 1st Y. P. S. C. E., 20; Hopewell, 25. *Zanesville*—Zanesville 2d sub-sch, 25. 944 34

OREGON.—Willamette—Yaquina Bay, 12 15. 12 15
PENNSYLVANIA.—Allegheny—Allegheny North, 25. *Blairsville*—Bradock 1st, 13 41; Turtle Creek, 13 53. *Butler*—Amity, 4; Prospect, 9. *Carlisle*—Lebanon Christ, 149 42. *Chester*—Darby Borough, 55. *Clarion*—Callensburg, 5; Du Bois, 45; Edensburg, 50; Greenville, 12 84; Johnstown, 2 64; Reynoldsville, 15; Wilcox, 1 50. *Erie*—Fairfield, 9. *Hawkinsdon*—Tyrona sub-sch, 100. *Lackawanna*—Carbondale, 35 35; Y. P. S. C. E., 50. *Nicholson*, 12; Sayre, 3 14; Scott, 5; Scranton 2d Memorial Y. P. S. C. E., 164 35; — German, 5. *Lehigh*—Mountain, 17. *Northumberland*—Williamsport 1st, 125. *Parkerville*—Terra Alta, 25. *Philadelphia*—Philadelphia Arch Street sub-sch Chinese Class, 83 31; — Elm Ave. sub-sch, 6 04; — Walnut Street sub-sch, 73 77. *Philadelphia North*—Germantown Redeemer, 5. *Pittsburgh*—Long Island, 6; Pittsburgh East Liberty, 118 75; — Shady Side, 99; Y. P. S. C. E., 11 13. *Redstone*—Dunlap's Creek, 26 63. *Washington*—Cross Creek, 75; West Union, 7 05. *Westminster*—Pequea, 12; Slateville Y. P. S. C. E., 4. 1,431 84

SOUTH DAKOTA.—Dakota—Good Will, 5 94. *Southern Dakota*—Marion Emmanuel German, 3 50. 9 44
TEXAS.—North Texas—Seymour, 3 50. 3 50
UTAH.—Utah—Gunnison, 3 35; Salina, 9 30. 18 15
WASHINGTON.—Olympia—Tacoma 1st Infant Class, 25; Vancouver, 3. 28 00
WISCONSIN.—La Crosse—Bangor, 4 50; West Salem, 10 50. *Madison*—Lima, 15; Prairie du Sac, 23 07; sub-sch, 3. *Winnebago*—Marquette Y. P. S. C. E., 27 73; Stockbridge Indian, 2. 84 80

WOMEN'S BOARDS.

Women's Board of New York, 1,500; Women's Board of Philadelphia, 1,496 69; Women's Board of the Northwest, 3,653 50..... 36,854 19

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1893.

ATLANTIC.—East Florida—Hawthorne, 4. *South Florida*—Auburndale, 10; Lakeland (sub-sch, 3), 7; Orange Bend, 4. 25 00
BALTIMORE.—Baltimore—Baltimore Brown Memorial Y. P. S. C. E., 30; — Crisp Memorial, 6 13. *New Castle*—New Castle 1st sub-sch, 4; West Nottingham, 17. 57 13
CALIFORNIA.—Los Angeles—Los Angeles Grand View Y. P. S. C. E., 5; Monrovia 1st, 6 79; Santa Ana Y. P. S. C. E., 1 85. *Oakland*—Concord, 8. *Sacramento*—Red Bluff "1st Red Bluff Co. Boys Brigade," 5. *Stockton*—Hickman, 5 05; Oakdale, 4 40. 38 09
COLORADO.—Boulder—Fort Morgan 1st sub-sch, 11 04. *Pueblo*—Eastonville, 5; Peyton, 1. 17 04
ILLINOIS.—Alton—Caryle, 10; Greenville, 11 25; Troy, 5. *Bloomington*—Waynesville Y. P. S. C. E., 1. *Cairo*—Gallum Y. P. S. C. E., 1 73. *Chicago*—Chicago 1st, 53 33; Moreland, 5. *Mattoon*—Newton, 8 85. *Ottawa*—Grand Ridge 1st, 12. *Rock River*—Beulah, 5. *Schuyler*—Bushnell, 3 30; Monmouth 1st sub-sch, 1 90; Quincy 1st, 12 50. *Springfield*—Irish Grove, 6 25; Sweet Water, 1 25; Williamsville Union, 4 44. 167 80
INDIANA.—Ligonport—La Porte 1st sub-sch, 75. *New Albany*—New Albany 2d Y. P. S. C. E., 4 33. 79 33
INDIAN TERRITORY.—Choctaw—Philadelphia, 1. *Okiahoma*—Beaver, 5; Purcell, 10. 15 00
IOWA.—Cedar Rapids—Cedar Rapids 3d Y. P. S. C. E.,

LEGACIES.

Estate of Jane E. Kelley, dec'd, 960 82; Estate Margaret Laidlaw, dec'd, 100; Estate Eliza Wheaton, dec'd, 500; Estate Rev. S. T. Spear, dec'd, 1,089 66..... 3,650 48

MISCELLANEOUS.

Mrs. E. Heron, Special Laos Fund, 1; George S. Will, 1; Rev. and Mrs. J. B. Woodward, 2 cents a week, 2 50; Rev. and Mrs. J. B. Woodward, Special Laos Fund, 1 50; A Friend, 10; Bryce Crawford, Special Laos Fund, 10; Mary W. Miller, 1; Mrs. J. L. Taylor, 500; Mrs. Helen C. Swift, support of John Jolly, 60; Miss A. S. Barber, Special Laos Fund, 5; E. A. K. Hackett, Fort Wayne, Ind., 250; Anna Guthrie, Special Laos Fund, 3 75; Missionary Society of Wooster University, support of Henry Forman, 31 34; "Westphal," 50; A Friend, Special Laos Fund, 25; "E. E.," 25; Rev. Clarence Thwing, Ft. Wrangel, Special Laos Fund, 50; Miss A. M. Bryan, Special Laos Fund, 25; Mrs. A. A. McMullan, for Brazil, 5; A Life-long Friend of Mission, Special Laos Fund, 5; A Friend, Special Laos Fund, 15; Mrs. Thomas Gunson, Special Laos Fund, 5; Mrs. Todd, 5; A Former Missionary, 5; Sale of Literature, 1; Mrs. R. S. Marsh, 60 cents; Special Laos Fund, 60 cents; Miss Agnes G. Beattie, 10; Le Roy Union Society for Misses Irwin and Wilder, 20; Mrs. H. E. Decker, special Laos Fund, 8; Y. W. C. A. of Albert Lea College, 7; Mrs. E. Lyon, Special Fund, 5; A Friend, for Persia, 30; A Widow's Mite, Special Laos Fund, 1; Mrs. H. Lamborn, for Corisco Mission, 400; Samuel Ward, 5; "Cash" Chicago, 400; A Detroit Presbyterian, 5; Emma C. Grant, Special Laos Fund, 50; R. W. Sample, N. Y., 1; Samuel D. White, sal. J. C. R. Ewing, 31; Mrs. James F. Timmonds, Celina, O., 3 55; C. Penna, 23; A Friend, 5; Metamora, Ill., Christian Union, 7 15; Rev. W. L. Tarbet and wife, 2 80; Rev. Alvin Cooper, 6; Mrs. Delos E. Lewis, 1; Miss S. E. Thornton, for Robert Mateer's work, 5; Miss S. S. Leinbach, Persia, 50..... 32,132 89

Total amount received during Sept. 1893..... \$19,079 20
Total amount received from May 1, 1892 to September 30, 1893..... 128,336 11
Total amount received from May 1, 1892, to September, 30, 1893..... 131,113 47

WILLIAM DULLER, JR., Treasurer,
53 Fifth Avenue, New York City.

NOTE.—In the Annual Report of the Board of Foreign Missions for the year 1892-93, the credit to Pontiac Church, Presbytery of Detroit, should be as follows: Church, 67 79; sub-sch, 9 53; W. B., 209 79. Credit to Plymouth Church should be 4 12.

5. *Council Bluffs*—Caledonia Station, 2 50; Columbia, 3 84; Guthrie Centre, 4; Knox Station, 2. *Des Moines*—Colfax Y. P. S. C. E., 4 73; Leon, 13. *Dubuque*—Independence German L. M. S., 10. *Fort Dodge*—Paton, 3 48; Wheatland German, 8. *Iowa*—Middletown, 3; Mount Zion, 2. *Sioux City*—Hesper, 5; Larabee Y. P. M. Soc'y, 3 75; Storm Lake, 4 34; Mrs. S. W. Pollock, 5. *Waterloo*—Eldora sub-sch Children's Day, 3; Steamboat Rock sub-sch Children's Day, 3; Toledo, Thank offering of members for recovered health, 2 50; Waterloo (sub-sch, 5 33), 43 60; West Friesland German, 10. 141 73
KANSAS.—Emporia—Cedar Point, 3; Emporia Westminster, 10 15; Florence, 4; Peotone, 5. *Neosho*—Parsons sub-sch, 10 88. *Osborne*—Smith Centre, 5. *Topeka*—Edgerton, 5 50; Perry, 10 50. 53 08
KENTUCKY.—Transylvania—Burkesville, 11 50; Ebenezer, 3; Greensburg, 10. 24 50
MICHIGAN.—Detroit—Norris, 2 50; Stony Creek, 10. *Flint*—Bridgehampton, 2; Elk, 6; Flynn, 3; Linden sub-sch, 2 23; Morrice, 3 53. *Grand Rapids*—Sebewa, 1 50; Spring Lake, 20. *Lake Superior*—Marquette 1st, 46 88. *Lansing*—Sunfield, 3 50. *Monroe*—Blissfield, 17; Jonesville sub-sch, 10; Tecumseh, 31. *Saginaw*—Lafayette 2d, 85 cts. 147 98
MINNESOTA.—Duluth—Willow River, 10. *Mankato*—Fulda, 1 63; Island Lake, 2 25. *Red River*—Western Y.

P. S. C. E., 2 50. *St. Cloud*—Bethel, 1 50; Brown's Valley, 2 50 58
 MISSOURI.—*Kansas City*—Holden Mission Band, 5. *Platte*—Dawn, 3 12; Polo, 2; Union, 5. *St. Louis*—Cuba, 5; Elk Prairie, 4 55; Salem 1st, 2; St. Louis West, 5 55 58 59
 MONTANA.—*Butte*—Dillon, 4; Granite, 20; Hamilton, 4 10. *Great Falls*—White Sulphur Springs, 6 15. 54 55
 NEBRASKA.—*Hastings*—Oak, 3 25; Huskin, 3 50. *Kearney*—Big Spring, 7 15; Buffalo Grove German sab sch, 2; Litchfield, 3 84; Loup City (sab-sch, 1), 5 60. *Nebraska City*—Barnston, 4; Beatrice 2d C Day, 4 12; Burchard, 5; Fifth, 1 55; Sprague, 2 57; Rev. T. L. Sexton, 10. *Nebraska City*—Beatrice, 3 51; Valentine sab-sch, 70 cts. *Omaha*—Bancroft, 3 75; Belle Centre, 4 57. 55 58
 NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 5. *Jersey City*—Hackensack, 16; Tenafly, 20 50. *Monmouth*—South Amboy, 3. *Morris and Orange*—Mendham 2d, 12; Wyoming, 5. *Newark*—Newark South Park sab-sch, 53 22; —Woodside, 20 53. *New Brunswick*—Lambertville, 50; Trenton Prospect Street, 65. *Newton*—Asbury, 100; Heilvidere 1st, 50; Marksboro Y. P. S. C. E., 4; Phillipsburgh 1st, 9 65. 415 51
 NEW MEXICO.—*Arizona*—Winston, 3 50. *Rio Grande*—Santa Teresa Spanish, 4. 7 50
 NEW YORK.—*Albany*—Albany State Street, 115 53; Jefferson, 23. *Binghamton*—Cannonville, 5 50. *Boston*—Boston 4th (Y. P. S. C. E., 7), 37 40; Houlton, 20; Windham, 36 35. *Brooklyn*—Brooklyn Cumberland St. Y. P. S. C. E., 15; —Lafayette Avenue M. C., 12 22; —Throop Avenue, 125. *Buffalo*—Alden, 7 20; Buffalo North, 44 50. *Cayuga*—Dryden E. C. A. D. B., 3 50. *Genesee*—East Pembroke, 9 50. *Geneva*—Geneva 1st, 22 40. *Hudson*—Middletown 2d, 55 27; Milford, 20; Monroe, 100; Unlenville, 6; West Town, 21; White Lake Bethel, 12 50. *Long Island*—Bellport, 47; East Hampton, 25; South Haven, 28. *New York*—New York East Harlem sab-sch, C. Day, 5 75; —Rutgers Riverside, 50. *Niagara*—Lockport 1st, 50; Niagara Falls 1st (sab-sch, 7 20), 50. *North River*—Highland Falls, 15; Hughsonville, 8 23; Marlborough (Y. P. S. C. E., 5), 94 09. *Oswego*—Middlefield Centre, 4 48; Stamford, 23. *Rochester*—Rochester Emmanuel, 2 80. *St. Lawrence*—Waddington Scotch Y. P. S. C. E., 18. *Steuben*—Bath (Y. P. S. C. E., 10; Jr. Y. P. S. C. E., 3), 13; Canisteo 1st, 35; Corning 1st, 21 21; Cuba, 20. *Syracuse*—Casenovia, 40 11. *Troy*—Brunswick 1st, 10 40; Cohoes H. B. Silliman, 1000; Green Island, 10; Sandy Hill, 6 50; Troy 3d, 2 50; Waterford 1st, 15 71. *Utica*—Clinton, 29 75. *Westchester*—Darien, 60; Mahopac Falls, 60; Mt. Vernon 1st Y. P. S. C. E., 10; South Salem sab sch, 50. 2,559 54
 NORTH DAKOTA.—*Pembina*—Conway (Medford sab-sch, 5), 9 50; Drayton sab-sch, 5; Medford, 2 35; Ramsey's Grove, 4 80; Mrs. W. Ching Norton, 5. 26 55
 OHIO.—*Athens*—Gallipolis, Rev. R. B. Love and wife, 12; Nelsonville Y. P. S. C. E., 4 80. *Bellefontaine*—Crestline, 3; De Graff, 12 69; Spring Hills, 15 25; Zanesfield, 4. *Chillicothe*—Greenfield 1st, 100. *Cincinnati*—Bethel, 14 14; Mount Carmel sab-sch, 7 50. *Cleveland*—Orwell, 5; Streetsborough, 4 50. *Dayton*—Dayton Memorial, 11; Hamilton, 33 35. *Maioning*—Alliance 1st, 6. *Marion*—Brown, 3 25. *Musamee*—North Baltimore, 23 03. *Waterville*, 2. *Portsmouth*—Eckmansville, 11; Ironton, 9 36; Mount Leigh, 4; Portsmouth 1st in part, 126 62. *St. Clairsville*—Freeport, 8. *Steubenville*—Hopedale, 8; Steubenville 2d Y. P. S. C. E., 11 43. *Wooster*—Apple Creek, 27; Homeville, 2; Hopewell, 20; Millersburgh, 2 70; Nashville, 12 50; Shreve, 4; Wooster Westminster, 4. 532 15
 OREGON.—*East Oregon*—Centerville, 2 50; Klkkitat 1st, 4. *Portland*—Bridal Veil sab-sch, 2 69. *Southern Oregon*—Bandon, 3 75. *Willamette*—Woodburn, 3 50; Yaquina Bay, 10 85. 27 59
 PENNSYLVANIA.—*Allegheny*—Cross Roads, 6; Fairmount, 5 68. *Blairsville*—Kerr, 6. *Butler*—New Hope, 10; Scrub Grass sab-sch, 18 75. *Carlisle*—Harrisburgh Pine Street, 505 79; Lebanon Christ, 210 55. *Chester*—Fagg's Manor in part, 36; Wayne, 112 35. *Clarion*—Beech Woods, Wm. B. Wray, 5; Du Bois sab-sch, 9 08; Edenburg, 50; Johnsonburg, 2 48; Richland, 3 60; Wilcox, 1 42. *Erie*—Fairfield, 9; Hadley, 2; Sugar Creek, 6. *Huntingdon*—Buffalo Run, 1 50; Little Valley, 12; Mount Union Y. P. S. C. E., 5; Newton Hamilton, 8. *Kittanning*—West Glade Run, 19; Worthington, 18. *Lackawanna*—Honesdale 1st (sab-sch, 20 37), (Y. P. S. C. E., 10), 328; Rome, 2; Susquehanna, 19. *Lehigh*—Bangor, 2 65. *Northumberland*—Jersey Shore, 73; Montoursville, 6; Renovo 1st sab-sch, 23; Williamsport 1st, 100. *Parkersburgh*—French Creek, 7 51; Sistersville, 100; Wyoma, 1 65. *Philadelphia*—Philadelphia Walnut Street (sab-sch, 77 97), (Elm Avenue Branch, 6 04), 84 01. *Philadelphia North*—Ambler, 10 70. *Pittsburgh*—Centre, 23 25; Mingo, 7; Mount Carmel, 10; Pittsburgh East

Liberty, 79 16; —Shady Side (Y. P. S. C. E., 2 71, 75 71. *Redstone*—Trent, 6. *Shesango*—Fulaski sab-sch, 13; Westfield sab-sch, 25. *Washington*—Cross Creek, 64; Mill Creek, 16 50; Washington 3d, 37 56; West Liberty, 16; West Union, 6 06. 2,581 91
 SOUTH DAKOTA.—*Black Hills*—Minneapolis, 5. *Dakota*—Good Will, 5 47. *Southern Dakota*—Bloomington Olive, 3; Marion Emmanuel German, 3 50; Pease Valley, 1. 17 50
 TENNESSEE.—*Holston*—Salem, 10. *Union*—Madisonville, 9 85. 19 55
 TEXAS.—*Austin*—Eagle Pass sab-sch, 4; Kerrville, 6. *North Texas*—St. Jo, 6 46. *Trinity*—Waskom, 5. 21 45
 UTAH.—*Utah*—Gunnison, 7 50; Hyrum Emmanuel, 4; Ogden 1st, 5 75; Salina, 9; Springfield, 4. 30 25
 WASHINGTON.—*Olympia*—Chehalis, 2; Vancouver, 1. *Puget Sound*—Ellensburg Jr. Y. P. S. C. E., 5 75. *Walla Walla*—Johnson, 2 60. 19 35
 WISCONSIN.—*Chippewa*—Rice Lake, 10. *La Crosse*—Galesville, 5; Hixton, 5. *Winnebago*—Buffalo Y. P. S. C. E., 3 50; Stockbridge Indian, 2. 26 30

Woman's Executive Committee of Home Missions.....\$ 12,358 73
 Total received from Churches..... 12,251 62

LEGACIES.

Legacy of Alex. Laidlaw, dec'd, late of St. Lawrence County, N. Y., 100; Eliza Wheaton, dec'd, late of New York City, 500; King Gleason, dec'd, late of Stamford, N. Y., 1000; Samuel T. Spear, dec'd, late of Brooklyn, N. Y., 1,059 66.....\$2,659 66

MISCELLANEOUS.

Friends, 200; Mrs. Wm. Stalger, Atlantic City, N. J., 3; East Bloomfield Congregational Church (C. E. Society 6 75), 20 20; Cash, 5; M. B. Huey, Princeville, Ill., 23 cents; Mrs. J. Loomis, Newport, Ore., 1 81; Mrs. Wm. Stalger, Atlantic City, N. J., 5; "W. Philada," 40; Mrs. Todd, Fond du Lac, 3; Miss Agnes G. Beattie, Peachbottom, Pa., 10; A friend, 160; "Camp Walker on the Hog Back," Mont., 2 70; J. B. Davidson, Newville, Pa., 20; "J. B. H.," 25; Board of Foreign Missions, transfer of special amount received for church building at Ft. Lapwai, Idaho, 1000; Mrs. Wm. Stalger, Atlantic City, N. J., 5; Mrs. Geo. W. Ooblentz, Clarion, Pa., 3; "Cash," Chicago, 400; Mrs. Wm. Skinner, Battle Creek, Mich., 25; Mrs. R. S. Marsh, Mich., 1; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; "E. E.," 25; Rev. Wm. M. Baird, Fusan, Corea, 10; "C. Penna.," 14; "A friend," 5; Rev. W. L. Tarbet and wife, Orleans, Ill., 2 40; Interest on John C. Green Fund, 530; Interest on Lyon Trust, 250.....\$ 2,571 34
 Total received for Home Missions, September 1893..... 24,312 03
 Total received for Home Missions from April 1, 1893..... 184,809 61
 Total received during same period last year... 204,347 51

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION SEPTEMBER, 1893.

IOWA.—*Council Bluffs*—Atlantic 1st, 5; Avoca, 5 29. *Iowa*—Middletown, 10 cts. 10 49
 MICHIGAN.—*Detroit*—Stony Creek, 1 15. *Lake Superior*—Iron Mountain, 1 80. *Monroe*—Tecumseh, 70 cts. 3 15
 NEBRASKA.—*Hastings*—Hastings 1st, 2 18. 2 18
 NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 10 10 60
 SOUTH DAKOTA.—*Dakota*—Good Will, 18 cts. 18 cts
 UTAH.—*Utah*—Salina, 20 cts.; Gunnison, 25 cts. 55 cts
 WASHINGTON.—*Olympia*—Vancouver, 1. 1 00
 WISCONSIN.—*Madison*—Prairie du Sac sab sch, 22 cts. 22 cts
 Total received from Churches..... 28 47

MISCELLANEOUS.

Rev. W. L. Tarbet and wife, Orleans, Ill., 40 cts. 40 cts
 Total received for Sustentation, September, 1893..... 28 87

Total received for Sustentation from April 1st,
1893..... 10,502 48
O. D. EATON, Treasurer,
Box L, Station D. 53 5th Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND,
SEPTEMBER, 1898.

Albany—Albany State Street, 8 86. Boston—Quincy
1st, 7 23. Cayuga—Ithaca 1st, 10. Champlain—Moers,
93 cts. Geneva—Romulus, 11 58; Gorham, 9. Hudson—
Westtown, 2. Lyons—Wolcott 1st, 5 41. New York—
West End, 24 15. Rochester—R. Emmanuel, 84 cts. St.
Lawrence—Rossie, 12 50; Oswegatchie 1st, 25. Steuben

—Hornellsville, 12 59; Corning 1st, 52 cts. Troy—Troy
Memorial, 4 73; Waterford 1st, 37 67; Troy 3d, 2 50.
Total received from Churches.....\$ 172 52

MISCELLANEOUS.

"One in Plattsburgh," 2..... 2 00

Total received for New York Synodical Aid
Fund, September, 1898.....\$ 174 52
Total received for New York Synodical Aid
Fund from April 1, 1893..... 8,070 86

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1898.

BALTIMORE.—Baltimore—Baltimore Broadway sab-sch, 13. New Castle—Federalburg sab-sch, 2 47; Rehoboth (Del.) sab-sch, 8 25; West Nottingham sab-sch, 12. 25 72
CALIFORNIA.—Benicia—Big Valley sab-sch, 2 70; Blue Lake, 7 45; San Rafael, 3. Los Angeles—Monrovia, 85 cents; National City sab-sch, 9. Oakland—Alameda sab-sch, 14; Golden Gate sab-sch, 5 29. San Francisco—San Francisco Howard Mission sab-sch, 17 35; — Lebanon sab-sch, 5; — Trinity sab-sch, 40. San José—San José, 31 20. 135 64
CATAWBA.—Cape Fear—Simpson Mission sab-sch, 4. Catawba—Biddieville sab-sch, 5. Yadkin—Durham sab-sch, 1; Jonesboro sab-sch, 8 50; Sanford sab-sch, 8. 19 50

ILLINOIS.—Bloomington—Gilman, 5; Hoopeston, 4. Cairo—Galum, 4 50. Chicago—Chicago 2d, 225; — 4th sab-sch, 30; — Woodlawn Park, 21 70; Oak Park, 64 54. Freeport—Belvidere sab-sch, 10; Galena 1st sab-sch, 5; — South sab-sch, 23 75. Mattoon—Oakland, 1 75; Toledo sab-sch, 9 85. Ottawa—Morris sab-sch, 23. Peoria—Canton, 6 21; Peoria 1st sab-sch, 8. Rock River—Millersburg sab-sch, 10 70; Peniel, 8; Princeton sab-sch, 30 75. Schuyler—Bushnell, 2 57; New Salem, 8. 484 83

INDIANA.—Crawfordsville—Lexington sab-sch, 10; Union, 6 85. Indianapolis—Franklin, 12; Roschdale, 1. New Albany—New Albany 1st, 14 78. Vincennes—Oakland City sab-sch, 75 cents; Worthington, 5. White Water—Aurora, 2 50; Richmond sab-sch, 65 93. 118 81
INDIAN TERRITORY.—Oklahoma—Calvary sab-sch, 13 20

IOWA.—Corning—Conway, 1 80; Prairie Chapel, 4 20. Dubuque—Mount Hope sab-sch, 6; Prairie, 7 12. Fort Dodge—Armstrong sab-sch, 4 75; Estherville sab-sch, 4. Iowa—Bloomfield, 5; Middletown, 30 cents; West Point, 10. Iowa City—Blue Grass sab-sch, 8 88. Waterloo—La Porte City sab-sch, 5. 61 06
KANSAS.—Highland—Lancaster sab-sch, 9 25. Neosho—Chanute sab-sch, 9 78. Osborne—Oberlin sab-sch, 75 cents. Solomon—Herrington, 3 80. Topeka—Idana, 3 10. 18 63

MICHIGAN.—Detroit—Birmingham, 5; Detroit Forest Avenue sab-sch, 39 67; — Linden Street Mission sab-sch, 8 55; North Detroit sab-sch, 9 75; Stony Creek, 3; Ypsilanti (sab-sch, 1 06), 15 17. Flint—Calvary sab-sch, 5; Corunna sab-sch, 3; Elk sab-sch, 3. Lansing—Sunfield sab-sch, 3; Windsor sab-sch, 9 50. Monroe—Adrian sab-sch, 23; Tecumseh, 2 10. Saginaw—Alcona sab-sch, 1 50; Long Rapids sab-sch, 2. 131 24
MINNESOTA.—Duluth—Duluth 2d sab-sch, 10. Red River—Elbow Lake sab-sch, 1 15. St. Paul—St. Paul East, 11 77. 22 93

MISSOURI.—Kansas City—Drexel sab-sch, 5. Platte—Chillicothe sab-sch, 6; Lathrop sab-sch, 3 25. St. Louis—St. Louis 1st, 23 10; — West, 8 35. White River—Harris Chapel sab-sch, 50 cts. 46 20
NEBRASKA.—Kearney—Loup City sab-sch, 1 50. Nebraska City—Fairbury sab-sch, 5 28; Falls City sab-sch, 2. 8 88

NEW JERSEY.—Elizabeth—Elizabeth 1st, 57 97; — Westminster, 30 29. Jersey City—Englewood sab-sch, 23 27; Newfoundland, 1; Norwood sab-sch, 3 77. Monmouth—Bordentown sab-sch, 18 19. Morris and Orange—East Orange Bethel sab-sch, 18 04; Flanders sab-sch, 4; Madison sab-sch, 100; Orange Hillsdale, 45. Newark—Newark Park, 3 51. New Brunswick—Flemington, 25 45; Hamilton Square, 8; Kirkpatrick Memorial, 3; Trenton Chapel 1st sab-sch, 35 06; — Prospect Street, 30. Newton—Phillipsburgh 1st, 18 22; Sparta, 14. West Jersey—Tuckahoe sab-sch, 10. 447 56
NEW MEXICO.—Rio Grande—Albuquerque 1st, 10 88. 10 88

NEW YORK.—Albany—Albany State Street, 11 58; Ballston Spa sab-sch, 24; Batchellerville sab-sch, 7; West Gal-

way sab-sch, 10 10. Boston—East Boston sab-sch, 64 87. Brooklyn—Brooklyn 1st German, 5; — Throop Avenue, 70 06. Buffalo—Buffalo Lafayette Street sab-sch, 37 90; — North, 34 91. Cayuga—Genoa 2d, 1 75; Weedsport, 5 75. Champlain—Beekmantown sab-sch, 4 28; Burke sab-sch, 2 23; Plattsburgh 1st, 16 05; Saranac Lake (sab-sch, 4 50), 5 73. Geneva—Phelps sab-sch, 100. Hudson—Goshen, 18 04; Monroe, 25; West Town, 2. Long Island—Cutchogue, 9 72. Lyons—Sodus sab-sch, 13 65. Nassau—Jamaica, 33 69. New York—New York Madison Avenue, 26. North River—Cold Spring, 2; Wappinger's Creek, 3 50. Rochester—Groveland sab-sch, 3 25; Rochester Emmanuel, 1 13; — St. Peter's sab-sch, 24 88; Sparta 2d, 16 10. Steuben—Corning, 1 55. Syracuse—Skaneateles, 5 87. Troy—Cohoes sab-sch, 100; Sandy Hill, 50 cts.; Troy Memorial, 2 70; — Oakwood Avenue sab-sch, 12; Waterford, 3 92. Utica—Kirkland, 2. Westchester—Mt. Vernon 1st, 24 93; Yonkers Westminster sab-sch, 40. 737 26

OHIO.—Athens—Bashan sab-sch, 2 60. Cincinnati—Cincinnati 7th sab-sch, 80; Lebanon, 6. Cleveland—Akron Central sab-sch, 5; Cleveland Beckwith sab-sch, 14. Columbus—Columbus 2d church and sab-sch, 61 20; — Broad Street, 50 cts. Dayton—Blue Ball, 5; Hamilton, 6 66. Lima—St. Mary's, 8 22. Mahoning—Pleasant Valley, 3; Poland, 18. St. Clairsville—Freeport sab-sch, 2. Steubenville—Hopedale, 3; Wellsville, 29. Wooster—Millersburg, 3 15. Zanesville—Keene sab-sch, 14. 231 53

OREGON.—Willamette—Crawfordsville, 2. 2 00

PENNSYLVANIA.—Allegheny—Allegheny McClure Avenue, 20 40; — Westminster sab-sch, 40 79; Bellevue, 15 19; Bridgewater, 10. Blairsville—Gallitzin, 4 81; McGinnis church and sab-sch, 13; New Alexandria (sab-sch, 37 44), 67 61; Plum Creek, 12. Butler—Centreville, 9; New Hope, 3; North Liberty, 5 16. Carlisle—Carlisle 2d, 10 38; Dickinson, 3. Chester—Fagg's Manor, 17 28; Fairview, 8; Penningtonville, 14; West Chester Westminster sab-sch, 16 18. Clarion—Clarion sab-sch, 6 78; Du Bois sab-sch, 12; Johnsonburg, 24 cts.; Scotch Hill sab-sch, 8 23; Wilcox, 13 cts. Erie—Erie 1st, 25; Mercer 1st sab-sch, 23 06; Sugar Grove sab-sch, 4 25. Huntingdon—Lewistown, 30 07; Phillipsburgh sab-sch, 37. Kittanning—Indiana, 60; Kittanning 1st, 25. Lackawanna—Towanda, 116 86. Lehigh—Bangor, 10; Hazleton, 50; South Easton, 21. Northumberland—Williamsport Bethany sab-sch, 6 78. Philadelphia—Philadelphia 1st, 125 29; — Bethany sab-sch, 28 13; — Cohocksink sab-sch, 7 75; — Gaston sab-sch, 11 84; — Mariner's, 4. Philadelphia North—Ashbourne, 20; Germantown Redeemer, 17 28. Pittsburgh—Courtney and Coal Bluff, 17 70; Homestead, 23; Mount Olivet, 3 46; Oakdale sab-sch, 50; Pittsburgh 6th, 5; — Covenant, 18; — East Liberty, 11 88; — McCandless Avenue sab-sch, 22 47; Wilkinsburgh, 71 54. Redstone—Brownsville, 11. Wellsboro—Elkland and Osceola, 3. 1,187 41

SOUTH DAKOTA.—Central Dakota—Madison sab-sch, 1 76. Dakota—Good Will, 54 cents. 2 30

TENNESSEE.—Holston—College Hill sab-sch, 3; Salem sab-sch, 11. Union—Knoxville 2d, 29 50. 49 50

TEXAS.—Trinity—Dallas Exposition Park, 5; Glen Rose sab-sch, 5 65. 10 85

UTAH.—Utah—Gunnison, 75 cents; Ogden 1st, 7; Salina, 90 cents. 8 65

WASHINGTON.—Puget Sound—Wenatchee, 2 55. 2 55
WISCONSIN.—La Crosse—Pleasant Valley sab-sch, 3. Milwaukee—Milwaukee Immanuel, 50. Winnebago—Fort Howard, 10 40; Wausau West Side Mission sab-sch, 10 23. 73 73

Total from Churches, September, 1898..... \$2,176 77

Total from Sabbath-schools, September, 1898.. 1,674 26

Total from Churches and Sabbath-schools, September, 1898..... \$3,851 13

MISCELLANEOUS.

Parr Hill sab-sch, Mo., 2 22; Millard sab-sch, Neb., 1 20; Deep Creek sab-sch, Oregon, 1 50; Summit sab-sch, Mo., 55 cts; Mingsville sab-sch, Montana, 7 00; Mrs. W. I. Howes, Belview, Minn., 5 50; Brush Prairie sab-sch, Minn., 1; New Oceola sab-sch, Florida, 4; Zehring sab-sch, Neb., 2; Elm Grove sab-sch, Mich., 1 22; Liberty sab-sch, Missouri, 1 70; Mrs. Caleb S. Green, Trenton, N. J., 1 00; Union sab-sch, Neb., 1; Chatawa Union sab-sch, Neb., 1; Greenboro Mission sab-sch, N. C., 24 cts; Wasioja sab-sch, Minn., 60 cts; Fairview sab-sch, S. Dak., 2 75; Fairview sab-sch, Ok. Ter., 25 cts; Glenwood sab-sch, Pa., 3; Table Rock sab-sch, Neb., 20 cts; J. H. Dulles, Princeton, N. J., 10; Grand Harbor sab-sch, North Dakota, 6; West Sating sab-sch, Cal., 6 55; Meredith Union sab-sch, Mich., 3 50; Sherman sab-sch, South Dak., 2 40; Rock Creek sab-sch, 1 25; Robinson's sab-sch, Neb., 6 40; E. S. Ely, Kansas, 4 75; W. A. Yancey, So. Va., 3 65; Fair Grove sab-sch, Mich., 5; Carson sab-sch, Iowa, 1 20; Goodale sab-sch, Iowa, 2; E. M. Atwood, North Dakota, 10; Umatilla sab-sch, Florida, 5; M. H. Hagler, Ark., 20 cts; Shelby sab-sch, Mich., 25 cts; Utica sab-sch, Minn., 25 cts; Cinebar

sab-sch, Wash., 1 45; John Redpath, Mich., 2 06; Mrs. S. D. Perry, Knowlton, N. J., 5; Livermore sab-sch, Iowa, 2 25; Newcome sab-sch, Iowa, 1 42; W. B. Chamberlin, Ind., 1; Bannock sab-sch, Mont., 2 20; I. N. Lucas, S. D., 10 50; Richard Mayers, S. Car., 3 50; Pleasant River sab-sch, Wis., 2 20; Newport News sab-sch, Va., 2; W. H. Long, N. C., 1 22; D. F. White, Ky., 2 15; Good Hope sab-sch, N. Y., 2 14; O. W. McCleary, Mo., 1 10; W. A. Sears, Minn., 12 18; G. A. M. Lilly, Wis., 2 40; "C" Penna., 1; Rev. W. L. Tarbet and wife, Orleans, Ill., 50 cts; Rev. R. B. Love and wife, 1; Pleasant Valley sab-sch, Ok. Ter., 25 cts; Goshenville sab-sch, Pa., 5; Rev. W. M. Baird, Fusan, Korea, 2.

278 47

Total receipts for September, 1893..... \$4,129 00
Amount previously acknowledged..... 65,254 50

Total receipts since April 1, 1893..... \$70,114 49

C. T. McMULLIN, Treasurer.

1824 Chestnut Street, Philadelphia, Pa.

NOTE.—The contribution of \$20 43 credited in September number to Sabbath-school Genesee First Church, Presbytery of Rochester, should have been from Sabbath-school of Genesee Village same Presbytery.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1893.

BALTIMORE.—Baltimore—Baltimore Brown Memorial, 50 70; Piney Creek, 6 26. 57 15
CALIFORNIA.—Los Angeles—Carpenteria, 7 50; Coronado Graham Memorial, 14 28; Los Angeles 1st, 20 00; Monrovia, 1 40. 53 25
ILLINOIS.—Alton—Steelville, 1 00. Bloomington—Mimok, 5 21. Cairo—Murphysboro 1st, 6 Chicago—Cabrery, 7; La Grange, 2. Mattoon—Pleasant Prairie, 2. Ottawa—Oswego, 5. Schuyler—Mount Sterling 1st, 19 19; New Salem, 2. 58 05
INDIANA.—Crawfordsville—Ladoga, 5; Lafayette 1st, 7 24; Spring Grove, 17 50. Fort Wayne—Osman, 11 23. New Albany—New Albany 2d, 6 25. White Water—Greensburg, 18; Knightstown, 5. 54 31
IOWA.—Cedar Rapids—Clinton, 22 12. Des Moines—Winteret, 15 70. Fort Dodge—Wheatland German, 10. Iowa—Birmingham, 2 25; Bloomfield 1st, 1; Libertyville, 2 25; Middletown, 50 cts. Iowa City—Tipton, 5 27. 121 20
KENTUCKY.—Ebenzer—Ovington 1st, 22. Louisville—Louisville Warren Memorial, 57 76. 69 76
MICHIGAN.—Detroit—Stony Creek, 5. Lansing—Marshall 1st, 4 29. Monroe—Tecumseh, 2 50. 12 79
MINNESOTA.—Mankato—Jackson 1st, 2 65. 2 65
MISSOURI.—Kansas City—Kansas City 2d, 29 22. 29 22
LOUISIANA.—Bethel German, 9. 48 22
NEBRASKA.—Hastings—Hastings 1st, 5. Kearney—Buffalo Grove German, 3. Omaha—Marietta, 4. 12 00
NEW JERSEY.—Elizabeth—Elizabeth 2d, 25 23; Lamington, 10; Metuchen, 12; Perth Amboy, 17. Jersey City—Newfoundland, 1. Monmouth—Moorestown, 10. Morris and Orange—Morristown South Street, 108 23; New Providence, 9; Orange Hillside, 24; Whippany, 1. Newark—Newark 2d, 64 57; Park, 5 63. New Brunswick—Alexandria 1st, 7; Milford, 23 40. Newton—Blairtown (sab-sch, 13 05), 67 05; Sparta, 3. West Jersey—Blackwoodtown, 25. 419 20
NEW YORK.—Albany—Albany State Street, 19 20; Charlton, 17 75; Gloversville Kingsboro Avenue, 10; Mariaville, 3. Boston—New Bedford, 5; Portland 1st, 6 50. Cayuga—Owasco, 1 72. Genesee—Wyoming, 4 25. Hudson—Middletown 2d, 18 51; West Town, 4. Long Island—Belport, 20; East Hampton, 20; South Haven, 12. Nassau—Hempstead 1st, 8 12. New York—New York Central, 127 20. Niagara—Lockport 1st, 28 57. North River—Cold Spring, 11. Rochester—Rochester Emmanuel, 1 11; St. Peter's, 46 49; Sparta, 2d, 8 22. Steuben—Corning 1st, 2 58; Woodhull, 1 75. Syracuse—Skaneateles, 6 01. Troy—Glens Falls, 23 24; Sandy Hill, 50 cts.; Troy Oakwood Avenue, 9 40; Waterford 1st, 28 18. Utica—Ilion, 5; Utica Bethany, 25 50. Westchester—Darien, 23 37; Stamford 1st, 29 57; Thompsonville 1st, 17 50. 604 24
OHIO.—Cincinnati—Delhi 1st, 7 80. Columbus—Columbus West Broad, 26 62. Dayton—Hamilton 1st, 10. Maumee—Bowling Green 1st, 14. St. Clairsville—Freeport, 2; Short Creek, 8. Steubenville—Beech Spring, 11; East Springfield, 2 25; New Harrisburgh, 6. Zanesville—Bladensburg, 2 26; Martinsburgh, 2 06; Mt. Pleasant, 2; Muskingum, 4. 160 48
OREGON.—Willamette—Crawfordsville, 3. 3 00
PENNSYLVANIA.—Allegheny—Allegheny McClure Avenue, 29 22; Concord, 2; Fairmount, 3; New Salem, 6.

Builer—Prospect, 2. Carlisle—Big Spring, 22 12; Carlisle 1st, 20 65. Chester—Middletown 2d, 14. Clarion—Du Bois, 14 46; Edenburg, 25; Johnsonburg, 40 cts.; Mayville, 2 17; Reynoldsville, 15; Shiloh, 1; Wilcox, 22 cts. Erie—Erie Park, 12 24. Kittanning—Indiana, 24 05; Slate Lick, 12 08. Lackawanna—Dunmore, 5 50; Franklin, 1 22; Monroeton, 3. Lehigh—Shawnee, 2. Northumberland—Mahoning (sab-sch, 6 23), 54 22; Williamsport 1st, 15. Philadelphia—Philadelphia Bethany, 15 20; Covenant, 1 09; Evangel, 16; Elm Ave., 3 24; North Broad Street, 125 72. Philadelphia North—Falls of Schuylkill, 16; Germantown Wakefield, 26 17; Neshaunmy of Westminster, 17; Thompson Memorial, 7. Pittsburgh—Pittsburgh East Liberty, 23 75; Shady Side, 41 22. Redstone—Little Redstone, 6 52. Shenango—Necharnock, Sharpville, 2 22; Volant, 2. Washington—Forks of Wheeling, 16; Upper Buffalo, 25; Upper Ten Mile, 15; Washington 2d, 5 05. 727 17
SOUTH DAKOTA.—Southern Dakota—Good Will, 20 cts. 20 cts.

TENNESSEE.—Holston—Reedy Creek, 2. Union—Knoxville 2d, 49 44; Spring Place, 2. 54 44
UTAH.—Kendall—Idaho Falls, 2 15. Utah—Gunnison, 1 22; Salina, 1 50. 4 20
WASHINGTON.—Olympia—Vancouver, 1. 1 00
WISCONSIN.—Chippewa—Ashland 1st, 6. Milwaukee—Milwaukee Immanuel, 10. 16 00

Receipts from Churches in September, 1893.... \$ 2,455 22
Receipts from Sabbath-schools in September, 1893..... 18 57

\$ 2,454 22

INCOME ACCOUNT.

30; 670; 19; 26; 105; 168; 49..... 1,654 19

REFUNDED.

Rev. Norman N. Skinner, 120; student, 122 40... 222 40

MISCELLANEOUS.

W. M. Findlay, M. D., 5; Rev. R. B. Love and wife, 2; Rev. W. M. Baird, Korea, 5; C. Penna., 2; Rev. W. L. Tarbet and wife, 60..... 14 00

Total receipts in September, 1893..... \$ 2,857 52

Deduct amount of an investment paid in in May and credited to "Income Account" in error... 676 00

Total receipts in September..... \$ 2,129 52

Total receipts from April 20, 1893..... 76,087 02

JACOB WILSON, Treasurer,
1824 Chestnut St., Philadelphia

NOTE 1.—The total receipts for Education were wrongly stated the previous month. Instead of \$60,629.44, the total should have been \$71,904.44.

NOTE 2.—In the July number of the CHURCH AT HOME AND ABROAD, page 76 under "Receipts for Education from March 1 to April 10, 1893, Synod of New Jersey, Presbytery of New Brunswick," Princeton 2d church should be credited with \$21.23 instead of Trenton 2d church as indicated by the — which follows the credit to the Trenton and 1st church.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1898.

BALTIMORE.—*Baltimore*—Deer Creek Harmony, 17 55; *Lonaconing*, 10; Taneytown, 27 81. *New Castle*—*Newark*, 15; *New Castle*, (sab-sch, 7 27), 226 52. *Washington City*—*Darnestown*, 7 08; Falls Church, 7 51; *Washington City* Western, 24 07. 385 04

CALIFORNIA.—*Benicia*—*San Rafael* (sab-sch, 4), 36. *Los Angeles*—*Monrovia*, 2 55. *Sacramento*—*Sacramento* Westminster, 8 12. 46 67

COLORADO.—*Boulder*—*Brush*, 3. *Denver*—*Platner* German, 2. *Gunnison*—*Grand Junction*, 5. *Pueblo*—*Del Norte*, 3 85; *Eastonville*, 2; *Las Animas*, 2; *Peyton*, 1. 18 35

ILLINOIS.—*Alton*—*Hillsboro*, 8 40; *Jerseyville*, 26. *Bloomington*—*El Paso*, 9 09; *Gilman*, 15; *Minonk*, 6; *Waynesville*, 4. *Chicago*—*Metropolis*, 5 05. *Chicago*—*Chicago* 2d, 4 75;—5th, 14 40;—*Endeavor*, 2 27; *Oak Park*, 1st, 141 85; *Peotons*, 40 20; *River Forest*, 4 61. *Freeport*—*Belvidere*, 11; *Galena* 1st, 20 40; *Hanover*, 2 65; *Ridgely*, 10 55; *Rockford* 1st, 12 15. *Mattoon*—*Mattoon*, 14 46; *Oakland*, 3. *Peoria*—*Elmira*, 12 09; *Peoria* 2d (100 additional), 126 51; *Prospect*, 11 54. *Rock River*—*Garden Plain*, 3 51; *Morrison*, 79 34. *Schuyler*—*Camp Creek*, 8; *New Salem*, 4; *Warsaw*, 2 86. *Springfield*—*Greenview*, 4 07. 1,078 06

INDIANA.—*Crawfordsville*—*Bethany*, 8; *Darlington*, 3; *Ladoga*, 8; *Waveland*, 5. *Indianapolis*—*Franklin*, 13; *Waynesville*, 21 23; *Indianapolis* 13th, 4 75; *Southport*, 4 75; *Logansport*—*Meadow Lake*, 5; *Remington*, 6 65; *South Bend* 1st, 23. *Muncie*—*Muncie*, 27 50. *New Albany*—*New Albany* 2d, 10. *Vincennes*—*Vincennes* sab-sch, 3 12; *Washington*, 16; *Worthington*, 10. *White Water*—*Union*, 4 02. 178 43

IOWA.—*Cedar Rapids*—*Anamosa*, 3; *Cedar Rapids* 1st, 81 06; *Monticello*, 6. *Corning*—*Corning*, 7 25. *Council Bluffs*—*Walnut*, 2 40. *Des Moines*—*Albia*, 12 60; *Grand River*, 3; *Hoperville*, 3; *Jacksonville*, 4; *Lucas*, 3; *Promise City*, 3; *Seymour*, 3. *Dubuque*—*Dubuque* 2d, 3; *Jessup*, 4 20. *Fort Dodge*—*Boone*, 13; *Emmanuel* German, 2; *Grand Junction*, 7 62; *Rolfe* 2d, 3 60; *Wheatland* German, 3. *Josco*—*Bloomfield*, 1; *Martinsburg*, 5; *Mediapolis*, 12 22; *Middletown*, 30 cts; *Wapella*, 6 75. *Iowa City*—*Marengo*, 3 85. *Sioux City*—*Larrabee*, 3 73; *Vail*, 10. *Waterloo*—*Ackley*, 28; *Janesville*, 3. 251 24

KANSAS.—*Emporia*—*Arkansas City*, 7; *Eldorado*, 9; *Mulvane*, 7. *Neosho*—*Humboldt*, 4 22; *Ossawatimie*, 1 16; *Princeton*, 5; *Richmond*, 3. *Osborne*, 4; *Rose Valley*, 5 50. *Solomon*—*Abilene*, 4 87; *Clyde*, 7 53; *Ellsworth*, 5; *Lincoln*, 8. *Topeka*—*Kansas City* Grand View Park, 12;—*Western Highlands*, 10 78; *Leavenworth* 1st, 85. 179 11

KENTUCKY.—*Eden*—*Frankfort*, 42. *Louisville*—*Louisville* 4th, 3;—*Warren* Memorial, 59 40. 104 40

MICHIGAN.—*Detroit*—*Stony Creek*, 10. *Flint*—*Croswell*, 8 46; *Flint*, 31. *Kalamazoo*—*Richland*, 10 59. *Monroe*—*Monroe*, 10 23; *Tecumseh*, 24 30. *Saginaw*—*Bay City* 1st, 23 91. 118 49

MINNESOTA.—*Winona*—*La Crescent*, 4 18. 4 18

MISSOURI.—*Kansas City*—*Holden*, 9 05; *Sedalia* Central (sab-sch, 4 40), 12. *Platte*—*Polo*, 1; *Union*, 2; *Weston*, 2 30. *St. Louis*—*Bethel* German, 5. 21 25

MONTANA.—*Butte*—*Granite* and *Phillips*, 10. 10 00

NEBRASKA.—*Hastings*—*Hastings* 1st, 5; *Holdrege*, 3 78. *Kearney*—*Shelton*, 5 12. *Nebraska City*—*Auburn*, 3 54; *Beatrice* 1st, 13 69; *Pawnee*, 16. *Niobrara*—*Wayne*, 3 25. *Omaha*—*Bellevue*, 10. 76 58

NEW JERSEY.—*Elizabeth*—*Elizabeth* Madison Avenue, 5;—*Marshall* Street, 26 92;—*Westminster*, 55 07; *Metuchen*, 13. *Jersey City*—*Newfoundland*, 1; *Passaic*, 24 53; *Paterson* Redeemer, 100. *Monmouth*—*Cream Ridge*, 8 66; *Mount Holly*, 27 23; *Oceanic*, 46; *Plumstead*, 7 18. *Morris and Orange*—*New Vernon*, 8 23; *Rockaway*, 61 95. *Newark*—*Newark* Park, 10 14. *New Brunswick*—*Alexandria*, 7; *Lawrenceville*, 18 50; *New Brunswick*, 1st, 27 65; *Trenton* Prospect Street (sab-sch, 4 30), 24 20. *Newton*—*Blairtown* (sab-sch, 6 08), 100; *Newton*, 140; *Oxford* 1st, 6 66; *Phillipsburgh* 1st, 8 46;—*Westminster*, 7; *Sparta*, 3. *West Jersey*—*Blackwoodtown*, 25; *Bridgeton* 2d, 29 04; *Cedarville* 1st, 6 81. 878 79

NEW YORK.—*Albany*—*Albany* State Street, 24 75; *Princeton*, 5 66. *Binghamton*—*Bainbridge*, 8 39; *Binghamton* West, 24. *Boston*—*Roxbury* 13; *Windham*, 7 81. *Brooklyn*—*Brooklyn* Central, 25. *Buffalo*—*Buffalo* North, 25 44. *Cayuga*—*Genoa* 2d, 3 13; *Ithaca*, 249 67. *Champlain*—*Plattsburgh* 1st, 25 40. *Chemung*—*Havana*, 4. *Genesee*—*Batavia*, 27 81. *Genesee*—*Romulus*, 14 29. *Hudson*—*Chester* sab-sch, 3; *Cochecton*, 6; *Hamptonburgh*, 17; *Middletown* 2d, 30 51; *Monticello*, 21; *Monroe*, 50; *West Town*, 6. *Long Island*—*Bridghampton*, 31 40; *Port Jefferson*, 9 50; *Southampton*, 103 69. *Lyons*—*Rose*, 4 28. *Nassau*—*Jamaica*, 26 78. *New York*—*New York* Harlem sab-sch, 9 61. *Niagara*—*Lockport* 1st, 26. *North River*—*Cold Spring*,

10; *Newburgh* Calvary, 20 52; *Pleasant Plains*, 3. *Rochester*—*Brockport*, 11 46; *Rochester* Emmanuel, 1 13; *Victor*, 10 79. *St. Lawrence*—*Pleasant*, 1. *Steuben*—*Corning*, 4 65; *Cuba*, 14; *Jasper*, 7 73; *Palated Post*, 10. *Syracuse*—*Mexico*, 20 12; *Syracuse* East Genesee, 3 71. *Troy*—*Handy Hill*, 2 50; *Troy* Woodside, 67 28; *Watford*, 91 19. *Utica*—*Boonville*, 7 67; *Kirkland*, 5; *Waterville*, 9 27. *Westchester*—*Bridgeport* 1st, 20 45; *Mt. Vernon* 1st sab-sch, 44 23; *South East Centre*, 8; *White Plains*, 60 20. 1,268 09

OHIO.—*Athens*—*New England*, 2 60. *Bellefontaine*—*Bucyrus*, 17. *Chillicothe*—*Hamden*, 2 50; *Flagah*, 11; *Washington* C. H., 5 80. *Cincinnati*—*Cincinnati* Avondale, 56;—*Clifton*, 8 16. *Dayton*—*Dayton* Park, 13; *Hamilton*, 8 89; *Oxford*, 29 60; *South Charleston*, 12 16. *Huron*—*Clyde*, 2 63. *Lima*—*Blanchard*, 12; *Delphos*, 4; *McComb*, 2. *Mahoning*—*Middle Sandy*, 6; *Pleasant Valley*, 4; *Poland*, 14; *Vienna*, 3 40. *Marion*—*Liberty*, 3; *Trenton*, 8. *Maumee*—*Toledo* 1st, 67 51;—5th, 4. *Portsmouth*—*Red Oak*, 5. *St. Clairsville*—*Crab Apple*, 8 70; *Freeport*, 3; *Mount Pleasant*, 6 69. *Steubenville*—*Beech Spring*, 8; *East Liverpool* 1st, 67;—2d, 2 03; *Long's Run*, 4 67; *Minerva*, 5; *New Cumberland*, 2 50; *New Hagerstown*, 2 59; *Wellsville*, 20. *Wooster*—*Apple Creek*, 3; *Ashland*, 6 53; *Belleville*, 2 25; *Doylestown*, 5 25; *Lexington*, 7 26; *Loudonville*, 8; *Marshallville*, 1 25; *Millersburg*, 1 85; *Orrville*, 3; *Savannah*, 8 68. *Zanesville*—*Muskingum*, 6; *Zanesville* 1st, 20 22. 525 99

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From the churches and Sabbath-schools.....\$ 7,186 90

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18; Rev. John Newton, Pensacola, Fla., 5;
 Rev. E. Buell Love and wife, Gallipolis, O., 4;
 Rev. W. M. Band, Fusan, Korea, 2; Rev. W. L.
 Tarbet and wife, Orleans, Ill., 40 cts..... 112 40
 Interest from Permanent Fund, including \$870 19
 from Roger Sherman Fund.....\$ 2,008 68
 For the Current Fund.....\$ 2,908 96

PERMANENT FUND.
 (Interest only used.)
 Settlement in the matter of Rutherford vs Laid-
 law..... 32 12
 Total for September, 1893.....\$ 2,936 25
 Total for the Current Fund since April 1, 1893.....\$54,361 99
 Total during the same period last year.....\$60,094 12
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 FROM JULY 1, 1893, TO OCTOBER 1, 1893.

Elizabeth—Clinton Y. P. S. C. E., 2 96; Cranford, 70 50;
 Elizabeth 3d add'l, 16; — Madison Avenue add'l, 7 22; —
 Marshall Street, 75 68; — Siloam add'l, 2; Lamington
 add'l, 8 60; Liberty Corner, 30; Lower Valley (Califon),
 52 50; Maurer German, 2; Metuchen add'l, 11; Perth Am-
 boy, 75; Plainfield 1st add'l, 60 40; Pluckemin add'l, 26;
 Rahway 1st add'l, 105 60; — 2d add'l, 135 60; Roselle,
 65 30; Springfield add'l, 25; Westfield add'l, 155 10;
 Woodbridge add'l, 56. 961 23

Jersey City—Dundee (Passaic), 5 25; Englewood,
 196 37; Hackensack, 17; Kingsland Mission Chapel add'l,
 4; Newfoundland, 25; Norwood, 5; Passaic 1st, 57, sab-
 sch add'l, 80 64; Passaic German, 7; Weehawken, 2, 318 26
 Monmouth—Allentown, 56; Asbury Park 1st, add'l,
 9 77; Atlantic Highlands, 6; Barnegat add'l, 5 90; Bever-
 ly, 42 60; Columbus, 10; Cranbury 2d, 49 60; Delanco,
 9; Englishtown, 6; Farmingdale, 9 30; Forked River
 add'l, 3 50; Freehold 1st add'l, 45; Hightstown, 34 57,
 sab-sch, 12 63; Jacksonville, 9; Jamesburg add'l, 30 80;
 Lakewood add'l, 5; Long Branch, 19 30; Manalapan, 46;
 Manasquan, 37; Manchester, 8; Matawan, 46 42; Moore-
 town, 13 30; New Gretna, 14 30; Ocean Beach (Belmar),
 11; Perrineville, 14; Plattsburg, 4 50; Plumstead at New
 Egypt, 9; Point Pleasant, 11 50; Red Bank, 34; Riverton
 Calvary, 13 80; Sayreville German, 16; Shrewsbury, 27;
 South Amboy, 16 30; Tonnent add'l, 7 37; Tom's River,
 10; Tuckerton, 12. 714 96

Morris and Orange—Berkshire Valley add'l, 4 25; East
 Orange 1st, 235; — Arlington Avenue, 29 25; Fairmount,
 2; Flanders, 15; German Valley, 30; Hanover 1st, 30;
 Madison add'l, 100; Mendham 1st add'l, 33 40; — 2d, 14;
 Mine Hill add'l, 5; Morris Plains, 11; Morristown 1st
 add'l, 113 95; — South Street add'l, 123; Mount Freedom,
 3; Mount Olive add'l, 13 77; New Vernon add'l, 5 68;
 Orange German, 8, sab sch, 7; — St. Cloud, 36; Orange
 Valley German, 15; Pleasantdale German, 10; Pleasant
 Grove, 21 74; Rockaway, 49 70; South Orange 1st add'l,
 21 21; — Trinity, 50; Stirling, 5; Succasunna, 15; Summit
 Central add'l, 70; Whippany, 20; Wyoming, 10 50. 1,149 33

Newark—Bloomfield German, 10; East Newark Knox
 (Kearney), 6 75; Lyons' Farms, 10; Newark 2d add'l,
 100; — 2d German, 20; — Fewsmith Memorial, 25; —
 High Street add'l, 62 50, sab-sch, 10; — Park add'l, 187;
 — Plane Street, 30; — Roseville, 200; — Wickliffe, 67 50.
 718 75

New Brunswick—Amwell 2d at Mt. Airy, 3 71; Dayton
 add'l, 19 63; Ewing, 35; Hamilton Square, 15; Holmdel,
 10; Hopewell add'l, 16 30; Kingwood, 1; Lawrenceville,
 51; Milford add'l, 32 48; New Brunswick 1st add'l, 16
 — 2d additional, 25; Pennington, 40; Princeton 2d, 60 25;
 Ringoes Kirkpatrick Memorial, 5; Titusville additional,
 30; Trenton 1st add'l, 20; — 2d add'l, 5; — Bethany, 2;
 — Prospect Street add'l, 84. 483 33
 Newton—Andover, 5 13; Asbury, 50; Beatystown, 1;
 Belvidere 1st, 64; — 2d, 24; Blairtown add'l, 15; Blooms-
 bury add'l, 2; Branchville, 20; Deckertown, 30; Hackens-
 town add'l, 50; Johnsonsburgh Yellow Frame, 4 15; Mac-
 field 2d, 5; Musconetcong Valley at Junction, 10; Newton
 125; Oxford 1st at Belvidere, 20; Sparta add'l, 16; Still-
 water, 11; Wantage 1st at Deckertown, 20; Wantage 2d
 at Beemerville, 16 30; Washington, 75. 573 07

West Jersey—Absecon sab-sch, 5, Allen H. Brown Mis-
 sion Band, 5; Atco sab-sch, 1 76; Atlantic City German,
 10, sab-sch, 4; Billingsport, 5 21; Blackwoodtown, 3,
 sab-sch, 6 60; Bridgeton 1st, 65, sab-sch, 25; — 2d
 additional, 11 75; Bunker Hill, 3 41; Camden 1st, 122 64,
 sab-sch, 13 81; — 1st, Woodland Ave. Miss. sab-sch,
 1 30; — Liberty Park German, 19 80; Cedarville 1st
 additional, 25 80; — Osborn Memorial add'l, 5; Clay-
 ton add'l, 46; Cold Spring, 17 20; Elmer, 20; Elwood
 Brainerd, add'l, 12 23, sab-sch, 1 65; Fairfield at Fair-
 add'l, 13; Glassboro', 4; Gloucester City add'l, 40 cents;
 Green Creek, 2, sab-sch, 2, Y. P. S. C. E., 3; Hammon-
 36 30; Holly Beach Mission, 5 07; Jericho, 5; Leeds Point,
 1; Merchantville, 50; Millville, 6 61, sab-sch, 3 21; Pitts-
 grove, 40, sab-sch, 14; Pleasantville, 2, sab-sch, 4; Swedes-
 boro', 28 15; Vineland, 40; Waterford sab-sch, 3 14; Wil-
 liamstown sab-sch, 5. 718 64

Contributions as above.....\$ 5,642 57
 Rev. David Mitchell, of Scotch Church, Jersey
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 Previously acknowledged..... 2,614 58

Received in seventh fiscal year\$15,262 15

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